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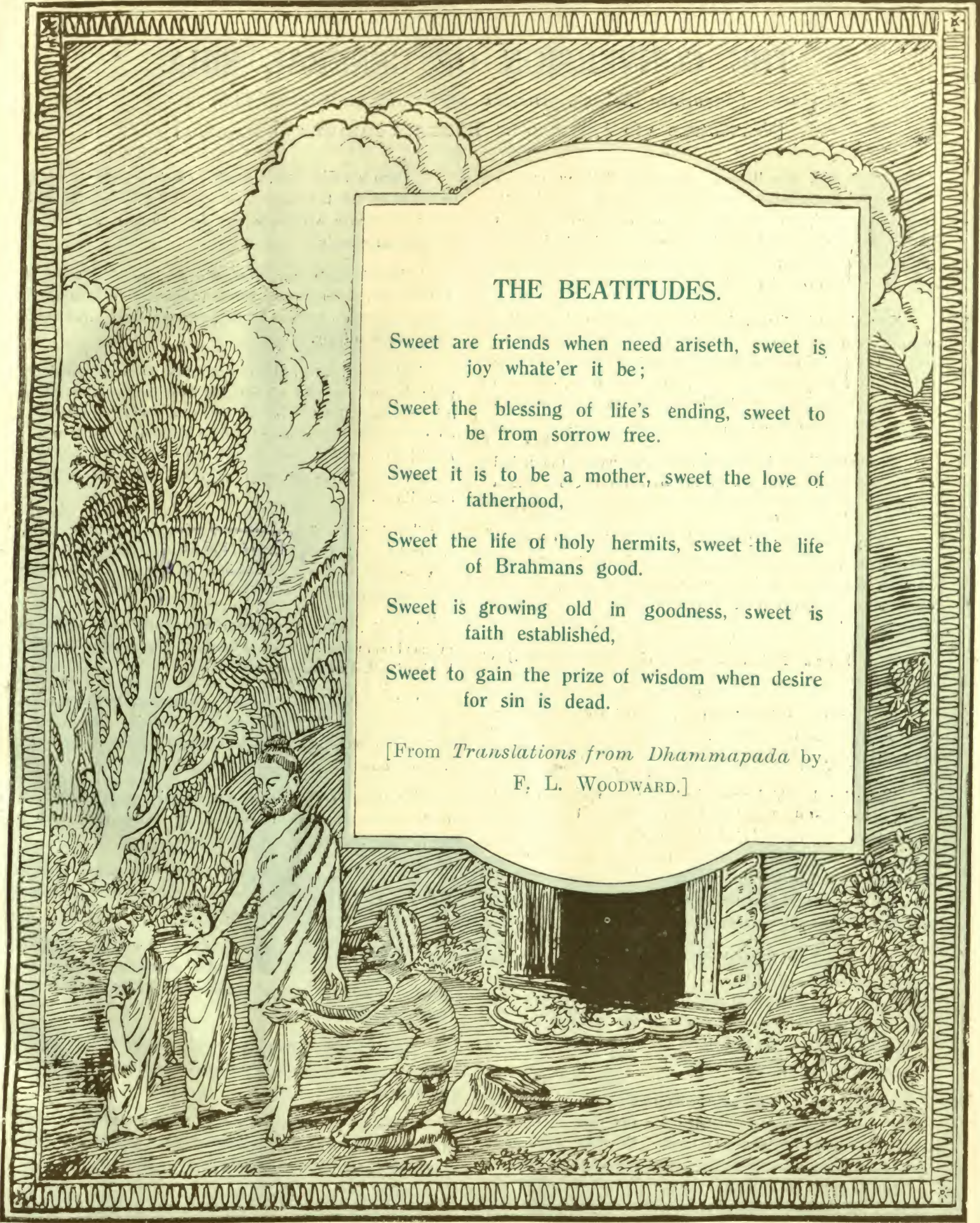
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THE BEATITUDES.

Sweet are friends when need ariseth, sweet is
joy whate'er it be;

Sweet the blessing of life's ending, sweet to
be from sorrow free.

Sweet it is to be a mother, sweet the love of
fatherhood,

Sweet the life of 'holy hermits, sweet the life
of Brahmans good.

Sweet is growing old in goodness, sweet is
faith established,

Sweet to gain the prize of wisdom when desire
for sin is dead.

[From *Translations from Dhammapada* by
F. L. WOODWARD.]

THE CONVERSION OF GENERAL SIHA.

(Anguttara Nikaya, Atthaka Nipata, Maha Vagga, XII.)

[TRANSLATED AND ABRIDGED BY BHIKKHUS NARADA AND MAHINDA]



ONCE the Blessed One was dwelling at the Pinnacled Hall, in the Great Forest, near Vesālī. And, at that time, many distinguished Licchavis had assembled and were seated in the Public Hall, speaking, in various ways, in praise of the Buddha, the Doctrine (*Dhamma*), and the Order (*Sangha*.)

Now General Siha, a disciple of the Niganthas (*naked ascetics*), was seated in that assembly at the time, and he reflected thus: "Undoubtedly, the Blessed One is a saint, fully enlightened; for these Licchavis, in many ways, extol the Teacher, the Teaching, and the Order. What if I were to go and see that fully-enlightened, saintly, Blessed One?"

Thereupon General Siha went to Nātaputta, the naked ascetic, and said: "Lord, I wish to go and see the Samana Gotama."

"Why should you, Siha, a believer in action, go to see the Samana Gotama, a believer in non-action? Verily, Siha, the Samana Gotama is a believer in non-action, expounds a doctrine for the purpose of non-action, and trains disciples accordingly."

Then General Siha's desire to go and see the Blessed One subsided.

On a second occasion Siha heard the praise of the Buddha, the Doctrine, and the Order. But again the words of Nātaputta dissuaded him from visiting the Blessed One.

When for the third time the Licchavis spoke, in many ways, in praise of the Buddha, the Doctrine, and the Order, General Siha thought: "Undoubtedly, the Blessed one is a saint, fully enlightened. What, indeed, can these naked ascetics do, whether they have given their consent or not? What if I go without the consent of the naked ascetics, and see that Blessed One, the fully-enlightened saint!"

And at midday General Siha, with about five hundred chariots, set out for Vesālī to see the Blessed One. Proceeding by chariot as far as the road permitted, he alighted and entered the monastery on foot. Approaching the Blessed One, he respectfully saluted Him and sat on one side. Seated thus, he addressed the Blessed One as follows:

"I have heard, Lord, that the Samana Gotama is a believer in non-action, expounds a doctrine for the purpose of non-action, and trains disciples accordingly. Do those who speak thus, Lord, state what was said by the Blessed One? Do they not falsely accuse the Blessed One? Do they declare the truth of the matter? And does not this reasoned argument posit a culpable position? But, Lord, we have no intention of accusing the Blessed One."

"There is a way, Siha, whereby, speaking truly, it would be said of me that the Samana Gotama is a believer in non-action, expounds a doctrine for that purpose, and trains disciples accordingly."

"There is also a way, Siha, whereby, speaking truly, it would be said of me that the Samana Gotama is a believer in action, expounds a doctrine for the purpose of action, and trains disciples accordingly."

"Similarly, Siha, there are ways whereby, speaking truly, it would be said of me that the Samana Gotama is a believer in destruction (*ucchedavada*), a detester (*Jegucchi*), an annihilator (*venayika*), a mortifier (*tapassi*), an anti-conceptionist (*apagabbha*), and is addicted to comfort (*assāḥa*); expounds doctrines for such purposes, and trains disciples accordingly."

"And which, Siha, is the way whereby, speaking truly, it would be said of me that the Samana Gotama is a believer in non-action, teaches a doctrine for that purpose, and trains disciples accordingly?"

"Verily, Siha, I proclaim non-action with regard to misconduct in deed, word, and thought; also as regards various kinds of evil, demeritorious conditions."

"This indeed, Siha, is the way whereby, speaking truly, it would be said of me that the Samana Gotama is a believer in non-action, teaches such a doctrine, and trains disciples accordingly."

"And which, Siha, is the way whereby, speaking truly, it could be said that I am a believer in action, teach such a doctrine, and train disciples accordingly?"

"Verily, Siha, I proclaim action with regard to right conduct in deed, word, and thought; also as regards various kinds of meritorious conditions."

"Further, Siha, which is the way whereby, speaking truly, it could be said of me that the Samana Gotama is a believer in destruction, teaches a doctrine for that purpose and trains disciples accordingly?"

"Verily, Siha, I proclaim the destruction of lust, hatred, and ignorance; and also of various kinds of evil, demeritorious conditions."

"And which, Siha, is the way whereby, speaking truly, it could be said that I am a detester, teach a doctrine for the purpose of detestation, and train disciples accordingly?"

"Verily, Siha, I detest misconduct in deed, word, and thought; and also the continuance in various kinds of evil, demeritorious conditions."

"Further, Siha, which is the way whereby, speaking truly, it could be said that I am an annihilator, teach a doctrine for the purpose of annihilation, and train disciples accordingly?"

"Verily, Siha, I do teach a doctrine for the annihilation of lust, hatred, and ignorance; and also of various kinds of evil, demeritorious conditions."

"And which, Siha, is the way whereby, speaking truly, it could be said of me that the Samana Gotama is a mortifier, expounds a doctrine for the purpose of mortification, and trains disciples accordingly?"

"Siha, I proclaim that evil, demeritorious conditions should be mortified—namely, misconduct in deed, word, and thought. For, Siha, he who has abandoned, uprooted, made like a palm-tree stump, caused to be utterly non-existent and not liable to arise again in the future—the evil, demeritorious conditions which should be mortified: him I call a mortifier. And, Siha, that complete and final mortification of the evil, demeritorious conditions which should be mortified, has been made by the Accomplished One."

"And which, Siha, is the way whereby, speaking truly, it could be said that I am an anti-conceptionist, teach a doctrine for that purpose, and train disciples accordingly?"

"Siha, he who has abandoned, uprooted, made like a palm-tree stump, caused to be utterly non-existent and not liable to arise again later—a future conception in a womb, a rebirth: him I call an anti-conceptionist. And, Siha, that complete and final abandonment of the conditions that would lead to a further conception in a womb, a rebirth, has been made by the Accomplished One."

"And which, Siha, is the way whereby, speaking truly, it could be said of me that the Samana Gotama is addicted to comfort, expounds a doctrine for the purpose of comfort, and trains disciples accordingly?"

"Verily, Siha, I am comforted with the Greatest Comfort,

expound a doctrine for the purpose of Comfort, and train disciples accordingly."

"These indeed, Siha, are the ways whereby, speaking truly, it could be said of me that the Samana Gotama is a believer in action, a believer in destruction, a detester, an annihilator, a mortifier, an anti-conceptionist, and is addicted to comfort, expounds doctrines for such purposes, and trains disciples accordingly."

This having been said, General Siha addressed the Blessed One thus:

"Excellent, Lord, excellent! It is as if, Lord, a man were to set upright that which was overturned, or were to reveal that which was hidden, or were to point out the way to one who had gone astray, or were to hold a lamp amidst the darkness—so that those who have eyes may see. Even so, has the Doctrine been expounded in many ways by the Blessed One."

"I, too, Lord, take refuge in the Buddha, the Doctrine, and the Order. May the Blessed One receive me as a follower; as one who has taken refuge from this very day to life's end."

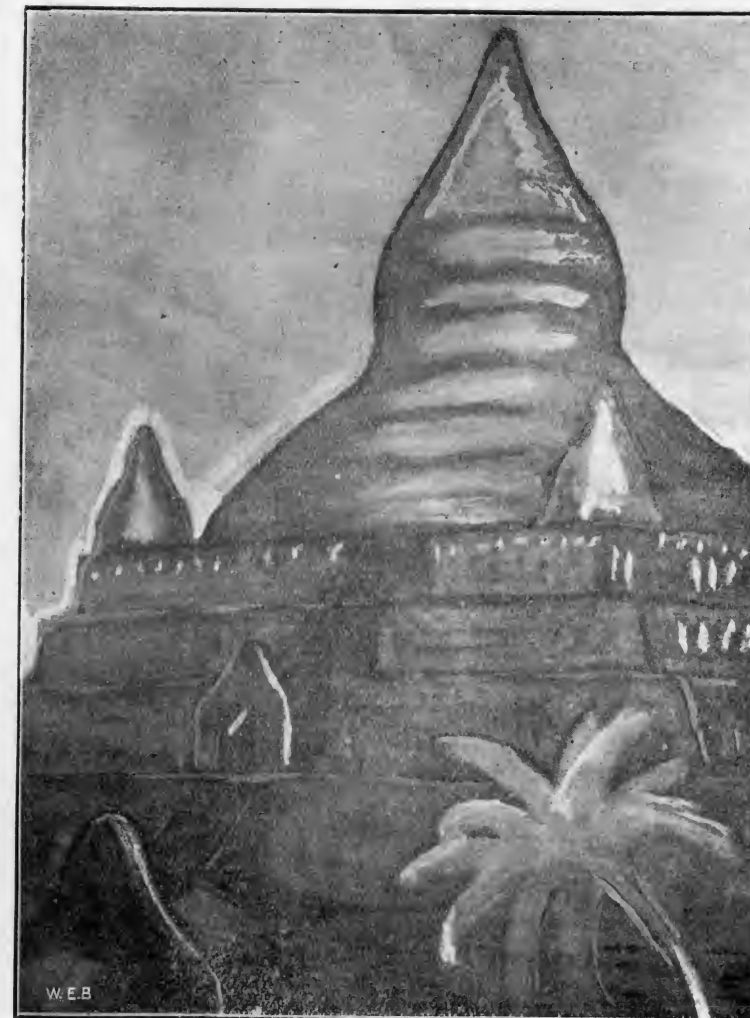
"Verily, Siha, make a thorough investigation. It is well for distinguished men like you to make a thorough investigation."

"Lord, I am still more satisfied and delighted with the Blessed One because He thus cautions me. For, Lord, other religious sects having acquired me as a disciple, would carry banners round the whole of Vesālī, crying: 'General Siha has

become a disciple of ours!' The Blessed One, on the contrary, advises me to make a thorough investigation. For the second time, Lord, I take refuge in the Buddha, the Doctrine, and the Order."

"For a long time now, Siha, your family has been like a fountain to the naked ascetics; hence, you must bear in mind that alms should be given to those who come."

"Such words, Lord, make me still more satisfied and delighted with the Blessed One."



(Photographic reproduction of a painting by E. L. Hoffmann)
TYPE OF AN OLD BURMESE PAGODA.

"I have heard, Lord, that the Samana Gotama speaks thus: 'To me alone should alms be given, not to others; to my disciples alone should alms be given, not to the disciples of others. Alms given to me alone is productive of much fruit, not so the alms given to others; alms given to my disciples alone is productive of much fruit not so, the alms given to the disciples of others.' But, on the contrary, the Blessed One advises me to bestow alms on the 'naked ascetics also! Well, Lord, we shall know when that is suitable. For the third time, Lord, I take refuge in the Buddha, the Doctrine, and the Order. May the Blessed One receive me as a follower; as one who has taken refuge from this very day to life's end."

Then the Blessed One preached to him a graduated sermon—that is, to say, He spoke on the subjects of liberality, virtue, the heavens; on the evil consequences, the vanity and the depravity of sensual pleasures; and on the advantages of renunciation. When the Blessed One perceived that the mind of General Siha was prepared, pliant, free from hindrances, elevated and lucid—then He revealed to him that exalted Doctrine of the Buddhas, viz.:—Suffering, its Cause, its Ceasing, and the Path.

Just as a clean cloth, free from stain, would take the dye perfectly, even so to General Siha, whilst seated in that place, there arose the spotless, stainless vision of Truth. He realised: "Whatsoever has causally arisen must inevitably pass utterly away."

Then General Siha, having seen the Truth, attained to the Truth, comprehended the Truth, penetrated the Truth, overcome doubt, cast off uncertainty, and—without dependence on another—gained full confidence in the Dispensation of the Exalted One, said to the Blessed One:

"May the Blessed One, Lord, accept my invitation for tomorrow's meal, together with the company of Bhikkhus."

The Blessed One, by silence, consented.

Thereupon General Siha, perceiving the Blessed One's acceptance, rose from his seat, saluted the Blessed One respectfully, passed round Him to the right, and departed.



(Photographic reproduction of a painting by E. L. Hoffmann)
TYPE OF A SINHALESE DAGOBA.

And Siha called a certain person: "I say, my man! Go and find some prepared flesh (pavatta-mansa)."

When the night was passed, General Siha caused to be prepared, in his own house, choice food, both hard and soft; and had the hour announced to the Blessed One—"It is time, Lord. The meal is ready at General Siha's residence."

Then the Blessed One, having robed Himself in the forenoon, and accompanied by the congregation of Bhikkhus, took bowl and robe, and proceeding to the residence of General Siha, sat on the prepared seat.

Now at that time many Niganthas (went) from street to street, junction to junction in Vesālī, with arms uplifted, crying: "To-day, General Siha has killed a prime beast and prepared a meal for the Samana Gotama. The Samana Gotama, knowing that it has been done for His sake, partakes of the flesh prepared for Him."

Thereupon a certain person went to General Siha and informed him secretly: "Do you know, Lord, that many naked ascetics are parading Vesālī, proclaiming that you have killed a fine beast and prepared a meal for the Samana Gotama. And that He, knowing this has been done on account of Him, partakes of the flesh prepared for Him?"

"Enough, sir! For a long time these venerable ones have intended to speak evil of the Buddha, the Doctrine, and the Order. But they can do no harm: accusing that Blessed One with what is imaginary, nor would we even for life vain, false, and fictitious. Nor would we intentionally deprive a living creature of life."

And General Siha with his own hands served the company of Bhikkhus, headed by the Buddha with choice food—both hard and soft—until they were satisfied. Then, when the Blessed One had eaten and removed His hand from the bowl, Siha sat on one side.

The Blessed One, having instructed, stimulated, inspired, and gladdened him with a religious discourse, rose from His seat and departed.

SANGHA—THE NOBLE ORDER.

[BY THE HON. MR. W. A. de SILVA]

("Esa Bhagavato Savaka Sangho ahuneyyo pahuneyyo dakkineyyo anjali karaneyyo anuttaran pinnak kettan lokassati.")

("They, the Honoured Ones, noble followers, should be cherished with kind thoughts and deeds; they are worthy of homage, of receiving gifts and worship; they stand as an unparalleled field for the increase of virtue".)

MEMBERS who form the Order or the association ordained by the Buddha for the continuance and the maintenance of the Dhamma and as exemplars of those living in accordance with the Dhamma, as expounded by the Wise and the Great One for the well-being of the world, are described under various names. As an association they form the Sangha or the Order. As individuals they are Sramanas or Bhikkhus.

The members of the Order of Sangha differ from religious teachers known as Priests and Sanyasis. They have no functions which make them intermediaries. In their relations with the general public they set a light or a living example by the life they lead and the character they acquire and express. As teachers they have to stand foremost as exemplars, and expound the Dhamma and knowledge as

handed down to them. The example of their lives stands foremost as the means of leading others to light. The words they utter, and the Law they explain, and the results of the practical application of that Law, for the welfare, happiness and emancipation of beings, are illustrated in their own lives.

The duties of the Sangha are so arranged with a purpose and it is the fundamental basis on which the Order is expected

* Chalmers in Majjhima Nikaya translates Bhikkhu as almsman. The word "Bhikkhu" however, is nowhere used in Buddhist writings in this sense. A Bhikkhu is one who is breaking or overcoming the hindrances (klesa.)

to function. Those who do not realize this fundamental principle are easily led to consider the functions of the Sangha in such a way as to expect the members of the Order to assist and help in the various activities in which the world is engaged; to lead them in these activities or render them active assistance towards the attainment of the objects for which they strive. Individuals and groups of individuals interest themselves in the material amelioration of their neighbours. Where there is a lack of material requirements, want and scarcity result, sickness and privations are noticed. The organization of society and forms of government are the chief means through which the world attempts to remedy these evils which are so conspicuously noticed. They go to material knowledge, study the laws of nature and social life to seek remedies for alleviating the results of the conflict found around them. Agricultural development, health organization, homes for the destitute, vocational schools and institutions for teaching men to face the conflict and compete with each other, are some of

the more general means employed by men with the object of lessening the burden of men. These activities generally are considered to be necessary for progress.

In the confused state of world activities the Order of Sangha was instituted not as an adjunct to this material struggle but as a separate and distinctive institution with a clearly defined function, a function that cannot in any sense be performed by

those in the vortex of life and struggle as indicated above. That function is the building up of their character by training themselves to destroy avarice, passion and delusion.

The Sangha is concerned with character-building. The members of the Order leave behind the conflict and the passions of the world. They arrange to live a healthy and ordered life, reduce their material wants to a minimum and thus be free.



HONGWANJI BUDDHIST TEMPLE IN HOLUOLOA,
a country village 100 miles from City of Hilo, Hawaii.

With this freedom they cultivate the faculties that bring them calm and happiness, by gradually eliminating the sources of conflict above mentioned, i.e. avarice, passion and delusion. The more these are eliminated the greater becomes their strength as exemplars. With this strength the Law of the Buddha, which is in essence the law for the elimination of avarice, passion and delusion, when explained by them comes to their hearers with a light that is arresting.

What is the training that is required by a member of the Sangha? The Vinaya or the Law of Conduct expounds this at great length and in detail. For practical purposes we can refer to the various memoranda drawn up by the members of the Order for the guidance of those seeking membership and for those who are members themselves.

As a general rule there are three stages of training through which an individual who seeks to be a member of the Sangha has to pass. It may be possible in special cases for one to dispense with one or more of the initial stages. This will be more an exception than a general rule and is only possible to those with special aptitude, knowledge and strength of character. The three stages are:—first, that of a candidate who seeks to join the Order; second—the stage of junior or Samanera; and the third stage is that of the fully ordained member.

The stage of candidature has to be spent among the members of the community, serving them, observing the practice of the religion and the simple directions as to conduct and life. During this stage it becomes possible for the candidate to find out whether he has sufficient strength of character to enable him to keep the rules of the Order in the event of his joining it and the members of the community to observe the candidate, train him and guide him to gain that strength of purpose necessary for him to live the life of a Bhikkhu. If either party finds that the candidature is unsuited the candidate will give up the purpose of joining the Order. When he is considered suitable he will enter the second stage, that is that of a junior "Samanera" one who follows a lesser code of regulations.

The Samanera has to follow ten rules of conduct, viz:—

1. Abstaining from the taking of life.
2. Abstaining from the taking of things that do not belong to him or are not given to him by those to whom they belong.
3. Living a celibate life.
4. Abstaining from uttering untruthful words.
5. Abstaining from intoxicating liquor and drugs.
6. Abstaining from food after forenoon.
7. Abstaining from witnessing dancing, music and dramatic performances.
8. Abstaining from using perfumes and flowers.
9. Abstaining from using high and ornamental seats and beds.
10. Abstaining from receiving coin, money, gold, silver and precious metals.

The Samanera loses his status and becomes liable to correction if he knowingly destroys life, knowingly takes anything belonging to others without their knowledge or permission, if he lives in carnal knowledge with a female, if he knowingly utters a falsehood even in jest, and if he knowingly takes intoxicants.

For the following breaches of discipline he is liable to be expelled from the Order:—Speaking ill of the Buddha, ill of the Dhamma, ill of the Sangha or Order; seeking by word or sign carnal desire towards female members of the Order; embracing false doctrines; causing of loss to the members of the Order; taking things belonging to other Bhikkhus; taking of house and property belonging to other Bhikkhus; quarrelling with other Bhikkhus; and causing dissension among Bhikkhus.

The daily routine of training is laid down somewhat as follows:—

Rising from bed before the break of day; ablutions; tidying up the room and the compound; an hour in a quiet place in contemplation on one's duties; attending at the shrine for purposes of devotion; duty of attending to the begging round in the village proceeding quietly, methodically and returning to the residence; taking of food after bestowing portions of it to others; attending on the elder Bhikkhus; clearing up the rooms; worshipping the Buddha; rest for about half an hour; then follow study, reading, writing and the learning of books in accordance with the tutor's directions. This is continued up to about half an hour before sunset. Next follow cleaning up and sweeping the compound and work in connection with the residence as allotted to each one. After lighting, listening to discourses by the elders, questions and explanations in regard to Dhamma. 10 p. m. meditation and sleep.

The third stage is that of full ordination as a Bhikkhu. Before admission to this stage the candidate has to appear before a chapter of Bhikkhus and be presented to them by his tutor as a fit and proper person to be admitted to the Order. Among others a candidate has to fulfil the following conditions, viz:—that he is over twenty years of age, that he is earnest in his religious ideals, that he faithfully follows the rules of conduct laid down for him, that he is well behaved, that he has lived at least one year under the immediate supervision of his tutor, that he has been earnest in his endeavour to follow the instructions given to him, that he has learned the rules of the Order, that he has learnt the main principles of the Dhamma, that he is obedient to the elders, that he confesses any breaches made by him in the rules of conduct, that he is not quarrelsome, that he is attentive to his duties, that he is satisfied with the manner of his life and the food he obtains, that he serves his tutors and elders with diligence, that his words and behaviour are such as pleases others, that he is attached to his studies and his meditations, that he is not a servant of the state, that he is not one who has left the Order before, that he is not attached to his race or family, that he is in sound health.

Where these conditions are fulfilled he is admitted to the Order on agreeing to spend at least the three following years under the immediate supervision of his elders.

The rules of conduct for an ordained Bhikkhu are laid down in detail in the Vinaya. There are four divisions of these rules of conduct, viz:—*Patimoksha Samvara Sila*, living in healthy surroundings free of dirt, refuse; serving the sick, the old, the deserving; honouring and worshipping the teachers and elders; worshipping the Buddha three times daily; distributing part of any food received by him among others to whom the service should be rendered before he partakes of it; reading the Dhamma; learning the Dhamma from others; wearing the robes in the proper manner; attending to reflections and meditations at the time of taking food or water; abstaining from doing any evil act; engaging in doing the ten good acts; and keeping the rules of conduct. *Indriya Samvara Sila* is the mindfulness to guard the senses so as to suppress the origin of desire, passion and delusion. *Ajiva Parisuddha Sila* is the avoidance of acts and words that lead to the commission of errors of taking away of life, taking things belonging to others, committing acts of impurity, uttering of untruthful words, slander, useless talk, angry talk and uttering deceitful words. *Pratya san nissrita Sila* is suppression of thoughts of desire, passion and delusion from anything that may accrue, contentment with what one receives and not desiring more, the partaking of whatever is obtained with pure thoughts considering that the object of life is the attainment of peace and the destruction of sorrow.

The members of the Order of Bhikkhus it will be seen have to train themselves in order that they may strive after the ideal life indicated by the Buddha. They are beacon lights and the greater the training the more perfect they become and the

greater the light they shed. To all beings the light becomes a guide which is attractive and irresistible and shewing what each one can attain to. In some no doubt the light may be yet incipient, in others it may be faint, while yet in others its glow will be appreciable, till in a few it will be bright and unwavering. If one who possesses the light, however faint it may be, expounds the Dhamma, its effect becomes potent in the minds of his listeners and the effective teacher is one who in his own life is able to show the results of the practice of such teaching. It therefore becomes necessary that the functions of the members of the Sangha should be clearly understood. There is much to be done in this world to help each other and succour the needy: at the same time there is greater need for leading manhood in unselfish avenues of living well if their efforts are to bear tangible results. The good in man can be developed only by his coming in touch with those who devote their lives to perfecting themselves. The Sangha is an association founded for the development of character and the perfection of virtues and to stand as a source of good influence. The praise of the Sangha in the words of the Pali canon bears this out clearly.

"The Sangha, the noble disciples of the Honoured One, the Buddha, are possessed of the virtues of blessedness, uprightness, prudence and peace. They form the four and eight forms of perfection. They, the Honoured One's noble followers, are to be cherished with kind thoughts and deeds. They are worthy of homage, of receiving gifts and worship. They stand as an unparalleled field for the increase of virtue.

NOW IS THE TIME.

[BY THE REV. ERNEST HUNT (BHIKKHU SHINKAKU)]



FEW days ago, I was in conversation with a man who has recently returned from Europe where he graduated with honours from a leading University. He said that one of the signs of the times that he observed was the growing lack of interest in and respect for the Christian religion and the Christian Church on the part of educated men—professors and students—in the schools and colleges.

Out of these schools and colleges is pouring a steady stream of young men and women who no longer stand in awe of the Christian Church or its teaching; many of them are proclaiming that all religion has become obsolete.

What is the reason for this general revolt on the part of educated people against REVEALED RELIGION? a movement against which their religious leaders are powerless? Their clergy might in fact just as well try to keep the tide of

the ocean from rising on the beach by sweeping it back with a broom as to attempt to prevent the rebellion from spreading.

This revolt against religion—revealed religion—seems to have been caused by two great universal thought movements.

1. The movement of the masses to throw off the yoke of the privileged ruling classes and come into their rights.

2. The development of science, whose theories, methods and findings directly contradict the theories and attitude of revealed religion.

These two movements have profoundly affected the thinking, the philosophy and religion of men.

FIRST. As the labouring classes of men around the world have strained at the leashes by which a comparatively small group of men have kept them in subjection, they have revolted against everything which they thought a part of the capitalistic system.

* (1) Charity in words, deeds and conduct. (2) Virtuous conduct. (3) Meditation. (4) Humility and honouring those deserving of honour. (5) Rendering homage to the great and noble and service to all in need, such as the weak and the sick. (6) Extending good wishes to others. (7) Accepting good wishes expressed by others. (8) Listening to good words expounded by others. (9) Expounding good words to others. (10) Entertaining clear views on one's ideals of conduct and life.

Religion, by which term they mean the Christian Church, appeared to them as one of the instruments of the educated, privileged few.

It was supported by the rich man's money. It taught them to be content with their lot. It commanded servants and slaves to obey their masters implicitly without asking the reason why. Tolstoy brings out this resentment of the peasant classes of Russia against the religion in which the rich educated did not themselves believe, but which they found useful in quieting the ambitions of the lower classes.

In India and China the students are revolting against Christianity because they claim, certainly with some cause, that Christian missionaries are foreign agitators, and have along with their Christianity taught the superiority of the white nations and implied that all the good in civilization came from it and justified their domination of the other races by it.

SECOND. The study of science has turned the minds of men against all religion which formulates a dogma and says this is true because God revealed it, and you must believe it or something dreadful will happen to you. Revealed Religion is founded on blind belief. Science says, "I want to know." Revealed Religion says, "You cannot know—only believe."

Science has undermined the geocentric conception of the Cosmos, and established the principle of man's evolutionary origin. It proves that creation was not confined to the year 4004 B. C. or any other special time, but is an eternal process. The student no longer conceives of God as a finite being who inflicts grievous ills on innocent persons as a revenge for a sin committed by some remote ancestor, and so, confused and jarred by all the contradictions between scientific truths and the statements of a revealed religion and seeing no chance of reconciling them, he proclaims all religion obsolete.

According to a recent newspaper report, Dean Inge is quoted as having said, "science has been the slowly advancing Nemesis which has overtaken a barbarised Christianity. She has come with a winnowing fan in her hand, and she will not stop until she has thoroughly purged the floor."



Rev. ERNEST HUNT.

Surely NOW is the time to take the message of the Dhamma to the West, to shew that there can be no quarrel between true science and the teaching of Him whose religion is founded on the Laws that govern Life and the Universe. Now is the time to teach the West to understand that "All Life is One"; that through a realization of this great truth the whole thought of the world will be changed, turned from destructive thinking to constructive (In the light of this knowledge there can be no more racial prejudice, no more industrial cruelty, no more war); that a right understanding of the great Law of Cause and Effect will solve all doubts and fears and answer all questions; that a realization of the Four Noble Truths leads to the Noble Eight-fold Path of deliverance. that a comprehension of the Law of Change, that nothing is permanent, all is in a state of becoming, and that therefore only by giving up the illusion of a separate self and consequently all selfishness, can true peace be attained by an individual, by a nation, by the world.

Now is the time to remember the words of the Holy One, "Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the doctrine glorious, preach ye a life of holiness, perfect and pure."

The people of the West are ill. We know the cause of their illness. We know that their illness can be made to cease. We know the remedy that will cure their suffering for ever more.

What are we going to do about it?

Whether Buddhas arise, O Bhikkhus, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being that all its constituents are subject to suffering. This fact a Buddha discovers and masters, and, when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains and makes it clear, that all the constituents of being are subject to suffering.

Anguttara Nikaya

A BUDDHIST SERMONETTE.

[By J. F. Mc KECHNIE]

VERILY not by hatred do hatreds cease here ever; by non-hatred do they cease; this is the eternal law of things."

So runs one of the best-known and most widely quoted texts in the Dhammapada, rendered in English that exactly follows the Pali, word for word, except for the addition of the two words "of things" at the end, an addition made in order to bring out the meaning of "Dhamma" as something not made or invented by men, but inherent in the universe, in things as they are.

We use these words "universe" and "things" because they are terms of current speech, and there are no others available to express more nearly what we mean; but in the Buddhist way of envisaging life there is no "universe" and no "things" in the sense in which these words are ordinarily used! For the Buddhist way of envisaging what is here, is one that is not satisfied to skim surfaces, but goes *into* things, penetrates them, and seeks to find out what they are at bottom. So doing, Buddhism finds that the primary reality is thinking; that the world is not a world of things, but a world of thinkings, of thinkings that for us have got themselves externalised and solidified into so-called "things." Hence the problem of "how to make the world better" hardly troubles the Buddhist. All he troubles about is how to make his thinking, and the thinking of others, better; and then the "world" will become better of itself, without any need to trouble about it.

It makes a Buddhist melancholy sometimes—he cannot help it—to see numbers of excellent, well-meaning people running around in the world, all fussily engaged in "doing good," as they think, and all unwittingly doing a great deal of harm; when, if only they would sit down quietly sometimes, and try to "think good," and teach others to "think good," they would come much more near to *actually* helping the world than they do with their present activities. The most that can be said for these busy-bodies is that they do *themselves* some good by these expressions of the good will that is in them; but that

they do others all the good they imagine they are doing them, is very, very doubtful indeed, notwithstanding all their good will and earnestness.

If the apples in an orchard are unpleasant, small and sour and hard, are not what the gardener or anybody else wants; the gardener does not go round the trees with a paint-brush in his hand and paint all the small green fruits a pretty pink to make them look well. In fact, he does not trouble about the apples at all, in his designs for improving his orchard. What he thinks about is the *trees*, from which the apples grow. And if he is seriously determined to have a better crop of apples, he resolves to *change his trees*. When he has done that he knows that he does not need to think about the apples: with better trees, better apples will follow, surely, inevitably, because they must, because they cannot help it.

Well, with regard to this big orchard of the world, the Buddhist is in the position of any sensible orchard gardener. He thinks about the trees in the world-orchard, and these trees are thinkings, thoughts. These mended, everything is mended. These not mended, nothing is mended, no matter how prettily you paint them and try to pretend that, in vulgar phrase, "everything in the garden is lovely."

Now what is the ugliest tree that grows in the world-orchard producing the ugliest, most poisonous fruit? Surely it is the tree of hate, of hating thought. Could anything be uglier, more repulsive than the words and

deeds that spring from hating thought, and poison and darken the world? Great is the need, then, to change these all too plentiful trees of hating thought into their opposite, into trees of non-hatred. For "non-hatred" as Buddhists use the word, is the opposite of hatred. It is not simply a negative term of neutral import. As the word "untruth" in English conveys the positive meaning of "lie" to any one who hears it; or the word "uncertain" the positive meaning of "doubtful," so the Pali word *averena* which we have here translated as "by non-hatred," conveys to a Buddhist's mind the opposite, positive meaning of "by love," that is, by *Metta*. Hatred, then, according to our text, never ceases by hatred, by hating back; it ceases only by love.

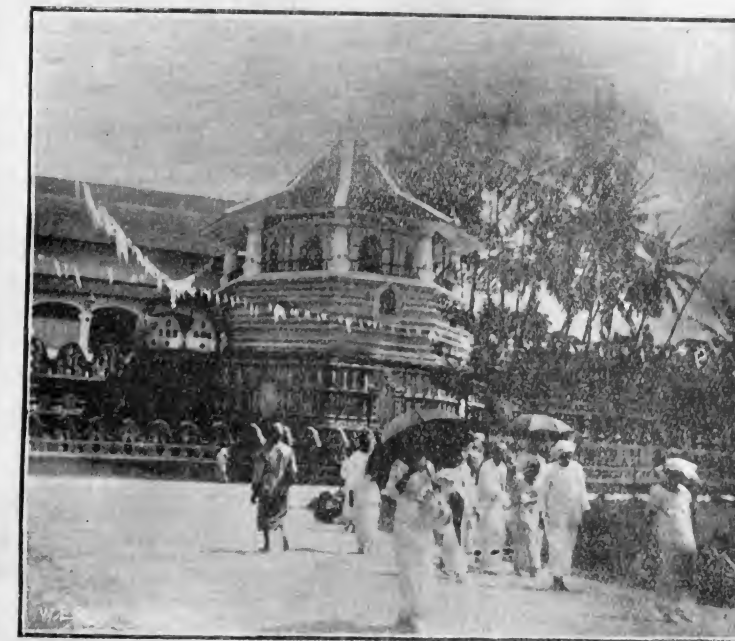


Photo by J. C. Mendis, Moratuwa.

TEMPLE OF THE TOOTH, KANDY, CEYLON.

And the business of a Buddhist in the world is to bring about the ceasing of hatred (and other undesirable ways of thinking); it is not his own gratification he is to think of, the satisfaction which some people get out of hating back the person who has shown hate towards them; his business is to abolish, to wipe out, to neutralise, to destroy, that hating thought towards himself which he finds in the world, not to add another hating thought of his own to it, and thus make two hating thoughts in the world where before there was only one. And the only effective way of doing this is to send forth a thought of love to meet the thought of hate, and so, to cancel it, and wipe it out of the Kamma account book of the world. But what is this love, a thought of which will cancel out a thought of hate? Is it what is usually called love? Far from it! Love, as usually spoken of, is mostly Kāma, a burning flame that seeks to get something for itself, which wants to devour and eat up, to feed itself. But Buddhist love is Mettā, an altogether different thing. We do *not* say, as one grievously mistaken translator of this very book from which our present text is taken, makes a certain passage in it say: "By love comes sorrow, by love comes fear. He that is without love, is without sorrow and fear." What we say is: By lust comes sorrow, by lust comes fear. He that is free from lust is free from sorrow and fears," which, like every word that comes from the Exalted One's mouth, is an indisputably true statement as indisputably true as that other is indisputably false.

Accordingly we are instructed how we may beget in ourselves thoughts of Mettā, of love, of real love, such as a mother has for her child. A mother never wants anything back from her child in return for all that she does for it. All she asks is to be allowed to do something for it, to give it something, anything at all she has got, any service at all that she can render it; and whether it pays her back for it or not, she does not care, does not even think about. So have we to learn to practise Mettā towards others, and with Mettā, with love, to wipe out and cancel hate. But how?

Well, the first thing is to think of some one whom we love with some approach to Mettā, to real love, free from all self-seeking of any kind. When we think of such an one, we do not find it difficult to hold a thought of Mettā towards them in our minds; indeed, we find it fairly easy, for it is already with us a habitual, natural thing to do. And now, having dwelt on this Mettā thought long enough and steadily enough to make it strong in our minds, we now have to think of another person who is further away from us in our thoughts, one for whom we have not so strong a natural liking or love as we have for the first person we have been thinking of in our practice of Mettā. And of this second person we now must think steadily and strongly, until we have produced in our minds towards him, as strong a feeling or thought of Mettā or love, as we had towards the first person with whom we began this practice of Mettā or loving thought. And now, having done this successfully, we have to turn our thought or feeling of Mettā next, on to some other third person we know still further

removed from our natural, ordinary feelings of affection than the first, or second persons towards whom we have been directing our thoughts of Mettā, until, towards this third person also we have begotten in our minds feelings and thoughts of Mettā as strong and sincere as those felt towards the first two persons. Thus on and on we go, spreading our thoughts a little further and further away towards others, towards whom we naturally feel rather indifferent, until at last, with this practice, our thoughts of Mettā, from being a mere thin stream, have become a broad flood. We are able, or we ought to be able, to direct them, and maintain them active in full tide, towards some person or persons against whom we usually have feelings of dislike, perhaps, even of active hate, of desire to injure and hurt. This is the full triumph of the practice of Mettā-thought, its complete victory, when we are able thus to feel love, Mettā, even to those who have injured us; for now we are acting on the principle expressed in our text; now we are actually putting into effect the only true alchemy there is in the world,—the turning of hatred into love, the dull dross of hate into the bright gold of affection. Now we are making the practical proof that hatred never ceases by hatred, that it ceases only by love,—the old, the never-failing, the eternal law of things.

This practice of Mettā-thought is called a Brahma-vihāra, a dwelling with Brahma, a dwelling with the highest god; and that is indeed what it is. To be a god is to be able to create good, and here in this practice, if we practise it successfully, we create gold, the richest metal in the world, the gold of love. But it is in the power of the gods also to destroy. And the man who practises Mettā, becomes thereby also a destroyer, a destroyer of the ugliest, the most unbeautiful thing there is in the world,—hatred, enmity, ill-will.

Thus, by the practice of Mettā-thought as taught by the Buddha, a man becomes an equal of the gods, a creator and a destroyer of the most beneficent kind,—a creator of good, and a destroyer of evil. Such an one, after death, must surely go to the realms of the gods to be one of them, to be one of the beneficent forces of the world, sending down showers of blessings from his loftier seat to those on lower levels. And then, when the good doing that has brought him so happy a lot, has exhausted its course, he will be born again on the lower levels, not as one condemned to unhappiness, but as one happy in himself, whatever the wealth, or lack of wealth, the fame or lack of fame, the high position or lack of it he may have to enjoy or endure in the world of the Kāma-loka. For love makes happy, now, and in the future, and always. It makes happy him who gives it and him who receives it. May we all seek this one sure way to be happy, and to make others happy,—the way of love that makes hatreds cease because they cannot live in love's pure atmosphere, but must wither away and die. May all beings be happy! May all beings learn to love! For when all beings love, then will all beings be happy.

THE REFUGE.

[BY AIMEE BLECH]



COME along! Hurry up! What are you waiting for?" said the master of the shop in a gruff tone. "Unpack me these boxes, and see that you do it very carefully."

The shopmen bustle about, the chisel squeaks, the hammer strikes.

The antiquary, pipe in mouth, walks round the cellar of his shop in the midst of bales and boxes, fresh arrivals from India, long expected.

"Nanda! Here! Take away all this paper."

The words are addressed to a young Sinhalese of about eighteen, subdued and sad looking, who has just arrived with a supply of tools.

Nanda silently obeys.

Poor little son of the Orient, stranded in Paris, the great city so full of people, so bustling, so gay, so overflowing with life. He does not feel that he has any kinship with that swarming life, for in the business quarter he has seen nothing whatever of its more elevated side. But he accepts his fate with the fatalism of Orientals who have had no intellectual life, and by whom Karma is understood and accepted under its simplest aspect.

Nanda has arrived at Paris two months previously with a stock of merchandise which he had to convey to the antiquary's place. On his departure his father had advised him to find a good situation with a good pay, so that he might return after a few years with a well-lined purse. It is a numerous family, besides; and Nanda abroad means one burden less, one mouth less to feed. He will earn his own living.

So Nanda has left his island on a big cargo boat. The voyage did not seem to him long at all. Resting his elbow on the gunwale of the ship, he never grew weary of looking at the waves, blue or green, now gleaming in the sunlight, now foaming with fury.

At Paris, the antiquary to whom he had been sent had proposed that he should remain in his service on a modest salary; and the young Sinhalese, not knowing where to go, had accepted. His duties consisted in cleaning out the shop, dusting, running errands, tying up parcels. His timidity never allowed him to hold his own against the other shopmen who teased and jostled him. The master alone is just, though gruff, just, and even benevolent, for he is not blind to the merits of the little Sinhalese.

Meanwhile the antiquary is all excitement. He is in haste to see the wonderful Buddha which his correspondent

has promised him. At last the box is open. They take out of it with much caution a statue of medium size, rolled round in many wrappings of fine paper and light cotton wool.

"Splendid!" exclaims the antiquary when the last veil has been removed. "It is a piece of perfection in modelling and gilding. And what a patina!"

The statue is taken upstairs into the shop. They look for a place that will show off its beauty. At last it is installed in the chosen spot, and, as it is the hour for closing, the shopmen disperse.

Nanda alone remains behind; and when the sound of the retreating footsteps has died away in the distance, he gently prostrates himself before the sacred image. A mystic expression animates his features; he has found again the intensity of his Buddhist faith that has somewhat evaporated in the atmosphere about him, so little propitious to meditation and dream. He is unable to stop simply at this contemplation; and his lips murmur the invocation:

Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Sangham saranam gacchāmi.

Now Nanda has found his happiness. He no longer feels himself alone, abandoned. He has his secret, infinitely sweet; he has his reason for living. He is the Bhakti of the beautiful image of his Lord; he has his Refuge.

In the morning, the first at the shop, he rolls up the iron shutters; it is he who lights up and airs the shop. Then he bows himself before the sacred image and offers it his youthful devotions, reciting the words which unite him to all his brothers in the Faith. It is also he who takes care of the statue, dusts it, and keeps it shining; and his work during the day often permits him, in passing, to cast upon it a furtive look of adoration. In the evenings he remained last in order to offer it the incense of his heart, and his worship. For he had the shrinking modesty of his feelings; no one was to know anything about them.

His happiness would be perfect if only there were no buyers. O, that is his nightmare! When he sees the master take a new customer up in front of the Buddha, his heart shrinks. Anxiously he watches the visitor, tries to understand what is being said. Most frequently it is chaffering that leads to nothing. The would-be purchaser, at first dazzled, is later chilled by the price demanded, and goes away. Then Nanda breathes freely again, relieved from his torture.

But one morning, as he is polishing the pedestal of the statue, the master comes in with a tall young man, an elegant, aristocratic Parisian, and Nanda hears these words that make his heart of a Bhakti leap with anguish.

"It is, I repeat, not a matter of price. If I find the Buddha of my dreams I shall not hesitate. It is the fixed idea of a lady to possess one. She is smitten with the Orient and its philosophy; and I am going to give her this little surprise."

The antiquary repeated his assurances. "You will not find a better, sir. It is something unique; and the price is not out of the way. I have always treated you very reasonably in the matter of terms."

"Hm! said the customer, a little sceptical. But, come to a stop now in front of the statue, he exclaims: "It is perfect! This Buddha will make a splendid effect in the studio. Send it along to me the day after to-morrow, the 31st December, in the afternoon."

"Very good," says the antiquary. It is Nanda who is to deliver it.

Nanda is desperate; a dark veil has descended upon his heart. He weeps. On the 31st of December he is there at the shop in the morning, the first as usual. He attends to the statue, wipes and dusts it, and looks long at it in pain.

And lo! through the closed eyelids of the sacred image he feels a look of divine compassion rest upon him, and he hears these words:

"O my son, do not attach thyself to the form, deceitful and transient. The form is nothing but an illusion. Seek the spirit; adore in spirit."

Nanda understands the lesson given. He accepts it. He will be brave; but, for a last time, he prostrates himself before the adored image.

Towards evening a vehicle loaded with valuable packages comes to a stop in front of a sumptuous mansion in a grand avenue. Orders doubtless have been given, for the door-keeper

opens the door immediately, and Nanda is taken by a footman to the studio, an artistic marvel in everything it contains. They go in search of the master of the house. Nanda tries to keep a good countenance. The Buddha is brought out of its case and carried to a corner of the room where marvellous curtains form a perfect framework for its beauty.

Recompensed with a generous tip that burns his hand, Nanda is about to leave when the door half opens to let in a young woman.

As serious as her husband seems worldly, she approaches the statue, and with a sort of fervent reverence joins her hands together.

"O, how beautiful it is, how beautiful it is!" she says in a subdued voice. Then, addressing her husband: "I thank you, my dear. Never has any present given me so much joy."

Nanda feels himself a little consoled. In this scene of luxury and art, his Lord, then, is going to find a Bhakti, the homage of a heart full of reverence and fervour. May she be blest, that young French woman!

He goes away. Outside, the snow is falling in great flakes. For a long time he gazes up at the lit window of the studio. His life is *there*; his love is *there*.

Two weeks have passed. Little Nanda is dispirited. His body is gnawed with grief. More than ever he feels himself alone and an

exile. He has never succeeded in catching a glimpse of the brighter side of this western world. He has seen nothing but the darker side.

Nanda is also ill. A treacherous cold makes him cough frequently. And more than once his master has watched him with a mixture of suspicion and compassion. Can his little employee be consumptive?

Ah! If only Nanda might see again the image of his Lord! That would be the supreme consolation. After all, why not? It would be quite possible to go back to the grand avenue, to



Y. M. B. A. in Hilo, Hawaii Japanese Mission.

find again the sumptuous mansion, to get in on some pretext or other, to slip into the studio with the connivance of the footman whom he would know how to win over to his side.

So one evening he has gone there. He has found the mansion. But he hesitated too long about ringing: for the doorkeeper who had been watching him from his window felt suspicious of him, and coming out suddenly, with a curt and insolent gesture, sent Nanda away.

However, when the gruff watchman has entered his house again, Nanda retraces his steps and crosses the avenue to lean his back against the portico of a big house facing it, from which he has a view of the window of the studio, which just at this moment is lit up.

It is very cold. As on the other day, the snow falls in whirling drifts; its white flakes whip his face. It seems to him a hostile, dangerous force seeking to annihilate him.

Night has come. The street lamps are suddenly lit, and give the avenue the aspect of a white sepulchre.

Time passes. Is it eight o'clock? Or is it nine? A few surprised passers-by turn round to cast a look of astonishment or pity at a little Sinhlese with a feverish face. An elderly woman makes to offer him alms and, upon his gesture of refusal, stammers an excuse.

Now the fits of coughing rapidly succeed one another, shaking all his frail body. He shivers in his wet clothes. And always still the cruel and beautiful flakes of snow whip his face. His gaze never leaves the lighted window.

The Leading Principles of the Higher Criticism; Illustrated by their Application to the Hexateuch of the Old Testament.

[By EDWARD GREENLY, D. SC., VICE-PRES. GEOL. SOC.]



THE Editor has honoured me by a request for another article, as a sequel to one which I wrote for the 1921 issue of this Annual, entitled "The Pitaka Literature and the Higher Criticism." I desire, however, to make perfectly clear that, in matters of this kind, I am not an original investigator, but merely a learner from investigators*. I am a geologist, and the Earth, or rather a few hundred square miles of it, are quite enough to keep me busy, so far as original investigation is concerned. Accordingly, let me repeat, with emphasis and earnestness, the hope which I expressed in my former article, that Oriental Buddhists will undertake the Higher Criticism of the Pitaka Literature, and carry forward the work which has been begun by Rhys Davids and other European scholars. Perhaps, then, the best I can do to further that end will be to set forth the leading principles of the scientific study of ancient literatures, and then to illustrate

*But I have been so fortunate as to obtain the aid of my friend Dr. Estlin Carpenter, author of "The Composition of the Hexateuch", and one of the compilers of "The Hexateuch arranged in its constituent Documents", who has very kindly read the manuscript of this article.

At ten o'clock in the evening some passers-by have picked him up, motionless, and have called the police to have him taken to the hospital. At first they took him for an intoxicated person, then for an opium-smoker. Later they understood that he was a poor creature overcome by illness.

The young Sinhalese is lying in a bed in the hospital. The doctor on duty has shaken his head and said: "He won't come through the night."

Nanda is in delirium. In his picturesque language he speaks to his Lord. He sees him there, quite near, hovering over his bed, his hands open in sign of benediction. And through the closed eyelids he sees the beautiful compassionate look rest upon him. He hears the words murmured by the sacred lips.

"My Bhakti, thou art not made to live in the whirl of Occidental life. Come to me, the Liberator, the Great Teacher, and I will give thee peace."

Nanda sits up. He stretches out his feverish hands before him, and sighs: "I come, O my Lord, I come!"

Then softly his head falls back on the pillow. A smile rests on the half-open mouth.

The little Bhakti is happy now. He has found peace in the Supreme Refuge.

them by a brief sketch of what is probably the most famous case of their application.

Leading Principles in Method.

Suppose that we have before us an ancient document, of unknown date and unknown authorship, or whose ascription to some date or author seems questionable. To determine these with reliability, we may proceed somewhat in the following order.

A. External Evidence.—(1) Is our document mentioned in other documents, whose date we know? If so, then it is older than those documents. But this method must be employed with prudence, for quotation of a passage may not prove that the *whole* of the book in which that passage is now found existed at the time the quotation was made. Or the book wherein we now find the passage may itself have

quoted it from some older work, or the quotation itself may be suspected as an addition. (2) Negative evidence must also be used with caution. Yet, if an author, who would have had strong inducements to refer to our document, fail to do so, then there is little if any doubt that he did not know of it, and that it is later than his time.

B. Internal Evidence.—(1) Does our document allude to events, institutions, customs, documents, or persons, of known dates? If so, then it must be later than those things. Further: does it allude to them as recent, or as in a remote past? If the latter, then it is much later than they are. The Pitakas for example, allude to the Vedas in a manner which leaves no doubt that the composition of the Vedas was long anterior to the rise of Buddhism. (2) Negative evidence is again legitimate. Does our document fail to mention matters which we may be sure its author would have mentioned, had he known of them? Then it is to be regarded as of earlier date. (3) Our document may display intimate knowledge of the topography of one country, and ignorance of another, in which case we may obtain information as to the district (perhaps even the period) wherein it was written. (4) In the course of time, languages undergo great changes. Suppose that a work ascribed to Chaucer be written in the kind of English which is employed by Milton, we shall be quite sure that the book was never written by Chaucer.

So far, we have been assuming that our document is homogeneous: is the work of a single author, or at any rate was all written at one time. But this is by no means always the case.

(1) Additions have often been made to ancient books. The last 12 verses of the Gospel of Mark are omitted in the two oldest Greek manuscripts, and are admitted to be an addition.

(2) Interpolations have been insidiously made into the midst of ancient, especially religious, documents. In the first Epistle of John, Ch. v, the seventh verse (auth. version) is omitted in the revised version. It was interpolated by some one who desired to "prove" the doctrine of the Trinity. But perhaps the most notorious of all interpolations is that in which Josephus (19 Antiq. iii, 8) is made to bear testimony to the existence, Christ-hood, and resurrection of Jesus; and it illustrates all the signs of an interpolation. It interrupts the narrative which, read without it, flows on. The creed expressed in it is thoroughly Christian; so that, had Josephus written it, he would have been a Christian, which he certainly was not. Origen speaks of Josephus as mentioning John the Baptist, but not as mentioning Jesus. Josephus wrote his "Antiquities" in the first century, and the early Christian writers would assuredly have cited the passage had they known of it; but no Christian writer cites it until Eusebius does so in the fourth century. Plainly, it was interpolated by some Christian copyist some time before the period of Eusebius.

(3) Of more interest are the true composite documents. Suppose we find that a document is composed of two series of passages, each with style, expressions, and ideas not found in the other series; we infer that two older documents have been woven together to make one. If the accounts, given by the two series, of

historical events and institutions, disagree, we shall be confirmed in this inference. The dates of the two series may be determinable by the methods already indicated.

For example, "The Institutes of Vishnu" will be well-known to readers of this Annual. The ground-work of this book bears the marks of antiquity. But it has been recast by an editor, who has made many additions. These can be distinguished by peculiarities of metre, by partial recurrence in other works, by references to late philosophical systems



Photo by Edward M. Wickramaratne, Balapitiy.
"The Golden Sule Pagoda" Rangoon.

and even by introduction of the week of the Greeks and Romans, indicating a date as late as the third or fourth century C. E.

By means of the foregoing, and various other criteria, floods of light have now been thrown upon many ancient books.

The Analysis of the Hexateuch.

In no case have they been applied with more signal success than in that of the Bible, especially that of the Hexateuch, a name by which the first six books of the Old Testament (Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Joshua) are generally known; the first five being known as the Pentateuch. These terms are derived from the Greek "Hex"="six", "Pente"="Five"; "Teuchos", a word which in late Greek had come to be used for "Book." Our concern will be mainly with the Pentateuch, for the structure of the book of Joshua is more complicated. A brief sketch of this wonderful analysis will illustrate, better than anything else, the essential principles of the Higher Criticism; besides which, the development of the investigation, from stage to stage, is of surpassing interest in itself. It must be borne in mind that this article is an excessive condensation of a gigantic subject.

Chronology.—The Israelites or "Jews" first appear as tribes of the desert, who invaded Palestine from the east, and effected a conquest which (according to their own accounts) was one of the most sanguinary in history. After a while they united under a monarch, but this union soon split into a northern and a southern kingdom. The northern kingdom was overthrown by the Assyrians, and then the southern one by the Babylonians. The leaders of the southern people were all deported to Babylon by king Nebuchadnezzar; but on the overthrow of the Babylonian empire by the Persians under Cyrus, their descendants were permitted to return to Jerusalem. Old Testament dates are somewhat conflicting; but have been largely rectified by correlation with the far more regular records of the Egyptian, Babylonian, and especially Assyrian inscriptions. The inscriptions, however, refer to no fixed era, but by great good fortune, one of them gives a definite connexion with a certain eclipse of the Sun. This eclipse has been calculated astronomically as having been nearly total at Nineveh on June 15, 763 B. C. A definite date has thus been obtained, to which the whole body of chronology can be referred. As, however, some of these historical events may not be familiar to all my readers, the following table will probably be useful, for it brings Jewish dates into chronological correlation with events which will be familiar. Dates which are only known approximately are marked "app." It will be noticed that the earliest date in Israelite history which can be fixed with precision is that of the Battle of Karkar, when Ahab king of northern Israel, with his allies, was defeated by Shalmaneser king of Assyria. For some unknown reason, the battle of Karkar is not

mentioned in the Bible, but King Ahab is mentioned, and with considerable detail.

B. C.	
4000 app.	Earliest known dates in Egypt and Babylonia.
1230-1200 app.	Conquest of Palestine by the Israelites.
1000 app.	Reign of David.
930 app.	Division of Israel into a northern and southern kingdom.
854	King Ahab at the Battle of Karkar.
721	Northern kingdom overthrown by the Assyrians.
621 app.	18th year of King Josiah (southern kingdom).
586	Jerusalem taken, and southern kingdom overthrown by Nebuchadnezzar.
	Beginning of Jewish Exile in Babylon.
538	Babylonian empire overthrown by Cyrus King of Persia.
524 app.	Rise of Buddhism in India.
480-430	"Golden age" of Athens.
444	Principal stage of Jewish return from Exile. Promulgation of "Law" by Nehemiah.
332	Persian empire overthrown by Alexander.
326	Alexander in India.
270 app.	Accession of King Asoka (India).
175-164	Antiochus IV (Syria) and Jewish revolt under the Maccabees.
63	Jerusalem taken by Pompey, and Palestine made a Roman province.
44	Death of Caesar.
C. E.	
26-36	Pilate, Roman Procurator of Judæa.
70	Jerusalem taken by the Romans under Titus. End of the national life of the Jews.

A Summary of the Analysis.

To follow this, it will be well to have a Bible at hand, from which to verify statements, and to realise the positions of the several documents. Of English versions, the revised version (despite its unattractive appearance) is the only one which it is safe to use, and even that is occasionally misleading.

As far back as the twelfth century, the Jewish Rabbi Aben Ezra discerned that there were glaring anachronisms and incompatibilities in the Hexateuch, but he dared not write openly what he had discovered. Some five centuries later, Hobbes and Spinoza went much further, and challenged the traditional Mosaic authorship.

But the real scientific study of the subject begins with Astruc, an eminent French physician, who in 1753 published a work on Genesis which furnished the true key to the problem, and opened the way for all subsequent research. Astruc shewed that two different divine designations are employed in Genesis, "Yahwé" and "Elohim."* But, what was much more important, he also shewed that Genesis is composed of two series of passages, alternating with each other, one series employing "Yahwé", the other employing "Elohim". He rightly inferred that Genesis has been put

*For a study of the meaning, history, and modifications of these designations, see my article in this Annual for 1925, "The Term 'God' as the name of a Person."

together out of cuttings from two old documents: a Yahwistic (known as "J"), and an Elohist (which for the present we will term "E"). They can be distinguished in the English version, because Yahwé is always translated "The Lord" (except in one or two passages where it is rendered "Jehovah"), while Elohim is always translated "God." The scholars who followed Astruc soon found that J and E could also be distinguished in the books of Exodus, Leviticus, Numbers and Joshua. They found, too, that each divine designation is accompanied by special peculiarities of expressions and ideas.

Moreover, the documents contradict each other, an interesting example being the following. In Exodus, vi, 2, 3; we find Moses addressed in these terms, "I am Yahwé, and I appeared unto Abraham, unto Isaac, and unto Jacob, as El Shaddai, but by my name Yahwé was I not known unto them." Yet in Genesis, xv, 7, Abraham's god says to him, "I, am Yahwé, that brought thee up out of Ur of the Chaldees." Again; (Genesis, xii, 7) Abraham "builded an altar unto Yahwé, and called upon the name of Yahwé." Manifestly, these (and many other) passages in Genesis are in flat contradiction to Exodus, vi, 2, 3. Clearly they cannot have been written by the same hand as that was.

So far, however, there was no clue to the ages of the documents.

We must now turn to the book of Deuteronomy. This (with minor exceptions now being studied) turns out not to be composite, but essentially a unit, and there is unusually clear evidence as to its date. Its code of laws is described as having been enunciated by Moses before the Israelites entered Palestine; but in 1805 De Wette, and in 1835 George of Berlin demonstrated the real date. In the first place, it was written after the conquest, for Eastern Palestine is alluded to as "beyond Jordan", while phrases such as "unto this day" indicate a long lapse of time. The statement in the final chapter: "There hath not arisen a prophet since in Israel like unto Moses" could not have been written until ages afterwards. Further: the dominant idea of the book is that Yahwé must be worshipped only in one particular place. This idea is absent from the prophets of the eighth century B.C., and from the early historical books. Now we

are told (2 Kings xxii-xxiii) that in the 18th year of King Josiah (B. C. 621 app.) the priests "found" a book of the law in the temple, which they shewed to the king, who at once put it into execution; and the manner in which he did so leaves no doubt that the book was Deuteronomy. Moreover: the prophet Jeremiah, who wrote in and after the reign of Josiah, shews unmistakable signs of its influence, and he is the first prophet in whom that influence can be detected. Accordingly; it is admitted that Deuteronomy (now designated by scholars "D") must have been written in or shortly before the time of Josiah. This gives one clear date in the compilation of the Hexateuch.



Dr. Edward Greenly, D. Sc.

cus, and how could such a ceremonial be regarded as primitive? Not only so, but that ceremonial was manifestly unknown to the eighth century prophets, and even to D, so that it must be quite late! In this perplexity, the scholars resorted for a while to the expedient of severing the ceremonial from the narrative portion, though they had misgivings that the expedient was artificial, as the portions had so much in common. The ceremonial was admitted to be late. But they still clung to the idea that the narrative was the "foundation-document"; and they also supposed that the minute details which (as in the book of Numbers) it gives of Israelite names, numbers, lists, and the like, could only have been the work of a contemporary. But in 1862 this notion

We must now return to the analysis of Astruc's *Elohist*. For after a while, it was found that there are really two Elohist; one beginning in Genesis i, the other not appearing till Genesis xx. The phraseologies and styles of these two are quite different from each other: indeed, the one which appears in Gen. xx is much more akin to J than to the other Elohist. Further; both Elohist turned out to be traceable in Exodus, Numbers, and Joshua. That which begins with Gen. i, contains the story of creation, whence it was long supposed to be primitive, and was called the "Foundation Document" or (German) "Grundchrift." For many years, therefore, it was termed E₁, that which begins with Gen. xx being termed E₂.

But great perplexities began to result. The ideas of E₂ were admitted to be essentially those of the prophets of the eighth century B.C. Yet E₁ consisted, not only of a narrative-portion, but of a legislative portion, the latter being the elaborate ceremonial of Leviticus,

was completely shattered by a blow coming from quite an unexpected quarter. Colenso, the Anglican missionary bishop of Natal, puzzled by some curious questions which had been put by an intelligent Zulu, made a searching examination into the credibility of the whole Hexateuch (for which he was duly excommunicated by the missionary bishop of Capetown). What Colenso proved was that the narrative portions of "E₁" are the parts which are most crowded with impossibilities, and that, so far from being contemporaneous, they must have been written ages after the events which they purport to describe. Thus the idea of E₁ as a foundation-document was gone at a stroke. Moreover, it became once more a unit, for both narrative and ceremonial portions were now seen to be late, and to have emanated from one and the same school of writers, whose work was long subsequent to E₂. Accordingly, the symbolism was revised: "E₁" and "E₂" were abolished, and "E₁" was thenceforth designated simply E; while the former "E₁", having been a work of the priests, is now always designated "P". Hence the present analysis of the Hexateuch into four documents, which are known by the symbols J, E, D, and P.

The Dates. These have now been determined, at any rate approximately, as follows.

D, as we have seen, having been promulgated under King Josiah, must have been composed not long before B.C. 621.

E was written under the influence of the prophets of the eighth century B.C., so it is placed somewhere about B.C. 750.

J, which contains the significant remark "And the Canaanite was then in the land" (Gen. xii, 6) is patently long subsequent to the conquest. But it also (Gen. xxvii, 29) knows of the subjugation of the Edomites by David, and (Gen. xxvii, 40) of the successful Edomite revolt against king Joram, who died in 842 B.C. It has many points of kinship with E, and cannot be much older, yet it is more primitive, and shews the influence of the Elijah-prophets, but not of the Amos-prophets who influenced E. It is therefore assigned to some date near the end of the ninth century (about 850—800 B.C.)

P. The evidence in this case turns mainly on technical regulations for the priesthood, but the points are not difficult to understand. (1) Language is used in D which shews that fundamental institutions of P were unknown to the authors of D. (2) The sacred taxes payable to the priests, as provided in P, would have been impossible under the monarchy. (3) The centralisation of worship in one sanctuary, imperatively demanded in D, is taken for granted in P, shewing that this principle is now no novelty, having been fully secured a long time ago. (4) D knows no distinction between Levites and priests. (5) The prophet Ezekiel, who wrote during an early period of the Exile in Babylon, displays familiarity with D. But he also knows of a distinction between Levites and priests which appears in P. Yet he knows of no distinction

between priests and High Priest. Thus he represents a stage intermediate between D and P, which shews that the completion of P took place during the later period of the Exile. (6) The High Priest, who appears for the first time in P, wields no political sword or sceptre; yet he is head of the nation, and is robed and crowned as king. What does this mean? It points to a nation which is no longer an independent political autonomy, but which nevertheless, like Scotland and Wales at the present day, retains a strong sentiment of nationality. That was precisely the position of the Jews on the return from the Exile. But there is one all-important difference. Scottish and Welsh national sentiment is wholly secular. Jewish national sentiment, owing probably to the fact that its leaders were ecclesiastics, was almost wholly religious. The nation, in fact, became transformed into a church. (7) At one stage of the return from the Exile, Ezra brought a "book of the law" with him from Babylon, which he read to the people, then assembled at a great sacred feast, in the year 444 B.C. Its institutions correspond to those of P. From these considerations, there is now no doubt that P was compiled by the priests during the Exile in Babylon, and promulgated after the return, in 444 B.C.

The Combination of the Documents.

In the Hexateuch as we have it, J and E are not presented to us as a series of separate "cuttings" from each; but (after, of course, Gen. xix) when we get a "cutting" from E, we almost always get a "cutting" from J along with it. Indeed, the scholars often find much difficulty in disentangling the one from the other. Whence it is inferred that, long before J and E were dovetailed into the Hexateuch, they had been combined by some editor into a unit, which is therefore termed "JE". The ideas of this editor display affinities to D, but as he shews no sign of having lived through the Josian centralisation of worship, it is inferred that JE had been produced somewhat before that event.

D, though never subjected to the "cutting" process, was unified, or rather as it were, harmonised, with JE. This was plainly carried out by members of the Deuteronomic school. The date cannot be fixed with any approach to precision, but seems to have been completed at an early stage of the Exile, perhaps by about B.C. 536. This process gave a combination which may be termed "JED."

Again: in the Pentateuch,* P is by far the most voluminous component, making up the greater part of Genesis, Exodus, and Numbers, and the whole of Leviticus. It forms, indeed, the ground-work of those books. It is also conspicuous, for Genesis opens with a long extract from it, extending from Gen. i, 1 to Gen. ii, 4, containing the well-known account of the creation of the world. But in the Pentateuch as we have it, JE is found as a succession of cuttings, inserted, here and there, into P by some unknown editor. D was kept separate, but the Genesis-to-Numbers literature was compiled by making a combination which may be termed "JEP".

*In this paragraph, we have to say "Pentateuch", for the book of Joshua, though composed of the same documents, has been put together in a somewhat different manner.

When was that combination made? Now, at the promulgation of P by Ezra and Nehemiah, JE was still separate from P, and evidently remained separate for some time. But we obtain a limit in the book of Chronicles. The compiler of that work mentions a "daric", which is a Persian coin; he refers to "The King of Persia", a title not in use till after the overthrow of the Persian Empire by Alexander (the title in Persian times being "The King"), and he makes use of books which were certainly post-exilic. His date can therefore be fixed at about 300 B.C. He was evidently an ecclesiastic, and his mind is saturated with the ideas of P, which, indeed, he carries even farther. But he does not use P as an isolated document: his source is a combination of JE with P. Moreover; he assumes this combination as a thing long established. It follows that JE had been combined with P by some editor, not long after the time of Nehemiah, probably about 400 B.C. The present division into "books" is regarded as likely to have been made about the same time.

Thus we see that the Hexateuch, as we have it, composed of J, E, D, and P, took its final form somewhere about 400 B.C.

Recapitulation of the Analysis.

J was composed somewhere about 850 B.C.

E was composed about 750 B.C.

J and E were combined into JE a little before 621 B.C.

Ezekiel wrote a little after 586 B.C.

P was compiled between his time and 444 B.C.

P was published in 444 B.C.

JE was combined with P somewhere about 400 B.C.

This completed the Hexateuch as we have it, a composite of J, E, D, and P.

"Chronicles" was written about 300 B.C.

Such, very briefly summarised, is the "Higher Criticism" of the Hexateuch. The analysis, it will be admitted, is masterly. A work of many successive scholars, it has been carried on patiently for more than 120 years, all the time faced by bigoted prejudice, from which several of the scholars suffered severely. In our own time, it is being carried forward into yet more precise detail. The same method has been applied to the other books of the Old Testament, with similar results. For some time past, it has been also applied to the New Testament, again with similar results. But in this case, the work is less advanced, while opposition is even stronger, so that points of first-class importance are still under keen controversy.

But the method is predestined to yet more triumphs. Application of it to other ancient literatures has already begun, and will proceed, as access to them becomes less difficult.

Let me once more appeal to the Buddhist peoples of Asia, to apply it to the Pitaka literature, with which they are familiar. The Dhamma, as I urged in 1921, will stand strong by its Ideas, and by them alone.

Craving and hatred, anger and discord, hypocrisy and envy, jealousy and niggardliness, deceit and cunning, obstinacy and clamorousness, pride and arrogance, indifference and sluggishness, are of evil. There is a Middle Path by means of which escape may be found from indifference and sluggishness and all the other evils; which makes one to see and to know: which leads to turning away, to clear understanding, enlightenment, salvation: it is the Noble Eight-fold Path.

Majjhima Nikāya.

THANKSGIVING.

Honour to His name,
Who in mercy came,
For mankind in darkness lying,
In delusion's fetters dying,
Freedom to proclaim.

Touched by our distress,
Woe and helplessness,
He, His royal state resigning,
Splendour, wealth and might declining,
Sought to heal and bless.

He the Way has shown
And the Truth made known,
Opened wide Nirvana's portal
Unto each despairing mortal
By His love alone.

Buddha, Lord, to Thee
Praise and thanks shall be.
Wisdom's Way Thy Word has taught us,
Peace and joy Thy love has brought us
In eternity.

Rev A. R. Zorn.

Strictly speaking, the duration of the life of a living being is exceedingly brief, lasting only while a thought lasts. Just as a chariot-wheel in rolling rolls only on one point of the tire, and in resting rests only on one point, in exactly the same way the life of a living being lasts only for the period of a single thought. As soon as that thought has ceased, the being is said to have ceased.

Visuddhi Magga.

Some Observations upon Vinnana and Namarupa and the Relationship between the Two.

[BY PAUL DAHLKE]

"Attadipa viharatha.....dhammadipa viharatha. Be ye lights to yourselves.....let the Doctrine be your light." (Samyutta Nikaya, III, p. 42.)



Is not that a self-contradiction? If the Doctrine is to be the light, then I cannot be a light to myself?

One must understand the Buddha and his Doctrine in order to understand that here there is no contradiction. He only who himself lives out the Doctrine "henceforth independent of the teaching of the teacher (aparappaccayo satthu sāsane)," as a first-hand thing, as something unique, he alone is entitled to say of himself that he is a Sakyaputta, a son of the Sakya, begotten by himself from his mouth (oraso mukhato jāto), one born of the Doctrine (dhamma-jo). (Digha Nikāya 27.)

Just as one light must be kindled from another light in order to be able to burn at all, but then, self-supporting, burns on independent of that other, so the spark of the Doctrine must first catch fire from the mind of another; but once it has caught fire, the Doctrine burns on independent of the teacher.

The living, life-giving act of kindling, of one's own catching fire, must take place. As long as the Doctrine is only conceptually taught and learned, conceptually passed on and accepted, as a covered basket is passed on from hand to hand, so long there is no Buddhism; so long there is nothing but a philosophical system, one among many, as regards which one may contend with the superiority of logic about its value or lack of value, and work it up philologically with "thoughtful criticism," but the spirit of Buddhism is not in it; one sees nothing but its tracks.

Just as one may very well measure the length, breadth and depth of the dead impression in the earth of the elephant's foot, so one may very well measure the Doctrine, purely conceptually, in all directions, also by something else; the life of the Doctrine, however, is as little therein as the living elephant is in the elephant footprint. Such a Buddhism may be philosophy, or philology, or some other sort of highly learned thing with a scientific air about it, but Buddhism it is not.

As the flame mocks all attempts to catch and hold it in the framework of a definition, not because it is something arbitrary and lawless, but because it is law in itself, even so does the living Buddha-word mock at all attempts to catch and hold it within the framework of definitions. It is not anything that follows the laws of spiritualism; it also is not anything that follows the laws of materialism. It is not anything that follows the laws of idealism; but also it is not anything that follows the laws of realism; and this, not because it is something arbitrary and lawless, but because it is law in itself.

Whoever has not understood that Buddhism is neither a matter of proof, i.e., an object of Science, nor a matter of faith, i.e., an object of Religion, but the living mean between Science and Religion, between comprehensibility and incomprehensibility, namely, the process of comprehending itself,—I say, whoever does not grasp Buddhism in this its character of a mean between and above the opposites (majjhima patipada), he will not grasp anything further. But that cannot be allowed to keep me from saying and from showing: *Thus it is!*

For the terminability of all existence there is only *one* proof,—Ceasing! Terminability cannot be demonstrated scientifically; it does not need to be believed credulously; it can only be *proved through itself*, i.e., realising itself in Ceasing.

In the last analysis, Buddhism means *to begin!* To begin with Ceasing and nothing more. But in order to be able to begin with Ceasing, earnestly, courageously, clearly conscious, one must have arrived at insight into Terminability; and to arrive at that, nothing is needed but this,—to clear away the hindrances that cover up and obstruct this Terminability. Buddhism is the Doctrine of Actuality, and Actuality is always present, is always itself. And everything turns upon accepting it, free from bias, as that which it is, free from the attachment of lusts, (kāma) of conceptual views (diṭṭhi), of suggestive rites and ceremonies (silabbata) which like some hereditary disease are handed down from generation to generation, and free from belief in self (attavāda).

Actual is what acts. Actuality is action. As in a flame what is actual is not the wood fuel, the coal, the oil and so forth, but the burning, so in Actuality, in life, what is actual is not the mass of the Four Chief Elements (Mahābhūta), but the action. To be sure, the flame can be present only in dependence upon its fuel; and in the same way, life, Actuality can be present only in dependence upon the Four Chief Elements, whether in gross or in subtle form. A flame without fuel, a "flame in itself" there is not. And in the same way, an action (kamma) without Elements, an action in itself, there is not (no Kamma without Khandhas). But if the flame burns in dependence upon its fuel, cannot be present without this fuel, none the less it does not burn *because of* this fuel; the existence of wood, coal, oil and so forth, never produces a flame. A flame may go out notwithstanding the existence of no matter how much fuel.

That means: The Actuality of the flame is the burning. A flame cannot be present without fuel; but it is not bound to be present along with the fuel. In the same way, what is actual in Actuality is only Action. Action cannot be present

without its antecedent condition, the Chief Elements, in one form or another; but it is not bound to be present along with these Chief Elements. Whoever looks for more in Actuality than action alone, whoever mixes it up with the Chief Elements, bars against himself the door of escape, cuts off his own road to the life of purity, to Brahmachariya. Action is terminable; it is the sole thing in Actuality that is terminable. But it is also the sole thing in Actuality that is actual. If Actuality had in it only so much as might go on the top of a finger nail that was not action, then a life of purity would not be possible; whether that in it which was not action might pass upwards into something purely spiritual (spirit in itself, soul), or pass downwards into the purely material (nature in itself), it would be all the same.

"Then the Exalted One took a grain of earth in his hand and spake thus to that monk: Not even so much as this, monk, is reachable of a self-condition (attabhava-patīlābho) that persists permanent, lasting, enduring, eternal, unchanging. If, monk, only so much as this of a self-condition were reachable that was permanent, enduring, eternal, unchanging, a life of purity for the complete annihilation of suffering were not to be found." (Samyutta Nikāya III, p. 144.)



Temple where Dr. Dahlke speaks on Uposatha Days.
(Buddhist House, Frohnau, near Berlin.)

To be sure, the Fundamental Elements are present, to be sure, the material, the formed is present, but they are present only as "old action" (purāṇam kamman).

"This body, ye monks, is not yours, nor is it another's. As old action, ye monks, is it to be regarded, as the result of activity (abhisankhatam), as a result of purposive thinking (abhisancetayitam). (Samyutta Nikāya II, pp. 64-5.)

This body of mine is not simply Fundamental Element, but thinking and willing spell-bound in the fetters of form, fallen prey to the magic curse, the cursed magic, of thinking. It is consciousness enfolded, a realisation of that saying of the Christian bible: "The Word became flesh"; and from this spell it can win release, not through mere teaching which runs its course in concepts, which is taught, learned, and passed on, in concepts, but through the living experience of subjection to Ending (vayadhamma), which again on its side, can only

become living through the living experience of subjection to Arising (samudayadhamma).

Nothing *is*, everything *becomes*. But it is Becoming, not in the sense of the Heraklitean philosophy, or in the sense of modern science, i.e., in the sense of a fall that ceases of itself when the differences of level have come to an end as in a heating process, but Becoming, taken in the sense of that living process which resembles the living flame, and which becomes accessible only in its own consciousness.

And with this I come to the occasion which led to the writing of this article.

When my latest work, *Buddhism, and its Place in the Mental Life of Mankind* had appeared, what I myself had attained through year-long reflection and had made accessible to German readers, I now naturally felt a wish to offer to the English-reading world also.

Since I was convinced that Mr. McKechnie (Bhikkhu Silacara) was the only person capable of producing an intelligible translation such as he had made of my two previous books, *Buddhist Essays* and *Buddhism and Science*, I asked him if he would come to Frohnau, to the Buddhist House, and undertake the work of translation. Mr. McKechnie kindly

agreed, and towards the end of October began his work, of which I knew beforehand that it would tax to the utmost his translating skill.

Of course, as the work proceeded, there came about frequent conversations concerning the text. In the course of one such conversation, Mr. McKechnie said to me: "In your book you separate Nāmarūpa and Vinnāna. But in Burma it is everywhere held that Vinnāna is included in Nāmarūpa. Along with Vedanā, Sannā and Sankhāra, it makes up the four Nāma-khandhas, while Rūpa by itself forms the Rūpa-khandha. Thus you are wrong on this point, and would do well to alter it; or else people in Burma will say: 'Dr. Dahlke is a blockhead who doesn't even know the A-B-C of Buddhism, and yet wants to teach it to other people!'"

I thanked Mr. McKechnie for his good advice, and for his attempt to put me right, and said to myself that it would be

best to set forth this really vital and important point for the understanding of Buddhism, in a brief essay, in order, as far as possible, to tell what I have myself experienced. For, that nothing is to be done here with purely conceptual knowledge, what follows will make abundantly clear.

In Ceylon the same is taught as in Burma, namely, that Vinnāna is comprehended in Nāmarūpa as the fourth of the Nāmakhandhas. This teaching I have myself received from Ceylon, and for many years have exerted myself to make the Buddha-word a living thing to myself from this standpoint.

But all my attempts failed. The teaching of Nāmarūpa as consisting of Rūpakhandha and the four Nāma-khandhas indeed permitted of being learned and held in purely conceptual fashion, but it did not permit of being realised and lived out. For Nāmarūpa permits of being lived out only as the outcome of Vinnāna, and Vinnāna only as the outcome of Nāmarūpa.

Here I come back to what I have already said in another place: Buddhism does not run its course in a world of the merely sensuous-physical, the purely material, as a special instance of Science. Also it does not run its course in a world of the merely supersensuous-metaphysical, of the purely mental, as a special case of a Faith-religion. But it runs its course in this unique, a-metaphysical world which is neither purely material nor pure mind, namely, *the concept itself*, which the individual himself lives out as consciousness.

Consciousness is neither a sensuous-physical nor a supersensuous-metaphysical, but a process of nutrition, nutrition as living experience. Life, according to the Buddhist insight, is neither a physical-material thing nor a mental-immaterial thing, but a *conceptual process*, in fact, nutrition. And consciousness is not the mere spectator of the play of life and an attribute of an I-self, but a phase of nutrition, the final, concluding phase, which, as such, demonstrates itself through this, that in the knowing of the process of life it includes the knowing of itself.

That Vinnāna on one side is a mental group in the Nāmakhandha like Vedanā, Sannā and Sankhāra, is certain; that, as such, it stands in apparent opposition to Form, the Rūpakhandha, is certain. Just as certain, however, is it also, that Vinnāna occupies a special position within the Five Khandhas. There is the phrase, "This body endowed with consciousness (*savinnanako kayo*)," as well as the sentence, "Here, this my body, possessed of form, made up of the Four Chief Elements, subject to impermanence, to annihilation, to wasting away, to decay, to destruction; and there my consciousness, bound to it, tied to it." (Dīgha Nikāya I, p. 76.)

What now is the special position of Vinnāna within the Five Khandhas?

I will venture to say that it is impossible to understand the Buddha, to realise his Doctrine, without grasping this special position of Vinnāna, and living it out.

In the Khandha Samyutta the Buddha says: "The Form-element is the home of consciousness (*rūpadhātu vinnānassa-*

oko); the Sensation-element, the Perception-element, the Concept-element (*sankhārādhātu*) is the home of consciousness." (Khandha Samyutta 3.)

And further: "The inclined (*upāyo*=he who has propensities) is unfree, the non-inclined is freed. If consciousness

TO THE EMERALD BUDDHA

BY

ROLAND MEYER

Translated into English by Edna Worthley Underwood

To You, O Perfect One, I come!
Fear has now gone from my heart.
The Khmer have taught me Your words,
They have placed in my heart a desire for Your virtues.

Most Holy One! Most Holy One!
From existence to existence You went,
On—through life after life—
Rising higher and higher,
Until purified by good deeds
You reached perfection.

Born prince among men,
You were sated with treasures of earth—
Palaces, honors, pleasures, wives—
You freed Yourself from attachment
To know the joys that are greater,
To surpass the merits of saints,
To deliver man from death—
To find the Road to Nirvana.

Never before in a temple
Have I found You so lovely!
Never before have I felt
Such need for Your pity—Your help!
I salute in You the One
Who showed man the way to faith.

In the ancient world of the East—
India, China—
You taught the faith that is noblest,
Which alone makes honest and happy,
And resigned to pay in this life
The sins of the life before.

Because of You, men of the East
Have put aside war,
And forgotten how to kill
They have grown rich in wisdom,
In numbers, in purity—
At the feet of pagodas of gold
And sanctuaries of stone,
Where rise prayers to You,
O Blessed One, they learn.

The West—it is mad,
Mad with greed, passions that debase,
With pursuit of material things
Causing wars and race-martyrdom.
You, O Illumined One, Gautama,
Have taught the Only Truth!
By the banks of the Ganges, by the Mountains of Hembovann
Have You taught the words that set free!

To all have You preached—
Purity, gratitude, and the pity that saves.
You have taught how ephemeral
Are the things of earth,
And the nobler way of meditation—
In our East—where You showed
The way of redemption.

O Rock of Safety for the weak who have stumbled,
Buddha, Illumined One, bright with the light of purity,
I come to Your faith!
I come, a pilgrim, to learn of Your words—
The most beautiful that have fallen to man!
I come, Blessed One, to be free.

is present, exists, has a footing, craves, as something inclined to Form, then it becomes subject to increase, growth, ripening. If consciousness is present, exists, has a footing, craves, as something inclined to Sensation, Perception, the Concepts, then it becomes subject to increase, growth, ripening.

"Should, ye monks, any one thus speak: 'Without Form (annatra rūpā), without Sensation, without Perception, without Concepts, I shall make known a coming and going, a disappearing and re-appearing, an increase, growth, ripening of consciousness,' such a thing is not possible." (Khandha Samyutta 54.)

And further: "Through the arising of Nutriment, the arising of Form; through the arising of Contact, the arising of Sensation; through the arising of Contact, the arising of Perception; through the arising of Contact the arising of Concepts (sankhārā); through the arising of Mind-form, the arising of Consciousness (nāma-rūpa-samudayā-vinnāna-samudayo). (Khandha-Samyutta 56.)

What does all this mean?

It means that on the one hand Nāmarūpa and Vinnāna belong together; and that on the other hand they stand in a relation of dependence, as is sufficiently evident in the Paticca-samuppāda in its ten-link form: "Nāma rūpa-paccayā vinnānam, vinnāna-paccayā nāma-rūpam." (Mahāpadhāna Suttanta, Dīgha Nikāya 14.)

What means this apparent contradiction of co-existence and of existence apart, of unity and of difference?

Vinnāna is called the seed. (Vinnānam bijam, Ang. I, p. 223.) A seed may be capable of sprouting, or may not be capable of sprouting. In the Khandha Samyutta 54 (Bijam) it is said:

"Just like the soil are to be regarded the four standing-grounds of Consciousness (vinnānatthitīyo). If Consciousness were present, existed, had footing, craved, as something inclined to Form (rūpupāyo), then it would be subject to increase, growth, ripening; if Consciousness were present, existed, had footing, craved, as something inclined to Sensation—Perception—Concepts, then it would be subject to increase, growth, ripening." That means: If Consciousness as seed enters into its standing-grounds, Form, Sensation, Perception, Concepts, as the seed enters into the soil, then it comes to increase, growth, ripening.

In the five Khandhas the Buddha gives, as it were an inventory of Actuality, in which Consciousness is compared to the seed on the tree. Here life is compared, in its five groups, to a process of growth which consists of stem (rūpam), branches (velanā), leaves (sannā), flowers (sankhārā), and fruit (vinnānam). But this fruit cannot seed, increase further, so long as it remains on the tree. Here there is only a possibility of increase, a potential. It comes to actual increase, to the realisation of the potency, when the seed finds its suitable soil, i. e., when Consciousness on the basis of the conjunction of eye (of ear, of nose, of tongue, of body, of thinking) with their

correspondences, finds new soil, in order therein further to increase.

As the tree in its fivefold state of stem, branches, leaves, flowers and seed, presupposes the seed, so do the Five Khandhas, Vinnāna included, presuppose Vinnāna! Vinnāna here is the mental seed that must enter the womb in order to permit of a new being coming about at all; and all that develops in the womb, by phases, after this entry of Vinnāna, is a form of development of Vinnāna, as is to be traced experientially in the growing child, by phases. In the womb the new living being is only Form. At birth Sensation is added (the first involuntary cry); in the growing child, Perception (it looks at shining things, pays attention to ticking sounds, and so forth); in the further growing child, the Concepts (it distinguishes things); in the fully grown child finally, knowledge of all this, Consciousness.

This we must know before all else: Consciousness is not a something which has itself as object, as Consciousness by itself; but it embraces itself in embracing the four other Groups. Consciousness means being conscious of Form, Sensation, Perception, Concepts. This is what is meant when it is said: The Four Khandhas are the supports (thitīyo) of Consciousness. They are the actual object of Consciousness, standing against which Consciousness exists, upon which Consciousness supports itself in order to be present. That the knowledge of these Four Groups is also simultaneously the knowledge of this knowledge, this is precisely the nature of Actuality as pure action. Consciousness makes conscious everything, itself included.

It is as if a man in rising should support himself with his hand on his own body. The hand may support itself upon the foot, the knee, and so on, in short, upon the body it belongs to; but it cannot support itself directly upon itself. But in order that it may support itself upon its own body, it supports itself again, indirectly upon itself. For the hand also does belong to the body. In the same way, Consciousness can support itself upon Form, Sensation, Perception, Concepts, but not upon itself. But in order that it may support itself upon Form, Sensation, Perception, Concepts, it supports itself, again, indirectly upon itself, inasmuch as Form, Sensation, Perception, Concepts, are nothing but a phase of the growth of Consciousness.

Therefore is it said in the Anāthapindika Sutta (Majjh. Nik. 143): "Hence, householder, thus hast thou to exercise thyself: 'Not to Form (Sensation, Perception, Concepts), not to Consciousness shall I cling, and not to Consciousness shall my Consciousness be bound (na ca me vinnana nissitam vinnanam bhavissatīti)." (Majjhima Nikāya III, p. 260.)

This is to be well borne in mind. If Consciousness is conscious of itself along with the knowing of the Four Khandhas, there is no confrontation of the Consciousness with itself, and as such, an identifying or a contradistinguishing of itself, of Consciousness; but it is like everything else, a further growing, a further rolling on, a special instance of nutrition, nutrition as living experience, that unique living experience wherein there can be a transition out of nutrition immediately into no-more-nutrition.

Aware of thinking (cittapatisamvedī) I shall inhale; quieting thinking (abhipamodayam cittam) I shall inhale; unifying thinking (samādaham cittam) I shall inhale; unbinding thinking (vimocayam cittam) I shall inhale." This means:

That mental height and that point of balance is reached, out of which, still and light, it leads onwards into the broad, open plain of giving up, like some traveller who, after crossing the rough mountain heights with all their dangers and obstacles, still and light, descends into the wide plain that spreads out before him in the glow of a beautiful sun. "In the close consideration of impermanence (aniccānupassī) I shall inhale, (and so on); in the close consideration of dispassion (virāgānupassī) I shall inhale, (and so on); in the close consideration of cessation (nirodhānupassī) I shall inhale, (and so on); in the close consideration of renunciation (patinissaggānupassī) I shall inhale, (and so on)."

Consciousness can never stand opposite to itself. Self-consciousness is not consciousness standing over against itself, which thereby would prove itself an existent to itself; but it is an on-going process of living experience. But consciousness may well have living experience of its own ceasing.

"The Consciousness inclined to Form (Sensation, Perception, Concepts) and so on, would be subject to increase, growth, ripening, and so on. If, however, in a monk the lust after the Form-element (rūpa-dhātu), after the Sensation-element, after the Perception-element, after

the Concept-element, after the Consciousness-element (vinnānadhātu) is done away, rooted out, then there is no more footing for Consciousness." (Khandha Samyutta 53.)

"TRANSIENCY, SORROW, UNREALITY."

THE SUFFERING WORLD.

This world is not a place for worldiness,
Nor beauty's dream, nor love's endearing thrall,
Nor life's exultant cheer, nor happiness:
But pain, decay, loss, grief and death are over all.

Infatuated grasp we at the prize
Of pleasure, beauty, love, life's victories:
The stricken heart and reeling brain surmise
Anon the mockery of these fantasies.

But craving ceases not, and naught's retrieved,
Whilst pain, disease, loss, death all life despoil,
And love unites anon to be bereaved,
And beauty perishes gaze we the while.

And Good by Evil's marred, pleasure by pain;
Yea, Good but Evil's child, doomed ere its birth,
And Pain and Evil holding wide domain.
Turning all good and happiness to naught.

And lo! the truth that pleasure's linked with pain,
And joy with grief, desire with vanity,
Good ends in ill, strives life with death in vain,
"Transiency, sorrow, unreality"—

The Buddh—the Enlightened One—in sympathy
Did flash upon life's dark and dreary main;
The sad world waiting in its misery,
The blind world stumbling in its round of pain;

And showed the cause of Life's sad suffering
To be Desire—cleaving to things of sense;
The craving, thirst for life's concupiscence;
Amid whose raptures grief is lingering.

And lo! the Truth shall light the way to Peace—
Peace, Perfect Peace; nor pleasure moves, nor pain,
Nor hate nor fear, nor grief nor transient joy,
The mind's unruffled bliss; above the bane,
The sorrow of the fantasies of life.

J.

As all Actuality permits of being understood in different ways because it is no mere picture, but Actuality with cubic content, with a living body, (taken according to its components, chemistry; according to its force-processes, physics; according to its conditions of arising, philosophy); so the Buddha, as teacher, teaches Actuality in three modes of understanding it (upaparikhī): the understanding according to constituent parts (dhātuso), the understanding according to force-processes (āyatana-so), and the understanding according to the conditions of arising (paticca-samuppādaso). (Khandha Samy. 57. Cf. also M. N. 115.)

Just as one cannot off-hand carry over chemistry into physics and philosophy; for the reason that it is a different mode of understanding, so one cannot off-hand carry over the understanding according to the Dhātus, into the understanding according to the Āyatanas, and according to the Paticca-samuppāda. It is to be considered beforehand that the Khandhas are groups, components of life; to be sure, not in the sense of pure physical-matter values (the distinction between force and matter ceases just where matter is no longer absolutely matter, but force in a latent, potential form). The Khandhas are components of life in the sense

of forms of action as they are yielded by a considered inventory, somewhat as in a burning flame the layers of colour, red, yellow, violet, blue, and in the centre, the colourless layer are, of course, component parts of the flame, not in the sense of physical-matter values, but in the sense of forms of action such as are yielded by a considered inventory. On the other hand, Nāmarūpa is a Nidāna, which is to be regarded, not Dhātuso, according to component parts, but Paticcasa-muppādeso, according to conditions of arising. Certainly one may summarise the Five Khandhas under an inclusive concept; but this inclusive concept then is called, not Nāmarūpa but Sakkāya (personality).

"Personality (sakkāyam), ye monks, will I show you, and the arising of personality, and the annihilation of personality, and the way leading to the annihilation of personality..... And what is personality? The Five Grasping-groups are so to be named, namely, the Grasping-group, Form; the Grasping-group, Sensation; the Grasping-group, Perception; the Grasping-group, Concepts; and the Grasping-group, Consciousness." (Samyutta Nikāya, pp. 159, 44.)

Or: "Personality, personality, it is said, venerable one. But what is it that the Exalted One has called personality? These Five Grasping-groups, brother Visākha, has the Exalted One called personality, namely, the Grasping-group Form, and so on." (Majjh. Nik. 44, Vol. I, p. 299; and Samy. Nik. IV, 259.)

I have here called consideration according to the Dhātus (dhātuso) simply as consideration according to the Khandhas, albeit I well know that Dhātus and Khandhas in other places, for example in the Samyutta Nikāya I, p. 184, are represented as separate. "Ceva khandhā ca dhātuyo cha ca āyatanā ime." But on the other hand, in the Khandha Samyutta the Five Khandhas are often spoken of as Rūpa-dhātu, Vedana-dhātu, and so on; from which follows the possibility of speaking of the Khandhas as component parts (dhātus). In the Bahudhātuka Sutta, Rūpadhātu is presented along with the Kāmadhātu and Arūpadhātu as the three kinds of Dhātus; and eye and forms, and so on, are presented under the heading of Dhātus as much as under that of Āyatanas. It all depends upon the manner in which they are envisaged.

"If what is present, on the basis of what, ye monks, does belief in personality (sakkāyaditthi) arise? If Form (Sensation, Perception, Concepts, Consciousness) are present, belief in personality arises." (Samy. Nik. III, p. 185.)

To say that Vinnāna is a component part of Nāmarūpa will not do. That would mean regarding Nāmarūpa according to the Dhātus, whereas it must be regarded according to the Paticcasa-muppāda.

A comparison will show what I mean.

A certain amount of gold and silver may be regarded simply as a mass of metal. That would correspond to the consideration of the personality as the mass of the Five Khandhas. But just as this mass of gold and silver is not

simply mass, but a potential force, a mode of action, so also is the mass of the Five Khandhas not simply mass but potential force. But just as in cases where gold and silver unfold their powers I no longer denominate them as masses, as bare money, but as capital, so also I call life, Actuality, in its quality as force, no longer as Khandhas but as Nidānas, as the living play, such as lives itself out in the relationship of Vinnāna and Nāmarūpa.

Here I give another illustration.

The five Khandhas are, so to say, the life-capital which, as such, in self-contemplation is named according to its components, or *can* be so named. They consist of Form, Sensation, Perception, Concepts, and the knowledge of all these, Consciousness. In the same way, however, that capital is maintained wholly and entirely through sums of interest, and in the opposite case, becomes used up, the life-capital of the Five Khandhas is maintained out of the sum of interest which it is producing as the ever new-arising consciousness. This ever repeated new resulting interest, as it springs up in the conjunction of eye and forms as sight-consciousness, in the conjunction of ear and sounds as hearing-consciousness, and so on, adds itself ever and again to the life-capital as nutriment of consciousness and maintains this life-capital, ever and again provides it with new enrichment, addition of strength, on the basis of which it ever and again is able to throw up new interest in the form of new consciousness.

It may be asked: What then is the difference between personality (sakkāya) and mind form (nāmarūpa)?

I reply: In point of fact there is no difference at all between the two. The same thing that I call personality at one time, at another time I call mind-form; just as the same object that at one time I call *entrance*, at another time I call *exit*. In point of fact, both are only *door*; it all depends upon the connection, the standpoint, the sense, as to whether one calls this door, entrance or exit. In the same way, in point of fact, both mind-form and personality are this ingredient in life; it all turns upon the connection, the standpoint, the sense, as to whether one calls this ingredient mind-form or personality.

When I understand life according to its component parts, it is just the sum of the Five Khandhas, whereupon consciousness does not need a standpoint outside of itself in order as such to be present conceptually. That is the serious mistake which is constantly made where the process is not lived out but only learned about. Consciousness is action, and action is enclosed within itself. Consciousness is not a fixed fact, not a state, but a result, a process. As my reflection in a mirror is not a fixed fact, but only ever and again a new result of my looking into the mirror, so is consciousness no fixed fact, but the ever and again repeated new result of becoming conscious, the process of making conscious. Consciousness, in taking stock of personality and thereby of itself, does not take up a standpoint toward itself, but carries through a process of consciousness in which conceiver and conceived coincide in the

one process of conceiving which insists upon being vitally experienced, whereas the mere attempt to become conceptually master of this experience breaks it up into conceiver and conceived and thereby blocks its own road. Consciousness that conceives itself along with itself, is no conceivability, no object of science; yet it is also no inconceivability, i.e., object of faith; but it is the conceiving process itself, the special kind of consciousness which, as such, insists upon being vitally experienced, but can only be vitally experienced there where the I-conceit (asmimāno) no longer completely dominates the whole field of mental vision. For the Doctrine, the Dhamma also, is no mere fact, no fixed state, but a process, a growth; and correspondingly, the capacity to take up the Doctrine is also a process of growth. With logic, though it were as keen as mathematics, nothing here is to be done; everything here insists upon being vitally experienced.

This is the crucial test as to whether a man has in him the stuff for the actual following of the Buddha, for the repeating of his, the Buddha's, experience after him; or whether he is satisfied, from the standpoint of the concepts, merely to "handle" him, only to treat of him, and thereby, in great measure, miserably to mishandle him!

Yet once more: Consciousness is action; and an action that does not embrace itself would assuredly stand outside itself, thus, would no longer be an action. Where, however, consciousness is action, there the knowledge of action is at the same time a form of action, its most intimate special case; and it is as action in the form of this knowledge of action that consciousness embraces itself in itself and, as was said above, that consciousness makes conscious everything, itself included. Therefore it is said:

"These four kinds of nutriment there are, ye monks, for the maintenance of existing beings, for the furthering of those arising. What four? First, material nutriment, gross and subtle; second, sense-contact (phassa); third, mental assimilation (manosancetanā); fourth, consciousness.

"If, ye monks, the craving for material nutriment is

present, the pleasure in it, the thirst after it, then expanding consciousness has seized a footing (patitthitam vinnāpam virulham). If expanding consciousness has seized a footing, then that is a new arising of mind-form (nāmarūpassa avakanti) and so on.

"If, ye monks, craving for the nutriment of mental assimilation is present, pleasure in it, thirst after it, then expanding consciousness has seized a footing. If expanding consciousness has seized a footing, then that is a new arising of mind-form."

And further again: "If, ye monks, the craving for the nutriment of consciousness is present, the pleasure in it, the thirst after it, then expanding consciousness has seized a footing. If expanding consciousness has seized a footing, then that is a new arising of mind-form, and so on."

Consciousness makes conscious everything, itself included, not in that confrontation of itself wherein a "Me" and a "Mine" would immediately prove themselves through themselves; but it makes conscious all, itself included, as action which includes itself with itself, and thereby excludes a "Me" and "Mine." This must be emphasised again and again, for upon it depends the whole fruit of the Doctrine.

Further: When I understand life according to its origin, according to its action, then it is Nāmarūpa which, to be sure, embraces also Consciousness, yet not as represented by its component parts, but potentially, just as the capital includes

the interest, as the young tree includes the seed, which only later will grow out of it,—no life-state, but a life-arising.

To conceive the sum of life according to its component parts, i.e., the Five Khandhas, as Nāmarūpa, is false, judged in view of standpoint. If one is inside a house, one does not enquire about the entrance but about the exit; and if one is outside, then the reverse. That Irishman who, when he wanted to leave a house, expressed his wish in these words: "Please show me the entrance out," used a mode of expression



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which according to the facts was not false, but certainly was so, judged according to standpoint. And equally so is the naming of the sum of the Khandhas as Nāmarūpa false, not according to fact, but in view of standpoint.

Between Vinnāna and Nāmarūpa there exists a traffic in reciprocity. The potential latent force of Nāmarūpa in the friction of the senses with their correspondences, ever and again is translated into the living force, Vinnāna; and the latter ever and again deposits itself as the latent force of Nāmarūpa, which latter is nothing but consciousness fixed in the fetters of form, consciousness enfleshed.

As, however, capital is not necessarily obliged to produce interest, but only if the corresponding pre-conditions are present, i.e., when one allows it to work; so also this capital does not of necessity produce interest save only when it works, i.e., when the craving to seize is present.

"The Five Groups (Khandhas) will I show you, and the Grasping-groups (Upādānakkhandhā)..... And what are the Five Groups?

"Whatsoever there is of Form, past, future, or present, (and so on)—that is Form-group. Whatsoever there is of Sensation—Perception—Concepts—Consciousness, past, future, or present, (and so on)—that is Consciousness-group.

"And what, ye monks, are the Five Grasping-groups?

"Whatsoever there may be that makes for impulsion (sāsa-vam), makes for clinging (upādāniyam), to Form—Sensation—Perception—Concepts—Consciousness, that is called Grasping-group of Form (and so on)." (Khandha Samyutta 48; Samyutta Nikāya III, 47).

As the seed, so long as it remains on the tree, is germinating force only as possibility, potentially, notwithstanding that itself, like the whole tree, is the outcome of a germinating seed, so is Vinnāna in the company of the Five Groups, only a germinating force as a possibility, notwithstanding that itself, like the other four Khandhas also, is the outcome of germinating consciousness (patisandhi-vinnāyam). And as the seed in the tree, so soon as it finds the right soil, actualises its germinating powers, so does Vinnāna actualise its germinating powers as soon as it finds the right ground in encountering the six internal and the six external domains, i.e., in contact (phassa), and thereby ever and again energises its supports, the Four Khandhas, in the same way that the interest ever and again energises the capital, and thereby maintains it capable of earning interest.

To-day in Ceylon much is said about Patisandhi-Vinnāna. This word does not come from the Buddha's mouth. It is to be found, so far as I know, only in the Commentaries. In the Suttas what takes its place is the expression *savattānikam-vinnanam*, the rolling-on consciousness. (Majjh. Nik. 106.) Patisandhi-vinnāna means the again-binding consciousness. But to relate the same solely to the moment of physical death is to grasp the concept too narrowly. Vinnāna binds everywhere, there where it passes over out of the purely potential

germinating force into the living germinating force, i.e., everywhere, wherever it produces interest, and with this interest energises its capital, Nāmarūpa. It is Patisandhi-vinnāna, again-binding consciousness, everywhere, wherever it actualises the germinating force resident within it.

I therefore sum up thus:—

To say that Vinnāna is a component part of Nāmarūpa does not fit the case. To say that Vinnāna is not a component part of Nāmarūpa does not fit the case. To say that Vinnāna is and is not a component part of Nāmarūpa does not fit the case. To say that Vinnāna neither is nor not is a component part of Nāmarūpa does not fit the case.

Hence: What does fit the case?

I reply: A concept does not fit the case at all, but only the living experience in which it then verily will be vitally experienced how Vinnāna ever and again springs up out of Nāmarūpa, the latter being its antecedent condition; and how it ever and again precipitates itself as Nāmarūpa, enfleshes itself, thereby, so to speak, by a detour springing out of itself, but, *be it well noted*, in a sort and fashion which excludes a "Me" and "Mine" (*atta* and *attaniya*). In this sense, Nāmarūpa is called old action (*purāṇakammam*). In this sense it is called the seed-field (*khetam*) into which Vinnāna as seed (*bijam*) enters (*kammam khetam vinnānam bijam*, Ang. Nik. Book of Threes).

"Old and new action, ye monks, will I show you. And what, ye monks, is old action? The eye, ye monks, is old action, the ear—nose—tongue—body—mind, is old action, as a result of grasping (*abhisankhatam*), as a result of purposive thinking (*abhisancetayitam*) is it to be regarded.

"And what, ye monks, is new action (*navakammam*)? What there, ye monks, at present acts in action with the body, with speech, with mind,—that, ye monks, is what is called new action." (Samyutta Nikāya IV, p. 132.)

How can one live out all this? I reply: Upon the path which the Buddha himself calls *sikkha sanna*, trained perceptions. (Dīgha Nikāya 9, Potthapāda Sutta.) In other words: It is to be lived out upon the royal road of meditation that catches hold of the everlastingly flickering impulse of life towards craving, and in correcting it, brings it to rest, brings it to clarity, so that, as in the wheel that has come to rest one sees the spokes, so one sees before one the uncovered secret of life, and recognises: Yea, it is so!

"And in so far, Ananda, one is born, one grows old, one dies, one disappears, one re-appears, in so far exists the way of speech, the way of word, the way of cognition, the way of knowledge, in so far does the process proceed (*vattam vaṭṭati*) as this state here, namely, as mind-form together with consciousness (*nāmarūpam saha vinnānena*)!" (Dīgha Nikāya 15.)

Whoever has understood what I have tried to make clear above, will also understand what this "together" (*saha*) here signifies.

If, however, in the last analysis, nothing is present but this ceaseless intercourse between Nāmarūpa and Vinnāna, Vinnāna and Nāmarūpa, which leaves no room for an Identity, for anything existent in any shape or form, what then does the Buddha mean when he says to his disciples in the Udāna:

"There is, ye monks, an unborn (*ajātam*), an un-become (*abbhūtam*), an un-made (*akataṃ*), an uncompounded (*asankhatam*). If, ye monks, this unborn, un-become, un-made, uncompounded, were not, then an escape from the born, become, made, compounded, would not be discernible. But because, ye monks, there is an unborn, un-become, un-made, uncompounded, therefore, ye monks, an escape out of the born, become, made, compounded, is discernible." (Udāna V, 3.)

This passage is ever and again quoted as the crowning piece in favour of the concealed metaphysical nature of Buddhism, in support of the supposed fact that Buddhism, so to say, is a doctrine with a double bottom,—that under the superficial bottom of the Anatta doctrine lies hidden the concealed bottom of a metaphysical Atta.

But these words can become a stumbling-block only to those who have not understood the Buddha. The Buddha does not say: "There is a something permanent (*nicca*), everlasting (*dhuvā*), eternal (*sassata*), unchanging (*aviparināmadhamma*), which eternally the same thus will persist (*sassati samam tath'eva thassa-ti*)." Of all this he expressly says that such a thing simply is not!

"Since, however, a self and anything belonging to a self, in truth and actuality, is not reachable (*attani ca attaniye ca saccato thetato anupalabbhamāne*), is not then this standpoint of Faith, 'There is the world; there is the self, that shall I be, permanent, lasting, eternal, unchangeable; eternally the same shall I so persist,'—is not this, ye monks, wholly and completely an opinion of fools?" (Majjhima Nikāya I, p. 138.)

And further: "If what is present, on the basis of what, in dependence on what, springs up this belief, 'That is the self; that is the world; that shall I afterwards be, permanent, lasting, eternal, unchangeable'—'If Form is present, on the basis of Form, in dependence upon Form, springs up this belief. If Sensation, Perception, Concepts, Consciousness, is present, springs up this belief, (and so on).'" (Samyutta Nikāya III, p. 182.)

The Buddha only says: There is an unborn, un-become, un-made, uncompounded. What this uncompounded is, on this we need indulge in no useless speculations, for the Buddha himself tells us what it is, as he also tells us what is Nibbana.

"The Uncompounded (*asankhatam*), ye monks, will I show you, and the way that leads to the Uncompounded.

"And what, ye monks, is the Uncompounded? Whatsoever, ye monks, there is of the ceasing of lust (*rāgakkhaya*), of the ceasing of hate (*doṣakkhaya*), of the ceasing of delusion (*mohakkhaya*), that, ye monks, is called the Uncompounded.

"And what, ye monks, is the way that leads to the Uncompounded? Insight into the body (*kāyagatisati*), that, ye monks, is called the way that leads to the Uncompounded." (Samyutta Nikāya IV, p. 359.)

Accordingly we read: "Nibbana, Nibbana, it is said! But what now is this Nibbana? What there is of the ceasing of lust, of the ceasing of hate, of the ceasing of delusion, this is called Nibbana." (Samyutta Nikāya IV, pp. 251, 261.) And further: "The Deathless (*amatam*) will I show you, and the way that leads to the Deathless. And what, ye monks, is the Deathless? The ceasing of lust, the ceasing of hate, the ceasing of delusion, this is called the Deathless." (Samyutta Nikāya IV, p. 370.)

And why is the ceasing of lust, hate, and delusion, the Uncompounded?

Because all letting go, all ceasing, is unitary in itself, no matter what may be the objects with regard to which it is realised. As all languages, no matter of what

sort they may be, in silence become a unity, so all activities, all Sankhāras, in letting go, in ceasing, become a unity which is no longer compounded because it has not arisen through contact (*phassa-paccayā*), has not been born, become, made, through the conjunction of inside and outside, of inner and outer *Āyatanas*, but consists precisely in the ceasing of this *Phassa-paccaya*.

There is an Uncompounded, namely, the ceasing of this ever and again repeated compounding out of antecedent conditions (*visankhāragatam cittaṃ*, Dhammapāda 154). There is an un-made, namely, the ceasing of this ever and again repeated making out of the antecedent conditions! There is an un-become, namely, the ceasing of this and again repeated becom-



A LAMA OF NORTHERN TIBET.

ing out of antecedent conditions! There is an unborn, namely, the ceasing of this ever and again repeated being born out of antecedent conditions!

All that is here, without any exception, is the outcome of a coinciding such as is carried on in the process of nutrition; and nutrition itself is—Sankhāra, compounding. There is only one non-Sankhāra, namely, the ceasing of this compounding, the great No-More!

"The ultimate end (parāyanam), ye monks, will I show you, and the way that leads to the ultimate end. And what is the ultimate end? Whatsoever there is of the ceasing of lust, of the ceasing of hate, of the ceasing of delusion, that is called the ultimate end.

"And what, ye monks, is the way that leads to the ultimate end? The insight into the body, ye monks, that is what is called the way that leads to the ultimate end." (Samyutta Nikāya IV, p. 378.)

This is the great No-More which proves itself such through this, that it permits of nothing more being said about it. A No-More about which something more permits of being said, is no ultimate, actual No-more. It is a No-More with which the concepts make play; and which, like a covered basket, permits of being passed on from hand to hand, be it as eternal being, be it as eternal annihilation.

The No-More which the Buddha teaches, whether called Asankhatam, Amatam, or Nibbanam, is no eternal being (as a fiction of Faith); it is no eternal annihilation (as an hypothesis of Science). It is the No-more-grasping, the ceasing of all grasping, and therewith Ceasing itself, the living experience of Ceasing.

But, be it well noted, it is *not annihilation*. What can be destroyed is only something that is present! But there are present only the Four Chief Elements, the Mahābhūtas, of which the Buddha expressly says (in the Kevaddha Sutta, Dīgha Nikāya, 11), that the question as to their ceasing is a question that is wrongly put. Put correctly, the question must run thus: "Where is it that water, earth, air, and fire, no longer can find footing? Where no longer can find footing, long and short, gross and subtle, what is ugly and what is beautiful? The mental, and also the body, where do they finally come to an end?" Then the answer comes: "Consciousness the invisible, the boundless, the all-shining,—there it is that water, earth, air, and fire, are no longer able to find footing. There no longer are long and short, gross and subtle, what is ugly and what is beautiful, the mental, the body also,—there they finally come to an end. Through the ceasing of consciousness does all this come to an end!"

That means: It is not a question of the annihilation of something existent, but of the ceasing of an action. Action can cease. This, however, does not mean that it is annihilated, but that it no longer arises. To speak of a no longer arising action as an annihilated action is nonsensical. But it is also not eternity! To say of a flame that has gone out through

lack of nutriment, "It is (as gone out) eternal," is just as nonsensical as to speak of the ceasing of action as annihilation. The Buddha-dhamma, as the Majjhimā Patipadā, stands as far removed from the annihilation doctrine of Science as it does from the eternity doctrine of religions; but this, not as a third possibility alongside these two, but as that which, "avoiding the two extremes," points to the ignorance out of which they both have sprung,—the understanding of life to be an existent thing, whether in the sense of a subject in itself (metaphysical force, soul, Atta), or of an object in itself (physical object, matter). Nibbana is not annihilation, Nibbana is not eternity. How could it ever be realised in this life if it were either of these two? The standing phrase runs: "Already in this life finally extinguished (ditth'eva dhamme parinibbuto)." Nibbana is something that is to be realised (sacchikarāniyam), yea, the only fully, completely, purely realisable thing,—the only thing which wholly, completely, and entirely belongs to me, which I do not need to share with the world; and this unique thing, wholly belonging to me, is Ceasing.

The deepest, innermost characteristic of all life is its Terminability, the possibility of bringing it to an end. To make actual this Terminability, out of Terminability to produce Termination, Ceasing, this is that of which the Buddha says: "Lived out is the life of purity (vusitam brahmacariyam), completed the task (kātāṃ karāniyam)." The actualisation of Terminability is the last and highest task that life brings with it: it is Nibbana. And to this extent one can talk about Nibbana without having realised it. For grasping and no-more-grasping are not divided from each other as opposites, but an unbroken path leads from one to the other. And a single truly quieted breath, free from lust, such as young Gotama experienced under the Jambu tree in his father's field, gives the whole, gives the end, as it gives the first start. This verily every one must know, that man, by his nature, is not the impossible unity of the opposites, force and matter, mind and corporeality, soul and body, constancy and changeability, but that, by his nature, he is the unity of grasping; and grasping can cease!

Three kinds of beginninglessness there are: the absolute beginninglessness of Faith, a fiction; the relative beginninglessness of Science, an hypothesis; and the reflexive beginninglessness of Ignorance—a living experience! And in what, demonstrating itself? In this fact of Ceasing! Ceasing of what? The ceasing of lust, the ceasing of hate, the ceasing of delusion, in the ceasing of the impulses (āsavā), in the ceasing of Suffering!

So there is left an existence free from suffering? To be sure there is left an existence free from suffering. Nibbana is just the living experience of freedom from suffering. "And to what end does the Exalted One proclaim the Doctrine? To the end of the penetration of Suffering does he proclaim the Doctrine." (Samyutta Nikāya IV, p. 51.)

*Yam buddho bhasati vacam
khemam nibbanapattiya
dukkhass' antakiriya
sa ve vacanam uṭṭama.*

The word the Awakened One doth bring,
The sure, that brings extinguishing,
That brings all suffering to an end,
This, truly, is the best of words.

(Sutta Nipāta 454.)

But this existence free from suffering is the existence of the flame that is taking up no more oil, and that burns on towards ceasing, towards extinguishing,—the coming to rest of all the Sankhāras, the renunciation of all clingings, the drying up of all thirst, ceasing, extinguishing. Where from beginninglessness up to this moment a flame of life has burnt, maintaining itself in dependence upon ignorance and thirst,—there it simply burns no more. And this No-More is lived out, already in this present lifetime, as the ceasing of impulsions.

To repeat it yet once again: To call this No-More, eternal being,—that does not fit. The No-More of an extinguished flame is no eternity. To call this No-More, eternal annihilation,—that does not fit. For the flame has not been blown out, but is extinguished in the no longer taking up of nutriment. It is the No-More with regard to which the Concept fails us,—not because it is an inconceivability, but because it is the ceasing of all conceiving itself.

But whoever imagines that he can come at this No-More by the ordinary paths of thought, be it in the form of a conceivability, be it in the form of an inconceivability, ought to know that all that is something which has arisen in the coinciding of concept and object, has arisen through contact (phassa-paccayā), is a Sankhatam, a compounded thing, all one whether one conceives it as eternal being or as annihilation. It is a put-together thing (abhiśankhatam), it is a thought-together thing (abhiśancetayitam).

"There is, however, a ceasing of the formations, and inasmuch as he cognises, 'Yea, that there is!' the Perfect One catches sight of escape from thence, and breaks himself loose from thence. The Perfect One, however, ye monks, has cognised this incomparable, best path of peace from the very foundation, namely, the arising and passing away of the six sense-contacts, lust and suffering and escape, and the unclinging state of being free, in knowledge that is in accord with Actuality." (Majjhima Nikāya 102.)

And now a second point which here also may find a place.

When, in the course of his translating work, Mr. Mc Kechie came to the chapter on Nibbana, he said to me: "In

this chapter you call Nibbana a process just like any other process. In Burma that will be denounced as rank heresy."

Well, I am fully persuaded that I am no heretic, but that is not enough for me; I also would not like to be considered a heretic, and so I think it necessary, here also, to make a few explanations; all the more so that I admit, without further words, that the aforementioned manner of expressing myself offers, and may offer, possibilities of misinterpretation.

Nibbana, as the Texts frequently enough say, is the ceasing of lust, the ceasing of hate, the ceasing of delusion.

"Nibbana, Nibbana, it is said, friend Sariputta. But what now, brother, is Nibbana?—What there is of the ceasing of lust (rāgakkhayo), the ceasing of hate (dosakkhayo), the ceasing of delusion (mohakkhayo), this is called Nibbana." (Samyutta Nikāya IV, p. 251.)

That means, in other words: Nibbana is freedom from the impulses (āsavā). Freedom from the impulses is that wherein action (Kamma) has ceased. Hence the question arises as to whether the fact that a process is present also of necessity means that Action, Kamma, is present. If this is so, then, to be sure, the statement that Nibbana is a process is a serious heresy. The question therefore is: Is a process necessarily synonymous with Action (Kamma)?

There are two kinds of processes, those associated with the impulses (āsavam) or with clinging (upādāniyam); and those free from the impulses (anāsavam), the unclinging (anupādāniyam). The former resemble the flame which burns without taking up fresh oil, and which therefore burns on towards extinguishing through lack of oil. This latter is what in the Texts is called

(sa)-upādisesa-nibbānam. The two, however, do not stand towards each other as opposites, but are unbroken transitions; and the one is divided from the other only by the transition-zone of the strife to become free from the impulses.

There are two sorts of action, and there are four sorts of action. The two sorts of action are old action (purānakammam) and new action (navakammam).

And what is old action? "The eye, ye monks, is old action; the ear, the nose, the tongue, the body, the thinking, is old action. And what is new action? What just now in action, acts (etarahi kammam karoti) in deed, in word, in thinking." (Samyutta Nikāya IV, p. 132.)



Photo by H. Sri Nissanka.

The Sal Grove of the "Mallas" as it is to-day.

And what are the four kinds of action?

These four kinds of action (*cattāri imāni kammāni*) are recognised and realised and taught by me. What four?

"There is, ye monks, an action, dark with dark fruit. There is an action light with light fruit. There is an action dark-light with dark-light fruit. And there is an action neither dark nor light, action that leads to the ceasing of all action (*kammam kammakkhayāya samvattati*).

"And what is the action that leads to the ceasing of all action? Whatever, ye monks, there is of this dark action with dark fruit,—the thoughtful reflection (*cetanā*) that leads to the ceasing of the same. Whatever there is, ye monks, of this light action with light fruit,—the thoughtful reflection that leads to the ceasing of the same. Whatever there is, ye monks, of this dark-light action with dark-light fruit,—the thoughtful reflection that leads to the ceasing of the same. This is the action that leads to the ceasing of action." (*Anguttara Nikāya II, p. 231.*)

That Nibbana can be realised in this life is taught beyond all doubt: "ditth'eva dhamme parinibbuto," and "What things are to be realised with wisdom? The annihilation of the impulses is to be realised with wisdom (*āsavānam khayopannāya sacchikarāntiyo*). (*Anguttara Nikāya II, p. 18.*)

That this freedom from the impulses, Arahatsip, runs its course with the support of a living body, thus, with the support of a process, is also expressly said: "When he so recognises, so penetrates, he becomes free in mind from the impulse of sensuality, he becomes free in mind from the impulse of existence, he becomes free in mind from the impulse of ignorance. In being freed is the knowledge of being freed: dried up is birth, lived out the life of purity, completed the task, nothing further of this here (*nāparam itthattāya*),"—he cognises. He thus cognises: "Burdens that might be present as "impulsion to sensuality (*kāmāsava*)," these there are not; burdens that might be present as "impulsion to existence (*bhāvasava*)," these there are not; burdens that might be present as "impulsion to ignorance (*avijjāsava*)," these there are not. However there are here these burden-masses (*darathamattā*), namely, the life-conditions as "This body with its six senses." (*Majjh. Nik. 121.*)

Action that bears fruit good or evil, or neither good nor evil, here is no longer to be found. Also action that leads to the ceasing of all action, i. e., to the zone of striving that leads over from the impulsion-laden to the impulsion-free, here is no longer to be found. The striver (*sekho*) has become the no-longer-striver (*asekho*). But also in the Asekho there is this life-process here; this body with its six senses, this old Kamma that has been deposited from former action.

What now is Nibbana? It is the state of the Arahats, the state of freedom from the impulses, which, as free from struggle, as impossible of falling back, is realised by the person who has conquered the impulses, i. e., it is a living condition, no empty conceptual scheme. In order to be able to realise freedom from the impulses, the living process must be present which actualises it, just as, in order that there may be love, honour, lying, truth and so on, the living process must be present which actualises them. Nibbana is no something eternal bound in the fetters of the abstract, which takes no further part in life. Nibbana is the life of the Arahats that is realised in the uniquely actual, uniquely happy, form of freedom from the impulses, and not

only freedom from the impulses, but the experienced impossibility of ever again falling prey to the impulses; in short, Nibbana is a process; but it is that unique process which is free from Kamma, also free from that Kamma which leads to the ceasing of all Kamma, the coming to rest of all Sankhāras (*sabbasankhārasamatho*), the rest which follows the great storm of life, the process of extinguishing.

It may be objected: This is the Sa-upādisesa-nibbana, the Nibbana which is yet associated with the Khandhas. But the Anupādisesa-nibbana,—how about it? Is that also a process?

I put a counter-question. A flame that burns without oil is a process, beyond question; but it is a process that burns on towards extinguishing, i. e., towards its No-More. Is this flame which now has gone out for lack of oil,—is it now still a process?

No! It is no longer a process! What this "No-more-process" is,—that has to do only with him who himself lives it out. For this No-More has reference, not to anything objective, be it mental, be it corporeal; it has reference not to anything that for me along with others, might be a common object of consideration and explanation, but only to my own action (Kamma). So long as Nibbana is present as such, as Arahatsip, as the actualisation of Terminability, it is a process, that unique process that is free from Kamma and free from all striving against Kamma. The moment it is no longer present as such, it stands outside all possibilities of thought. To call it eternal being,—that fits as little as to call it eternal annihilation; not because it is an unthinkability in itself, but because it is the ceasing of all consciousness, and therewith of all possibilities of thought.

"With no longer clinging consciousness, extinguished (*apatitthitena vinnānena parinibbuto*)." (*Samyutta Nikāya III, p. 124.*) And: "With the ceasing of consciousness, all this completely ceases (*vinnānassa nirodhenā etth'etam nparujjhati*)." (*Dīgha Nikāya XI, conclusion.*)

As along with consciousness are formed also the possibilities of consciousness as mind-form, and therewith all possibilities of thought, so with the ceasing of consciousness, cease also all possibilities of thought. It is just the Ceasing with which the word becomes honest, and renders the thing itself. And well for him whose heart by this unparalleled word is elevated and rejoiced! For the suction of the cosmos is strong; and Nature the Wicked One, outwits us by presenting herself so naturally and making life so natural. It well may happen that to some person the door of escape may be shown, and that he none the less says: "That is no noble way. Much nobler is it to join oneself to the Whole, and with it suffer, and with it live for ever."

"Ceasing, ceasing (*nirodho, nirodho*). By things hitherto unheard, to the Bodhisatta Vipassi the eye arose, understanding arose, wisdom arose, insight arose!" (*Samyutta Nikāya II, p. 9.*)

Ceasing just means ceasing,—plain, simple, honest ceasing. To speculate curiously about ceasing: Is it thus? Is it so? Is it eternal being? Is it eternal annihilation—that is not ceasing. That is a holding fast in which the only thing that is changed is the object that is held fast.

May all beings be happy? May all beings find the right way!

HOMAGE TO HIM THE TEACHER!

[Translated from the German by J. F. Mc Kechnie.]

"BORN BUDDHISTS"

[MME. ALEXANDRA DAVID NEEL]

".....It is as if that which was overturned had been set up; as if a lamp had been brought in the darkness so that all who have eyes to see might discern the things that surround them."

—At the end of many Suttas.

HERE exists a commonplace locution, heard all over the world, from people of various races and creeds, which though looking devoid of importance, has nevertheless proved, and is still proving, harmful to the mental and spiritual progress of many. It is the stereotyped expression "I am a born Buddhist," "a born Christian," "a born Mussulman," etc.

The very idea that one may be born with religious views is most absurd. What prevents us from laughing, when it is uttered, is that we are so used to hearing it and the fact that we have never given one minute to ponder over it.

Do we ever hear of people who are born with any political opinion, with views regarding some discussed scientific question, or in fact, with any views or opinions at all?—How could it be, then, that a new-born baby adopts by choice a certain philosophical doctrine?

Presented in that way, the question looks a jest, and I am very well aware that the words "I am born" a Buddhist, a Mussulman, a Christian, etc. are understood as meaning I am born from parents who, at least nominally, were either Buddhists, Christians, etc. There is yet another implication coupled with that of parentage; it is that men and women born in such condition, are *themselves* Buddhist, Mussulman, Christian, etc.

Admitting of that double meaning the locution conveys a wrong notion, and the power of its deceitful words leads many to remain satisfied with an inert attitude towards philosophic or religious doctrines.

Being convinced that *they are* Buddhists, Christians, etc. they deem that there is no necessity for them to investigate and study any doctrine, in order to choose a spiritual path. That choice seems to them *done*, though they cannot point out a moment in their life when they have decided that most important matter..... And so, absent-minded, they conform to a few time-honoured observances, either ritualistic or of a

kindred sort, and suppose that as *born* Buddhists, Mussulmans or anything else, they have performed their religious duty and are walking towards heavenly bliss.

Yet, there is not one religion in the world which supports the view that to belong to a creed, whatever it may be, is to be born from people who profess it. It would be as well to say that the son of a physician is a physician by birth, without having acquired by his own study, the science of medicine.

Religious convictions worthy of that name, are the outcome of serious investigation and meditation. He, only, is entitled to call himself the follower of any religion, whatever its name, who is thoroughly acquainted with the genuine tenets of that particular religion and can give an account of the reasons which appear, to him, as confirming them.

Once, when I expressed that opinion to a Christian missionary, he answered: "Were we to look in that way, there would be, indeed, very few followers left to the various religions." It is exactly so. The number of those who have consciously chosen the religion to which they are said to belong, is certainly not large, and, in fact, but a small minority really care for religion, philosophy and all that pertain to the spiritual realm.

The success of the religions which preach that one can travel along the road to heavenly bliss, carried on the shoulders of a saviour, be it Amida, Jesus Christ, or any one else, is precisely a result of that tendency towards spiritual sloth and intellectual laziness which is so common a disease.

Most men shun effort, and mental effort still more than physical. The religion that gratifies their sentimentality and their thirst for emotion, and especially, that does not require from them any exertion, is the one which they cherish.

Such religion is universal: and usurps a number of names. Here it calls itself Buddhism, there Christianity, farther Vedantism, or Islam, but under these different masks is hidden the same worthless stuff and the same sluggish people.

It is hardly necessary to remark that the largest number of the *born* Buddhists, Christians, etc. belong to that widely spread religion. Truly speaking they are but mindless sheep which, born amongst a certain flock, move along with it in



Photo by H. Sri Nissanka.

The Vihara marking the exact site where the Lord attained to Pari-nirvana. Inside is a recumbent statue of the Buddha.

any direction it goes; just as they would have followed another flock, had they been born elsewhere.

However, many of these "mindless sheep" are found much less tame-spirited and indolent when instead of religious matters it is a question of material business.

Then sloth vanishes; they do not remain satisfied with walking half sleepy in a procession of equally dull companions and with accepting without investigation the words and customs of their elders. Energy has arisen: a goal is to be reached, ways to attain it are eagerly sought and discussed, and *samadhi* comes quite naturally on topics of trade, speculative investments, choice of a lucrative career and the like.

What does this mean?—It simply means that the sluggish people were not, after all, so dull-minded as they appeared to be, but that spiritual matters do not appeal to them, while they have very much at heart their worldly pursuits.

Only unenlightened sectarians believe that eternal perdition awaits those who do not hearken to the call of spirituality. Unselfish, righteous, charitable materialists are not lacking, and heavens exist for them as well as for devotees. But it is unfair to belittle any religious teacher by calling oneself his disciple, when lacking a sufficient knowledge of his doctrine and, moreover, when one often thinks and acts in contradiction of it.

Leaving aside the more or less general considerations on the subject let us look at it from the Buddhist point of view.

The spiritual phenomenon commonly called conversion, that is to say "turning," is, for a Buddhist, the result of a discovery. What discovery?—The discovery that, till then, he has fostered wrong notions regarding the world and himself. Following it, comes the choice of a method capable of "setting up the upturned environment" in which he has been living. On purpose, I avoid saying that Buddhist conversion is the adoption of a doctrine; for it is not accepting dogmas from a teacher, but building oneself one's own knowledge.

".....If you know in such way, o Bhikkhus, will you say: 'We worship the Master and, out of respect for him, we will speak as he has taught us'?—'We will not do so, Bhagavan'—'.....That which you will proclaim, o Bhikkhus, is it not that which you have yourselves apprehended and understood?'—'It is exactly so, Bhagavan.'"

The discovery of the worthlessness of that which one had thought worthy, of the transiency of that which one had deemed permanent, of the unreality of that which one had conceived as the very reality, is a kind of spiritual catastrophe that perturbs the world of one's thoughts, shaking it from top to bottom.

* Freely abridged from Mahātanhāsamkhaya Sutta of the Majjhima Nikāya.

The phantasmagoria with which some Buddhist authors surround the Buddha fighting his last mental battle under the Bo-tree, is but an imaged version describing the state of a mind on the verge of awakening, when all old propensities, beliefs, attachments, all the phantoms of the dream, rise once more, before vanishing for ever.

That spiritual phenomenon is not self-sprung. It follows the earnest practice of research, attentiveness and introspection, and that practice is, of course, undertaken by those, only, who are deeply interested in spiritual matters.

The first disposition required to turn the mind of a man, whoever he may be, towards the Buddhist path, is that he should be dissatisfied with the world, as he sees it, and with his own life, as he lives it.

It is evident that one who feels perfectly comfortable in the house where he dwells has no reason to remove from it. So also, he has no reasons for starting to explore new spheres, who is quite satisfied with his surroundings, who sees but subject of enjoyment in them, who discovers no cause that could bring his pleasurable sensations to an end, and has no longing whatever for any other condition.

Expounders of the Buddhist doctrine can point to that man, his delusion, the precarious nature of his happiness, and the sorrow awaiting him, just as a skilled master mason will show to the dweller in the pleasant house the crevices in the walls which prognosticate that ere long it will fall in. However, they cannot do more, and it is left to the man to form new notions about his abode, verifying that it is but a half tumbled-down hut which affords no security.

The second disposition required is that he should be prompted by a steadfast will to make the very same experience which the Buddha did, and entertain no doubt as to the possibility of it.

Doubts as to the feasibility of becoming an Arhan or of realising Nirvana in this very life, have much lowered the spiritual level of those who foster them. Any sensible man who knows that he has no chance whatever of winning the prize of the race, will not take the trouble of running. As for attainments which are to take place in milliards of centuries, they are too distant to arouse a great ardour. The path towards Buddhahood, to use the favourite word of the Mahayanists, is not to be measured by miles or by days' march. Even that word *path* is an incorrect figure of speech, for there is no place to reach. Nirvana is ever present; all that is needed is to be able to perceive it, and especially to *wish* to perceive it, which in spite of many pious formulas repeated on that subject is the case of but few.

When the Buddha told his first hearers:

"If you walk in the way I show you, you will ere long have penetrated to the truth, having yourselves known it and seen it face to face; and you will live in the possession of that highest goal of the holy life for the sake of which noble youths fully give up the world and go forth into the houseless state."*

by these words he clearly meant that the "highest goal" could be reached and "ere long."

And again when he told his disciples:

"I am delivered from all fetters, human and divine, and you too, o Bhikkhus, are delivered from all fetters, human and divine".

he could not express more clearly that the goal which he had reached is attainable by others.

Being unable to deny the authenticity of the tradition which ascribes these declarations to the Buddha, people whose desire for liberation from the bonds of *samsara* seems to be of a very tame kind, propagate the view that, though frequent during the Buddha's time, attainment of arhatship has become impossible, now that the Master is no more, in the flesh, amongst us. Such opinions disclose a complete lack of understanding of the fundamental spirit of Buddha Dhamma.

Is the attainment of arhatship produced by the grace of a teacher?—Has the physical form of a Buddha any special power to change ignorance into knowledge?—Or is liberation, Nibbana, the fruit of enlightenment won by personal effort?...Moreover, a number of Arhants of yore had never met the Buddha.

As for the discourses which were the means by which so many got rid of delusion and sorrow, they are available for us in the various Suttas. Though we may rightly make some reservations of exegetical character about the texts that have come down to us, one "whose mental eye is not covered by too much dust"† can find in them the very same teaching that pointed out the way to Arhants, twentyfive centuries ago.

* Mahavagga.
† Mahavagga.
‡ Mahāparinibbāna sutta.

Has it lost its power?—The truths that it expressed, are they no more true?—Have the *khandas* become permanent and sorrow been annihilated?—Or is it that for the born Buddhists the words of the Buddha have become commonplace repetitions uttered or heard while thoughts wander elsewhere?

The physical presence of Bhagavan Gautama or its absence is a matter of perfect indifference to the true disciple.

While nearing the end of his human life, the Buddha, foreseeing what would be, on that subject, the feeling of people still fettered by the idea of personality, told Ananda:

"—It may be Ananda, that in some of you the thought may arise: 'The word of the Master is ended, and we are, now, without a teacher.' But it is not thus, Ananda, that you should regard it. The teaching and the rules which I have set forth and laid down, let them, after I have gone, be a teacher to you."‡

The Teaching is with us; it is the true Buddha. Those who, even at rare intervals, have communed with that Dhamma, know the bliss of such meeting and that no greater one could be expected from the actual presence of the teacher in the flesh.

There can be no doubt that the Doctrine expounded by the Buddha was meant to be apprehended by men and to lead to goals accessible to men.

Bhagavan Gautama was neither a god nor the avatar of any god. He expressly declared so, as we may read in the Majjhima Nikāya. He was not Vishnu, as Hindus say, and as a number of so-called Buddhists allow them to declare, even from the pulpit of Buddhist preaching halls. The Buddha had nothing to do with mythical beings; he was a man, though, certainly, an exceptional man. Had he been other, his example would have no interest for us.

A man cannot set an example fit to be followed by



Mme. Alexandra David-Neel in Tibet.

horses or birds which belong to species widely different in all respects from his. So also, the deeds and thoughts of a god, even incarnate, fail to be imperative for us. For that very reason we cannot appreciate the religions which tell about God's son or avatars and offer them to be imitated by mankind.

It is because we believe that the Buddha belonged to mankind that we accept him as *teacher*. He himself has expressly declared that he was nothing more.

"You yourself must make an effort. The Tathagatas are only preachers."*

This is the point which one must not lose sight of. It is the very characteristic of Buddha Dhamma: Effort is *indispensable*.

Whether we are born from Buddhist parents or not, does not much change the situation. We have to *become* Buddhist. None is *born* such. Men and women who live in Buddhist countries enjoy more opportunity of hearing the Dhamma than others born in Christian or Mussulman lands. This is a real advantage. However, on the other hand, they are handicapped by having got so used to hearing it that they are prevented from being struck by the lofty boldness of the Doctrine, and they are handicapped too by the superstitions which, too often, enshroud the genuine teaching. The powerful effect of the meeting with the Dhamma in its sober pristine purity, at an age when the mind is capable of appreciating it, is a bliss that but few "*born* Buddhists" have experienced, though they are, by no means, debarred from so doing.

If a so-called "*born* Buddhist" realizes that he is not Buddhist at all, and feels the desire to study the doctrine of which he is nominally a follower, nothing prevents him from experiencing the revelation of the greatness of the Buddha Dhamma which has been for him, till then, but a pale and distorted shadow.

It is at that time of its investigation that the earnest seeker exclaims in the word of the Suttas:

"It is as if that which was overturned had been set up; as if a lamp had been brought in the darkness so that all who have eyes to see might discern the things that surround them!"

The most important thing, however, is the fitness of the mental eye for a survey of the surroundings, now lighted by the lamp. Many, perhaps, are those who have vaguely discerned something, while that lamp of the Dhamma irradiated the stream of the perpetual coming and passing away of phenomena. The brightness of the light has dazzled the eyes of some of them accustomed to darkness, and they have not been able to stand it. Others shrinking from the sight that is revealed, have shut their eyes to avoid beholding, in their nakedness and nothingness, the foolishly cherished objects of their attachment. May be that they will afterwards try to excuse their weakness by repeating that arhatship, and Nibbana are inaccessible now-a-days.

* Dhammapada.

Besides those who turn away from the lamp or who, short-sighted, can but perceive a part of the field which it illumines, there are nevertheless others who boldly take the lamp which the Teacher hands to them and who proceed on the Path. Those have, now, *become* Buddhists. Entering a new life they are *born* as the Sons of the Sakya.

WHERE BUDDHA SLEEPS.

[Written after reading of a visit to the Cave of the Sleeping Buddha, at Dambulla, Ceylon.]

I stood where Buddha slumbers, hewn in rock,
The darting lizard a quiet vigil keeps,
Else all is still in this cool, silent spot
Where Buddha sleeps

"What is the secret, Holy One!" I cried,
"That binds to You in love one half mankind?"
"What is Your Law that brings to those who seek
"A tranquil mind?"

So vast the calm majestic figure loomed
It seemed to stretch to earth's remotest part;
Yet so miraculously small, it lay
Across my heart.

No longer was the rock on which I stood
Cold, lifeless, dark, but full of warmth and light.
I was with countless atoms, pressing on
With all their might.

I entered in the heart of all that grows,
Seed, flower and fruit, then back to kindly earth.
Life's everlasting round of youth and age,
Death and new birth.

I became one with all the animals:
But here I feared to linger, for I saw
Man scatter pain; I learnt the horror of
A broken Law.

I felt the sorrow of the folk who delve,
The folk of water, and the folk of air,
The folk of earth, from worm right on to man,
The ills they bear.

One great throb of compassion shook my frame,
Pity and love for all created things
Seemed part of me; and then I felt Peace touch
Me with her wings.

Clutching the robes of Him Who found the Light
I found myself: but in the realms of thought
Had been revealed, simple and grand and good,
The Truths He taught.

Until men understand and keep the Law
The world of passion frets and storms and weeps,—
But all is quiet, peaceful and at rest
Where Buddha sleeps.

Geraldine E. Lyster.

PRIZE STORY.

A TALE OF EMOTIONS.

[By V. F. GUNARATNA]

IT was a moon-lit night, a gentle breeze was rustling through the leaves, and a young man of noble stature and comely appearance was pacing to and fro along the bank of a winding stream whose watery bosom glimmered with the radiance of the silvery moon. Sumitra, for so this youth was known, often loved to enjoy a scene of natural beauty, and long as he gazed with admiring eyes on the exquisite scene before him, he was deeply grieved and even annoyed, one should say, to find that such scenic beauty possessed no charms for his fellow-villagers; not even his brothers would ever pause to see the silvery beams disporting on the softly gliding waters, nor did the rippling murmur of the stream make music in other ears than his own. There was something in him that bespoke the gentleman, yet Sumitra could not be deemed as such, since he belonged to one of the lowest and most sophisticated classes of humanity.

Born and bred in a family of robbers, he was himself one of a notorious band. Often did he accompany his brothers in their nocturnal raids, and often in the silence of midnight, did he lurk beneath some massive tree ready to beset the unwary traveller and despoil him of his goods. Yet, in the actual scuffle he was not infrequently reluctant to take an active part, though his strength was great and his courage indomitable. But if his brothers could not often profit by his valour, they were certainly not too slow to profit by his depth of judgement and ready resource, which saved them in the hour of impending danger and marked every daring expedition with success. He was not too fond of the bandit's career, but the great forces of environment and heredity stifled the generous impulse and compelled him to engage in an occupation in which successive generations of his kinsmen had revelled, and in which a large majority of his kinsmen were now so eagerly engaged. Though Sumitra was not the man to be delighted with this mode of existence, yet his bravery, whenever he was induced to engage

in a fight, would have done credit to a well-trained soldier, and was a matter for sincere admiration among his associates. This was during the reign of the gentle king Siri Sangabo, and everyone acquainted with the history of this Island must have read with varied feelings how Sangabo's characteristic leniency and softness of heart operated as direct causes of an enormous increase of robbers by whom the country was alarmingly infested during this reign.

It happened that on this particular night, when Sumitra was feasting his eyes on the delights of natural scenery, two men and a woman were wending their way along the highroad close by. Sumitra espied them. His observant nature did not take long to convince him that they were strangers to the place, and were doubtless going on some urgent errand or pressing business. One of the travellers had a wooden club, and the other two carried some articles of baggage with them. The hope of booty was not too feeble, but it failed to excite the predatory instinct in him. Sumitra continued to pace to and fro and suffered them to pass unmolested. An hour later a small-made man with sharp eyes rushed up to him, and enquired whether any travellers had passed by. On Sumitra answering in the affirmative, this man, who happened to be Sumitra's own brother Chandrapala, explained that they were some wealthy citizens on their way to the Capital, and succeeded in inducing Sumitra to accompany him in pursuit of these travellers.

The two brothers could now be seen speeding along the lonely highway in the silent hour of midnight. They soon sighted the travellers and came up to them. They were within a bowshot of Anuradhapura. In their usual way the robbers began to intimidate the travellers, and demand their belongings. However, they found the travellers to be heavily armed and a fierce encounter ensued, in which the stout traveller and his



Photo by H. Sri Nissanka
The remains of the Maha Pari-nirvana Stupa, immediately behind the Vihara. Three seals and some relics were excavated at this Shrine.

wife were killed; and Chandrapala wounded and temporarily disabled. Now the only surviving traveller, the one with the wooden club, was engaging in a close combat with Sumitra, but soon finding his adversary too strong for him, took to his heels and fled in the direction of Anuradhapura. Sumitra deemed it unwise to pursue him.

Now the two brothers were undisputed possessors of the money they had succeeded in plundering. To tarry here any longer was obviously injudicious, and in their eagerness to be free from the clutches of the law, and far removed from the scene of their barbarous deeds, they flew rather than ran along the lonely highway by which they had come. It was to their interests to be back in their village before dawn, and so great was their speed, that they had every prospect of achieving this. With that growing sense of relief which they experienced as they saw their village ahead, they began to slacken their pace and consider themselves safe.

But the unexpected often happens, and often does retribution visit the criminal at a time when the deed is done, and he is ready to rejoice in the success of his villainy. Six stalwart men came suddenly from behind and besieged both the brothers who were thus rendered helpless.

"In the name of King Siri Sangabo," one of the men cried, "surrender your weapons and follow us. You are wise enough to know the folly of resisting the servants of Justice." Chandrapala gave up his sword without a word of protest, but the undaunted Sumitra, valiant by nature and breeding, still retained his weapon. Fearlessly he raised his sword but only to let it drop from his hand the very next moment. It was not the consciousness of inferior power that worked this sudden change in him, but rather the consciousness of his guilt. He durst not pose as the innocent victim of an unlawful arrest, nor could he with propriety shield an offence against the wickedness of which his conscience was now so rapidly revolting. No longer angry or defiant, he uttered a cry of repentance, picked up the fallen sword, and handed it to the guards amidst the deepest of emotions.

These guards however were scarcely better than the robbers themselves in their breeding, and not having known or ever experienced the highest flights of human feeling, regarded Sumitra's expression of grief, not merely with mock sympathy but even with suspicion, and began to search him in that rough and rude manner more properly characteristic of robbers themselves. That even his repentant feelings should be so grossly misjudged, Sumitra felt, was but part of the deserved punishment of a murderer, and he therefore submitted to all the harassing acts of these heartless men with the meekness with which he decided to face the worst of punishments that might be in store for him.

The guards with their captives soon made for Anuradhapura, and the latter were handed over to the ministers of Justice. The traveller who had made good his escape now gave evidence against them. They were tried, convicted and condemned to death.

In the gloomy darkness of the prison cell Chandrapala, fretting against his fate, was busy concentrating his scattered senses to devise some means of escape. Driven to desperation and the daring that it gives, he shook with incredible force the massive door, until the clash and clang of its iron bars reverberated through the cell and mocked his futile attempts. Not so Sumitra. There in his own cell not less gloomy than his brother's, he sat in silent repentance, unappalled by the approach of death and unshaken by its terrors.

In one of the walls of his cell, however, there was at the top a small rectangular opening meant for the passage of air but through which it was not impossible for Sumitra with some care and caution to effect his escape into the adjoining apartment. This apartment, through the cracks and crevices of the old wooden shutters of a closed window, revealed itself to be a neglected store-room the door of which was unlocked and happened to open into the back compound of the prison. But such is the contrariety of the human world, that while there are some who are pining for an opportunity which is denied them, there also are others to whom opportunity unfolds itself most enticingly but who are unwilling to avail themselves of it.

Thus Sumitra, disdaining to profit by the advantage of his situation, stood there in calm expectancy of the terrible fate, the justice of which he felt too keenly to avert or deny. To pay the penalty of death he had fully prepared himself. But the unexpected was again to happen, and this time it did to the advantage of both the brothers.

It was on the eve of their fatal day. Stealthily, in the silence of the night, Siri Sangabo the King stole into the prison house. A man of gentle disposition, a compassionate being whose soft heart throbbed with angelic kindness and love, he knew how to respect the sanctity and preciousness of life in whomsoever it is invested—man or beast, and regarded its destruction with much reverential fear. He had come to release them, and those who have read his life will know how numerous are the convicted criminals who owed their escape to the clandestine intervention of Siri Sangabo. Whether such a policy is consistent with the highest ideals of justice, the reader must judge for himself. The justice of capital punishment is still a matter of debate, and still there is no settled opinion among civilized humanity whether punishment should ever be vindictive without being reformatory and whether man has ever a right to arrogate to himself the power and privilege of destroying the life of even the meanest of his fellow-travellers in this journey of life.

However this may be, Siri Sangabo was a merciful king and, as on previous occasions, he released these two criminals with the utmost secrecy and caution. In doing so, he implored them to abandon their savage exploits and discoursed to them on the charms of a virtuous life. He urged them to pay the deepest regard to the life of others which they should hold as sacred, and reminded them that it was

just this notion of the sanctity of life that had prompted him to come there that night and release them from an otherwise inevitable fate.

Sumitra, full of emotion, now stepped forth and addressed the King.—

"Your Most Exalted Majesty," he said, "I cannot but with shame and sorrow look back upon my life of sin. The weight of conscious villainy sits too heavily upon my heart, and it was not without some feelings of pleasure that I heard the sentence of death pronounced upon me. Terrible is my fate no doubt, but it is my due, and I had prepared to meet it. With no little anxiety was I awaiting the hour when I might forget for ever the sharp stings of an upbraiding conscience and depart from this world of sin, closing my eyes in endless darkness." Here he paused, for the depth of his feelings had overpowered his speech.

"This new and unexpected lease of life," he resumed, "which Your Majesty has been pleased to grant me, is I fear, far too precious a gift for my sinful self. But it is a gift of royalty and as such I dare not refuse it. I must then thank Your Majesty for this merciful deed, and pray that you may live long to enjoy the happiness that must needs result from that universal compassion and profound benevolence for which you are justly famed. Before I take my leave and go back into the world which but a moment ago I thought I had forsaken for ever allow me to say that I can never forget this act of generosity. Whilst thanking you once again let me also assure you that it will be my honest endeavour to see that such generosity has not been misplaced. Hitherto I have wandered aimlessly through life and suffered my soul to be blackened with the squalid debasements of a bandit's career, but henceforth my chief concern shall be to emulate that piety of conduct and generosity of disposition with which you have ennobled your life and made it a worthy example for your subjects to follow."

And Sumitra meant every word of what he said. If his past did not merit the high favour he had received at the hands of no less a person than the King himself, his future at least, he decided, should make amends for it and amply justify the high hopes with which Sangabo had deigned to become the saviour of his life.

Chandrapala now went back to his village and his plundering exploits. But Sumitra did not even step into the village which had witnessed his deeds of sin, and not favouring the

idea of being seen by his associates again, he travelled southwards and settled down as an apprentice to an old carpenter in an obscure hamlet in the district of Ruhuna. Here he lived an honest and peaceful life for three years at the end of which time the old carpenter died. Sumitra now set up work by himself and before long became successful in his trade.

At this time there happened to live in the adjoining village at the house of her aunt, an orphan girl, Rūpavati by name and of surpassing beauty. Sumitra paid his addresses to her and soon succeeded in making the orphan girl his wife. The noble emotions which Siri Sangabo had aroused in the breast of Sumitra were still alive, and now Sumitra began to preach to her and to exhort her to share with him the delights of a virtuous life.

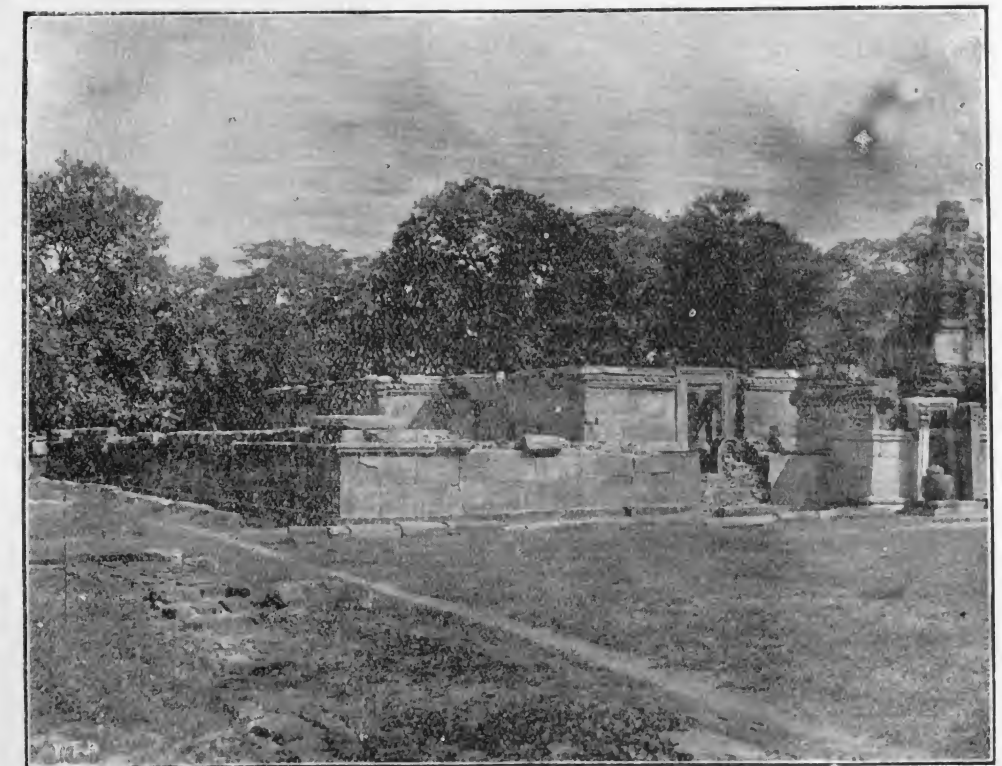


Photo by Archaeological Survey, Ceylon
POLONNARUWA: HATADAGE: VIEW FROM SOUTH WEST.

Rūpavati had once told Sumitra that her parents had met with a sudden death, but beyond this she had said no more. Now Sumitra, anxious to know more about her parents, began the subject. "I am afraid I have a right," he said, "to know more about your parents than you have hitherto allowed me to know."

"Yes," replied the other, "and you must excuse me if from a certain sense of shame and sorrow I have withheld from you the sad fact that my unfortunate parents met with a cruel death at the hands of some highway robbers one night." And the tears began to steal down her cheeks.

Now the horrible thought flashed across Sumitra's mind that her parents might have been the traveller and his wife

whom he and his brother had killed one night. A few more questions, and the painful conviction forced itself upon him that they were the identical persons. He turned the conversation and took care not to betray the violent excitement and wild confusion of his brain. Though he suppressed the terrible discovery from her, and though he pictured to himself the most hideous consequences of such a revelation, yet a vague sense of duty tormented him all the while and urged him to come out with the truth, whatever it might cost. The present occasion however was too bad, and Sumitra watched for a more favourable opportunity.

One day as the shades of evening were beginning to fall, Rūpāvatī was seated in the garden of her cottage, engaged in the homely act of mending her husband's clothes. The snow-white jasmynes in a creeper close by shed a sweet fragrance around, and a gentle breeze wafted it far and wide. Sumitra seized the opportunity and sat by her side. But he scarcely knew how to approach so delicate a subject.

"Dearest Rūpāvatī," he said, "my beloved wife, every phase of your conduct which I have hitherto seen and known, assures me that you will at least give me the patient hearing I deserve."

"Certainly, my lord and husband," she replied. "You know with what rapt attention I have listened to your several discourses on the subject of virtue, and you can be sure that with the same undiminished interest I am now ready to listen to what I have no doubt will be a further discourse on the same elevating, ennobling theme."

Sumitra bit his lips and gnashed his teeth. "I wish I could have done so, Rūpāvatī, but there is a certain subject that is vexing my mind; I might even say, that it is distracting my mind well-nigh unto madness and until I offer you some explanations about it I cannot possibly—nay I dare not—fill the role of preacher to you."

"And what could this painful subject be? If there is anything which I could do to alleviate your grief, pray tell me."

"I have one request to ask you and I trust you will not refuse me in that."

"I cannot possibly refuse you; proceed."

"My request is that when I have done you will not blame me. Will you promise that?"

"What means this idle request? How can I blame you whom I know to be all virtue? I must entreat you to proceed with what you have to say."

"If I knew but how to proceed! But, Rūpāvatī, why do you say that I am all virtue? Do you not know that as mortals we are all liable to err and that each of us has his own frailties which the stronger among us must realize and forgive. I too have my failings and it is about the worst of these that I am compelled to speak to you this

evening. Your father and mother happened to be killed by my brother and myself. My brother has not repented, but my life since then up to this day has been one long act of repentance. Of that you can be sure. I might have left you in the blissful ignorance in which you have hitherto remained. I would not for the world have crushed you with the weight of my sin and the horrible information it reveals. But would it not have been an act of the vilest hypocrisy and most dastardly meanness, to continue to enjoy the priceless glory of your society, to continue to bask in the bright sunshine of your fond smiles, did I not deem it a duty owing to you no less than to myself, that my own lips should disclose to you the unfortunate fate which my own hands have wrought?"

Rūpāvatī made no reply. The murderer and the philosopher! Can they be combined in one? The hand to kill and the heart to feel! Are not these palpable incongruities apparently inconsistent with one another? Brutality and generosity! What unseemly, unholy union is this? Such were the doubts that crossed and clouded the mind of Rūpāvatī and compelled her, mechanically as it were, to fix her vacant gaze on the wide blue expanse of sky now lit with the radiance of a thousand stars. And if such, O gentle reader, are the doubts that lurk in your virtuous breast, ah! take it from me, you know not the amazing complexities of the human mind.

"Sweetest Rūpāvatī, why do you not speak?" enquired Sumitra, whose mind was confused with conflicting emotions. But there was no reply.

"Virtuous Rūpāvatī, my beloved wife, urge me not to desperation; drive me not to madness. Your silence is more painful than the worst of answers I had anticipated. Better far to behold you give way to the most violent lamentations, or the most terrible imprecations, than see you thus mute and motionless without a word to say either of praise or blame."

Rūpāvatī's sorrows were far too deep for tears. She rose, went to her room and laid herself down on her bed. Sumitra followed in eager suspense. She might have wept the tears that were all too common to her sex and there might have been some relief for her overcharged heart. But the fates had decreed otherwise. She had received a shock from which she was never to recover. She never would taste a morsel of food, and soon the spirit of resignation was powerless to contend against increasing bodily weakness and mental anguish. A few more days of silent grief, and at last she was lying on her death-bed. A faint smile escaped her lips, a feeble cry, and—she breathed her last. There was no struggle between life and death; no war between those rival powers; nor was there the slightest warning that the gates of life were to be closed with such appalling abruptness.

For days together Sumitra was mad with grief. Smitten with the severest of blows that sorrow can deal, he did not know what he was doing or where he was. He invoked every deity to work some miracle and bring him back his wife.

Oft at nights would he lay himself down to sleep, so that he might be spared for some time at least the agony of corroding passions and the horrors of a heated imagination. But sleep, which the poet extols as the "balm of hurt minds" and "tired nature's sweet restorer," seldom comes when most it is needed; when minds are most grievously hurt and sweet restoration most urgently needed. If ever the wounded mind, writhing under the tortures of agonizing woe, could cry out for the balm of sleep, surely Sumitra's would have done so these nights. Transfixed with the most excruciating agonies, he could find no escape from the most bewildering feelings and the most incoherent wanderings of an overcharged brain.

During one of these sleepless nights, when sorrow was gnawing at the heart and a fervid frenzy working madness in the brain, Sumitra rose from his bed and rushed out of his house. Whither exactly he himself did not know, but certain it is that he was, in the words of Thomas Hood,

*Mad from life's history,
Glad to death's mystery
Swift to be hurried—
Anywhere, anywhere
Out of the world.*

He sped onwards along the broad highway in the silence of the night. He ran with incredible swiftness and passed many a house and many a silent junction. It was close upon dawn, and he had neared a placid lake. In the madness of his grief he would have thrown himself into the bosom of its unruffled waters. But hark! what were those tender tones of dulcet melody? Sumitra starts up and stands enraptured. His troubled thoughts were fast subsiding under the softening influence of that musical voice. What was that? It was no giddy songstress singing some amorous ditty. It was on the other hand an austere monk in a temple close by reciting his morning *gathas*, ignorant perhaps of the power of its rhythm but fully cognisant of the sublime truths they express. But who has not at times felt enthralled by the simple but powerful music of the *gathas*, when some silver-tongued Bhikkhu chants them in soft strains of seraphic sweetness and harmonious modulation?

The Bhikkhu spoke to him kindly and enquired about his griefs. Sumitra, who was always susceptible to every good impulse, soon found in the words of the Bhikkhu that comfort and consolation which he so sorely needed. He chid himself

for having given vent to such frantic outbursts of emotion and promised to live his life in accordance with the teachings of the Buddha, which the Bhikkhu undertook to acquaint him with. Every evening he came to the temple, enriched himself with the knowledge of the Dhamma, and departed late in the night.

One evening as usual Sumitra repaired to the temple to hold his customary converse, and took his seat on the footstool by the side of the Bhikkhu. The latter was reclining on a couch and watching intently the expression of anxious thought that was clouding the countenance of Sumitra. For some time there was a spell of silence but the Bhikkhu was the first to break it.

"If you have, O Sumitra," he said, "yet another doubt to

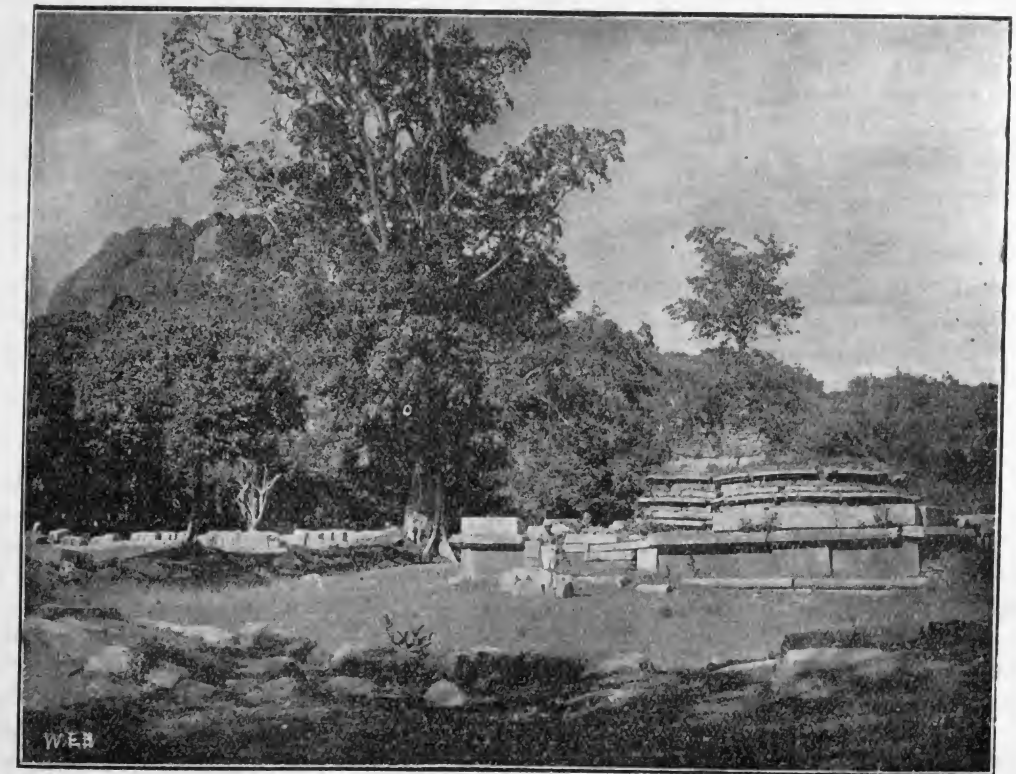


Photo by Archaeological Survey, Ceylon.

MIHINTALE: INDIKATU VEHERA: VIEW FROM NORTH EAST.

be cleared, another subtle point to be explained, I entreat you not to remain in silence. You will be giving me grief were I to discover that from consideration of my personal convenience you are withholding yourself from laying before me your doubts and difficulties which I have always delighted to explain."

"Reverend Sir," replied the other, "your expositions of the teachings of the Enlightened One have been so comprehensive, your explanations of the many questions that I have troubled you with have been so convincing and so complete, that there is nothing particular in my mind about which I might question you to-night. You have been very kind and loving towards me, and to your untiring efforts to teach me the

Dhamma is solely due the wonderful reformation that my life has recently undergone. I have come to regard you with the affectionate feelings of a friend, and I trust you will pardon me if my feelings go so far as to arouse in me a desire to know something about your personal history, and the family to which you belonged before you entered the Order."

"You might have noticed, O Sumitra," said the Bhikkhu, "that on this subject I have all along maintained silence and it was for your advantage that I did so. At least I thought it would be to your advantage not to know who I am, until you had completely mastered the Dhamma. But as you have asked me the question, and as you are fairly well educated in the knowledge of the Dhamma, I think I will disclose my identity to you. You, Sumitra, are not altogether unknown to me. Time, the busy artificer, has wrought many changes and ravages in me and today I am a decrepit old man, free from but few of those infirmities which old age brings in its train. Small wonder then that you are not able to recognize who I am, though time has been more favourable with you and made it possible for me to recognize who you are. Know then, O Sumitra, I was that traveller with the wooden club who engaged with you in a close combat one night and finding your strength too great for me, fled to the capital to give information against you and your brother. I have since abandoned the life of a layman and now you see me in the saffron-coloured robes of a Bhikkhu. Indeed it would be a superfluity were I to say that I harbour no ill-feeling towards you. That same universal love of mankind (*metta*) about which I have often preached to you, has taught me as well to love every sentient being in this world. How then can I hate you?" and the Bhikkhu began to quote from the Buddhist scriptures:—

"As a mother even at the risk of her own life, protects her son, her only son, so let him cultivate love without measure, towards all beings. Let him cultivate towards the whole world—above, below, around—a heart of love unstinted, unmixed with the sense of differing or opposing interests."

He had ceased. Just then it began to rain: but it was an unusually heavy shower. There was no moon that night, and the sky was dark. Bursting peals of thunder vibrated through the air with impetuous violence and in their deafening, terrific, crash seemed to convulse the earth and threaten its dissolution. A fearful gloom seemed to pervade all things and deeper grew the gloom as the dark massive rain-clouds gathered together in a strong phalanx until at last the sky became one mass of impenetrable darkness, lit up only by the momentary flashes of lightning that scintillated through the gloom. A violent wind swept through the air in wild confusion, and in its terrific course whistled tidings of death.

In the rain and storm a fair little boy came running to the temple. Fear was written all over his face and in feverish excitement he said, "Reverend Sir, do come and speak some consoling words to a man whose life is fast ebbing. He was lying by the roadside with a sword plunged into his breast. My father happened to see him and brought him in."

With the utmost haste the Bhikkhu, accompanied by Sumitra, made for the little boy's cottage despite the fearful weather. As they entered the doorway, the boy's father came out of the room and said. "It is all over now. He is dead."

They went into the room and there on a wooden plank a lifeless body lay stretched before them. Sumitra shuddered with affright. It was the body of his own brother. It was Chandrapala who had just breathed his last. Sumitra was deeply affected and, in a low tone, he enquired of the boy's father:

"Was he conscious at the moment of death?" "Yes," replied the other, and even as he spoke a frightful roar of thunder rattled through the air, the rain poured down in violent torrents, and the conflicting elements battled more furiously than ever.

"What did he say?" enquired Sumitra. "What were his last words and how did he come by this death? He is my brother and I yearn to know all."

"He spoke a lot," said the boy's father, "but his speech was indistinct. In fact, at times he was utterly inaudible. But from the little that I was able to catch, I gathered that he was the victim of a robber's rapacity. He seemed to confess that he himself was a robber and was very successful; so much so that others cast envious glances at his wealth. Late this evening he was stabbed by one of his own band and it seems—"

"What were his last words?" interrupted Sumitra.

"His last words," said the other, "were the most indistinct, and almost every one of them was inaudible. One word however I was able to catch by reason of its frequent repetition and that word was 'Sumitra'."

Indeed Sumitra was deeply affected. But this time he did not give way to any outburst of emotion. He no longer responded to the impulse of the moment. He had schooled himself under the discipline of the Tathagatha's doctrines and had realized the impermanence of all things (*Anicca*). He knew that disharmony or sorrow (*Dukkha*) is the inevitable result of such impermanence. He also realised the unsubstantiality of self (*Anatta*) and clung to no delusive delights in the erroneous belief that behind the conscious and subconscious states of the mind, there is an unconditioned substratum, a perpetual *ego* that cries, "I am, and will for ever be."

Now, one by one, the rain-clouds rolled away. The spirit of calm was advancing. Soon the thunder ceased, the rains subsided, and all was silent, all was still.

Lighten, O disciples, this heavy ship. When it is emptied, then will it bear you easily away. When ye are free from hates and lusts, then shall ye fare swiftly towards Nibbana.

Dhammapada.

PRE-EXISTENCE

I laid me down upon the shore
And dreamed a little space;
I heard the great waves break and roar;
The sun was on my face.

My idle hands and fingers brown
Played with the pebbles grey;
The waves came up, the waves went down,
Most thundering and gay.

The pebbles, they were smooth and round
And warm upon my hands,
Like little people I had found
Sitting among the sands.

The grains of sand so shining-small
Soft through my fingers ran;
The sun shone down upon it all,
And so my dream began;

How all of this had been before;
How ages far away
I lay on some forgotten shore
As here I lie to-day.

The waves came shining up the sands,
As here to-day they shine;
And in my pre-Pelasgian hands
The sand was warm and fine.

I have forgotten whence I came,
Or what my home might be,
Or by what strange and savage name
I called that thundering sea.

I only know the sun shone down
As still it shines to-day.
And in my fingers long and brown
The little pebbles lay.

Frances Cornford.

From *An Anthology of Modern Verse*, Chosen by A. Methuen.
London. Methuen & Co.

I ASK

My happy lime is gold with flowers;
From noon to noon the breezes blow
Their love pipes; and the wild bees beat
Their drums and sack the blossom bowers...
Yet stifling in the valley heat,
A woman's dying there below!

Between the blowing rose so red
And honey-saffroned lily cup,
Receiving heaven, so I lie!...
But down the field a calf lies dead;
At this same burning summer sky
Its velvet darkened eye looks up.

Behind the fairest masks of life
Dwells ever that pale constant death.
Philosophers! what shall we say?
Must we keep wistful death to wife?
Or hide her image quite away,
And, wanton, draw forgetful breath?

John Galsworthy.

From *Verses New and Old*, by John Galsworthy.

London. Heinemann. 1926.

BUDDHA-DHAMMA AND GRIMMISM.

[BY DR. CASSIUS A. PEREIRA]

MOST of us, when we were children, read *Grimm's Fairy Tales*, but the brothers Grimm had not the impudence to claim that their entertaining and delightful fantasies were Truth. Now, in our maturity, we come upon another Grimm,* also a weaver of fantasies, but this one's earnest desire is that we should see nothing but Truth in his delusions.

The English translation we review is uniformly good. There are a few printer's errors. On p. 21, for instance, the last letters of "indispensable" and "by" are transposed. "Be" should be deleted on line 5, p. 62, and, on the same page, the language is poor on the fourth but last line. Some parts of the work are rather hazy, but this is obviously due to the ponderous style of the German original and not to the painstaking translator.

Unlike his compatriot Dr. Dahlke who at least is able and logical, but who veers towards Nihilism (*uccheda*), Dr. Grimm, minus the logic (which, incidentally, the Buddhas do not over-rate), goes slap-bang to the other extreme of Eternalism (*sassata*). Yet both tend, most ungratefully, to hit at the Theravadi, who keeps to the Middle Path of the Buddhas. Ungratefully, because it is, after all, the line of Theravadists that has preserved for these two worthy gentlemen the Pali Texts that they love to quote, and sometimes mis-translate and distort. Dr. Grimm could not even have written his book except for the loving care the Theravadi has, for two thousand five hundred years, bestowed on preserving the Master's Word.

We Sinhalese have a trenchant saying anent this cynical attitude towards favours forgot. It is, we say, like biting the mother's breast after sucking its milk. A Caliban is expected to do this sort of thing, but not a cultured gentleman. *Voilà une autre chose!*

We are told that *The Doctrine of the Buddha* has had a phenomenal sale. But that is not surprising. When we consider the streams of foetid garbage that, in the name of literature, befoul our times, it is no marvel that Dr. Grimm's work, which is not putrid, should attract by counterfoil if by nothing else. We have always felt that we, of the East,

have much to be thankful for, in that our climate is mild and conducive to thought rather than to physical activity. We may have our Grimms, but we have nothing dynamic enough in our atmosphere to drive men to fill pages of big books with a lot of nonsense.

It is difficult, within the limits of a reasonably short review, to do Dr. Grimm full justice. He appears to revere the Buddha, in his own oblique way, and has made quite a few good statements during the course of his book. This increases our difficulty.

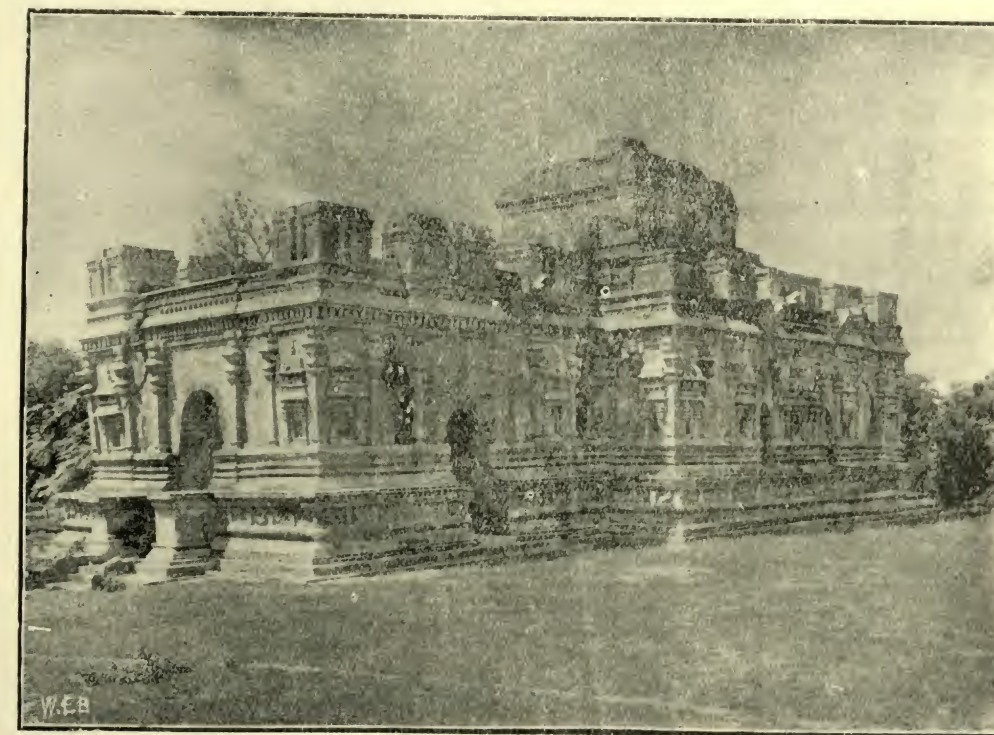


Photo by Archaeological Survey, Ceylon.
POLONNARUWA: THUPARAMA: VIEW FROM NORTH EAST.

"And the parson made it his text that week, and he said likewise, That a lie which is half a truth is ever the blackest of lies, That a lie which is all a lie may be met and fought with outright, But a lie which is part a truth is a harder matter to fight."

We may barely prick the bubble of Dr. Grimm's smug complacency—with its amusing "precisely's" and "without further ado's." His method of attack on the Theravada is peculiar. Lately we, in Ceylon, were entertained by a midget, a countryman of Dr. Grimm's, who donned the gloves against a bigger antagonist. His tactics were simple. He said—"Begin when I say 'start,' and stop when I say 'stop.'" So

* THE DOCTRINE OF THE BUDDHA, by George Grimm. Published by the Offizin W. Drugulin, Leipzig, 1926.

the midget calls "start," gets in a resounding smack or two and, just as his opponent is recovering from his surprise, yells out "stop." Of course the midget wins, and is complacent.

Dr. Grimm realizes he is something of a midget when confronted with the venerable and gigantic Theravada. He therefore clears the decks in an effective manner. He is out to prove that, when the Buddha said man had no Soul, or Atman, he only meant that there was a bigger Soul, or Atman, behind man, than anything anybody had heretofore supposed. Now the Abhidhamma and the Commentaries knock the bottom off this naive claim. Dr. Grimm's counter is simple. He insists that the Abhidhamma and the Commentaries must be cast overboard. "These portions of the Canon, precisely (*sic*) on this account, and indeed quite self-evidently, must be left entirely out of the reckoning in the attempt to determine the original contents of the Buddha's teaching." What shall one do with so ingenious a debater! If a boy sets out to argue that black is white, and, as an essential preliminary to debate, insists that such trifles as books of reference, dictionaries, and whatever bears on the subject must be rigidly eliminated as utterly undependable and irrelevant and futile, one can but marvel at his ingenuous ingenuity.

About the value of these same Commentaries, other Western students of Buddhism too were first sceptical. But those who ridiculed learnt, later, to respect. Rhys Davids, for instance, says, with regard to some early European translations— "These versions, of remarkable merit for the time they were made, are full of mistakes which the since-published editions of the Commentary, and of numerous allied texts, enable us now to avoid." Again—"For a generation or two the books (Texts) as originally put together were handed down by memory. And they were doubtless accompanied from the first, as they were being taught, by a running commentary." It is this Commentary that, brought to Ceylon by the Arahant Thera Mahinda, himself a direct lineal descendant from the Arahant Theras of the Buddha's own

circle, Dr. Grimm sneers at, although indirectly, for he makes use of translators who have utilized the illumination derived from the Commentaries, he is indebted to these same Commentaries himself. Buddhaghosa, and the other great commentators, merely made Pali redactions of the existing Singhalese commentary as taught by the Arahant Mahinda. Dr. Grimm himself is no Pali scholar. He has but a smattering of Pali. Its nebulosity he himself makes clear in the course of his book. But he makes up for the lack of the gold of learning with much brass of arrogance. He has nothing to learn in the gentle art of teaching his female grandparent the practice

of ovivisution. Listen to the Doctor—"Much greater sinners (here he includes Arahants) in this direction as regards the determining of the original Buddha-doctrine have been, for many centuries, nay, actually for two milleniums, the Buddhist monks of Asia; and sinners in this direction particularly, they are still today. Among them the Abhidhamma, indeed the Milindapañha, and the yet later actual Commentaries are worshipped as the acme of the highest wisdom, with such a reverence, nay, with such an inexhaustible enthusiasm, that, in the end, one might easily quite forget that in addition to the authors of this exegetical literature there also once lived a Buddha." This, claims Dr. Grimm, is "a serious crime against the majesty of the Buddha. For at the very least, by such an attitude it is imputed to the Buddha that he did not in his discourses express himself clearly enough, or at any rate, not so clearly as the gentlemen of the Abhidhamma (i.e. the Buddha

Himself, and the Arahant Theras Sāriputta, Ānanda, and Moggaliputta Tissa, the President of the Third Council) and the rest of the exegetical gentlemen would have known how to do!"

Now Dr. Grimm does not know, as the Arahant Theras did, that the comments are based on a "running commentary" by the Buddha Himself, and were transmitted by rote, in addition to the Pitakas, by a line of Arahants, till the time of the Thera Buddhaghosa. Nowhere does the Commentary accuse the Buddha of clouded expression. It was only in-



Photo by Archaeological Survey, Ceylon.

PANKULIYA: STONE BUDDHA.



THE CONVERSION OF KING DEVANAMPIYATISSA

tended to throw light on texts that would prove difficult for foolish Dr. Grimms of the future. A Buddha indeed, in personal contact, can give "the highest truth in such a form that even a robber-chief, even a leper, even a cow-herd, even a seven-year-old boy.....can comprehend its meaning"—but these were exceptional beings who were ripe for Arahantship (as Newton was ripe for the message of the falling apple), while Dr. Grimm is only the foolish monk Sāti, reborn again in Germany, to whom the Master Himself said—"From whom, misguided man, hast thou heard that this is the doctrine preached by me?.....Long, O foolish man, will this make for thy sorrow and hurt."

And the need for Buddha-ghosa, and the other Commentary-transmitters, is seen when one contemplates the attempted tremendous perversions of Dr. Grimm, who aims at nothing less than foisting an animistic Soul-theory on the Buddha-dhamma. Truly the words of the Blessed One—"It may well be, O Bhikkhus, that some vain man, out of ignorance, sunk in ignorance, mastered in mind by thirst, thinks himself bound to go beyond the message of the Master"—are a prophetic warning with reference to future Grimms. These words are well remembered by our Bhikkhus today, and they would rather die than take upon themselves the responsibility to impudently add one iota of explanation or addition to the Master's word off their own bat.

We must tell Dr. Grimm that the Milinda and the Commentaries are not "worshipped" here.

In *known* times, that is, the past six hundred years, there has not been a jot of alteration in the Commentaries. Judging from this, it is futile stupidity to assert that for "two milleniums" Buddhist monks have been "sinners" in determining the nature of the original Dhamma. It is also absurd of Dr. Grimm to compare the Arahants, who transmitted the Dhamma and the Commentaries, to the Christian "Church Fathers," unless he claims that the latter were the equals of the former in realization, which, one expects, he will not do, if he has studied their history.

We must also tell Dr. Grimm that, though the Buddhist of Ceylon likes always to get the help of the Commentaries in his study of the Texts, he holds himself perfectly free to reject its interpretation if he feels so inclined. The Theravādist, especially the young Theravādist, is no exception to the rule that every generation must "prove things anew." This is but right. It is only in maturer years we realize that our fathers were not such backward fools as we judged in our callow days, and may really, after all, have had some experience and reason at the back of all their advice to us.

With regard to the Abhidhamma, Dr. Grimm himself clearly explains his position to us. He expostulates—"Finally, to come to the test of facts: (*sic*) When did the great Saints of Buddhism live? *After* the rise of the Abhidhamma, or already before its rise? What, thus, has produced them,—the Abhidhamma, with its, for most people, impenetrable (*sic*) desert of learnedness, or the Master's Discourses in their genial simplicity? Has the Abhidhamma yet begotten any Saints at all?"

Here we see Dr. Grimm's sad position with regard to the Abhidhamma, that "impenetrable desert of learnedness," and the cause of his antipathy. Low types of people dislike what is above them, and end by dubbing all beyond their puny powers the veriest moonshine. Higher types, where they do not fully understand, learn to respect the views of savants, and at least to withhold judgement,—as most of us do, for instance, with re-

gard to Einstein's theories. But, in spite of an avowed antipathy, Dr. Grimm makes use of the Abhidhamma in this modern commentary of his, which he wants us to believe in preference to that transmitted through the Arahants. Shwe Zan Oung, and other genuine scholars, have not in vain given Europe tit-bits of Abhidhamma from time to time. On p. 56, Dr. Grimm makes use of the Abhidhamma (without acknowledgement) when he recapitulates the stages of a process of thought. This is done in other places too, e.g. on p. 58, when *Sankhara* are expounded. But



Photo by Archaeological Survey, Ceylon.
PANKULIYA: STONE BUDDHA (SIDE VIEW).

let us hasten to assure Dr. Grimm that Arahants lived *both* before and after the exposition of the Abhidhamma *qua* Abhidhamma, by the Buddha Himself, to His chief disciple Sāriputta the Wise. The contents of six books of the Abhidhamma, as they stand, and the framework of the Kathā Vatthū, the seventh book, were known to the Thera Ānanda, the "Treasurer of the Law," who recited the Suttanta and the Abhidhamma at the First Convocation under the Presidency of the Arahant Thera Mahā Kassapa, himself revered as "a second Buddha." We reply to Dr. Grimm, who apparently does not know even the meaning of the word Abhidhamma, that *not a single Saint attained his Arahant state, before or after the actual declaration of Abhidhamma, but with the realization of its content.* It is Abhidhamma alone that analyses insight (Vipassanā), and it is Vipassanā alone that produces Saints. The

Buddha's first discourse, to the famous Five, was based on Abhidhamma. Assaji's words to Sāriputta were Abhidhamma. The very first Sutta of the Majjhima is incomprehensible without Abhidhamma. Incidentally, we challenge Dr. Grimm to produce a translation of this Sutta (without the help of the Commentary) that will not make him ridiculous before Pali scholars. The West yet waits for a correct translation of this Sutta. So much for Dr. Grimm's "facts." But Dr. Grimm is another such as Pokkharasāti, with reference to the Abhidhamma. "I myself," says the man born blind, with reference to the sun and moon, "do not know anything about them, I do not see them, *therefore* they do not exist." And that such as these "should experience the utmost Reality, the Highest Truth, is impossible." Now let us turn to Dr. Grimm's fiction. We cannot correct all his erroneous definitions of Pali words. It would take too

much space. Nor need we point out all the aberrant and illogical passages throughout his book. They all converge to his one hallucination, that the Buddha preached the existence of a Soul, an Atman,—and that the millions upon millions of Theravadists, who held otherwise for the past 2500 years, were, without exception, a pack of fools and "sinners." Dr. Grimm's criterion is simple. It is his "inner feeling" about the question of Soul. Like the inner feeling of the savage that the earth is flat, and that the sun "rises". The criterion is his own small intellect. Therefore he cries (p. 500)—"What would it mean to deny the Attā, to deny thereby myself, me, the primary fact (*sic*) which alone I cannot doubt? For am I not *the* most real thing of all for myself, so real that the whole world may perish, if only I, this

all and one for every single individual (*sic*) remains unaffected by the general ruin."

There then is a sample of brazen, naked Grimmism in all its grim selfishness. A person who feels like this must stick to his "Body and Mind,"—for, we take it, that notwithstanding the evident agitation, he has sufficient sense left to see that, outside of *thinking*, there cannot possibly be any sort of "I" that he can dandle on even a tenuous knee. Anyway Dr. Grimm perforce must keep his Pañcakkhandha a long, long time, for "this *ditthi*, indeed," says the Buddha, "precludes his attainment of even the first stage of sainthood." But Dr. Grimm does not mind this. He continues (p. 160)—"So I still exist, in spite of the expositions of Nāgasena, and though according to the Buddha himself, I am nothing." His

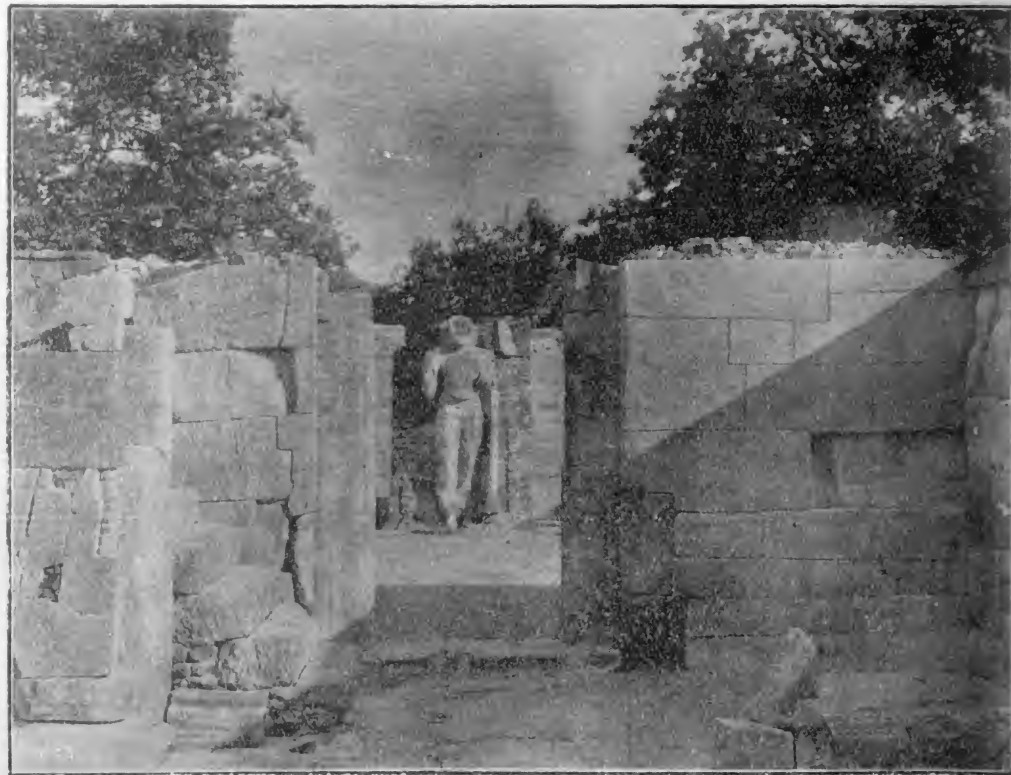


Photo by Archaeological Survey, Ceylon.

POLONNARUWA: HATADAGE: INSIDE VIEW FROM SOUTH.

book is full of revelations like these. With the footrule of his intellect Dr. Grimm measures the Immeasurable Ocean of the Buddha-dhamma, and, naturally, he makes a ghastly mess of his modern commentary. We said "Immeasurable Ocean" of Dhamma, but Dr. Grimm prefers to think of the Dhamma as a sort of house;—something that *his* eye can definitely grip right away, and *his* mind encompass.

He himself gives us an "illustrating simile" of his position. "Men have been digging in the ruins of an ancient city." The ruins are the Pitakas, etc. They seek a temple, the Buddha's true teaching which "stood in the middle, according to tradition." The ground plan, it seems, is recognizable. Investigators have identified the huge blocks of stone lying

about. Concerning each "a learned contention is spun out, so that no end to the disputing seems in sight." "An architect (no capital A, for this is the modest Dr. Grimm himself) for a long time listens in silence." Then he toddles up, buckles to, and forthwith *builds* the temple anew, while those others *talk*. (What he has actually done is to give us an unlearned talk, of his own, of prodigious length). Well this "architect" does the job till, to his taste, it is complete. "Is not the whole contention as to the genuineness of each separate stone thereby decided in the simplest and surest manner?" And there stands Dr. Grimm, feet firmly planted on mother earth, admiring his own handiwork, rubbing his hands as he says—It is all right and no mistake. He is always out for "simplicity," not realizing that were it so "simple" to escape this tangle of misery, none of us would be here now. The trouble about his illustration is that though he pragmatically assumes the post of "architect," he is at best but a poor hodman. So *he*, naturally, thinks his absurd "temple" a glorious structure.

A better illustration of Dr. Grimm's effort would be this. A small boy sees a nice big cake. It is food for adults. But he sees currants there. These he abstracts, eats,—and digests. He likes currants. Next he tries a whole slice,—and he gets indigestion. Forthwith he bawls that the cake should have been all currants,—and that the cake-makers are all wrong.

And right here Dr. Grimm betrays his ignorance of Pali, and Buddhism. He thinks that this precious commentary of his is the "Dhamma anitiha." Perhaps he means "Dhamma anitiha." But whichever way he means it, he misuses the phrase. He claims—"the present work sets forth the *original* genuine teaching of the Buddha...The author has an infallible criterion for it, furnished by the Buddha himself. The Buddha, in fact (*sic*) calls his teaching the *dhamma anitiha*, the truth that carries its confirmation within itself." (None of the italics are ours).

Here, at once, is a sample of two types of error that Dr. Grimm frequently perpetrates. "Dhamma anitiha" means "a Doctrine unheard of by report," that is—"an original Doctrine." Even if the phrase be read as "Dhamma anitiha," it means "an innocuous Doctrine." In either case the words in no way mean "the truth that carries its confirmation within itself";—and though Dr. Grimm foists this meaning on the Buddha Himself, the Buddha never used this phrase in this sense.

The other mistake that Dr. Grimm makes is that he confounds the "Dhamma to be Realised" with the "written Dhamma." The former it is that, when "realised, by the wise, each unto himself," constitutes "the truth that carries its confirmation within itself." The written Dhamma does nothing of the kind; the proof being that, even within the Buddha's lifetime, not everyone who heard the Dhamma, from the Buddha's own lips, accepted it, and this for the good reason that even absolute truth does *not* carry confirmation within itself, to all who hear it, even as it does not today to the savage, who *knows* that the sun travels daily over the earth

from east to west, and to Dr. Grimm who would ruthlessly cut down the ancient picture to suit his modern Philistine frame.

Dr. Grimm makes many more errors that we might indicate. For instance, the Buddha *does* teach ontology, or the essence of beings, i.e. the Five Groups. What He does not teach is ontogenesis. Dr. Grimm is an ardent admirer of Schopenhauer, and approves the latter's "Every kind of existence is based solely upon will," where a Buddhist would say "conscious existence is based solely upon will." That harmony with will spells "happiness" is sheer foolishness. This is equivalent to saying that endless pandering to craving (*tanha*) is Nibbana. It is significant that Dr. Grimm opens this *magnum opus* with the word "Schopenhauer" and he gloats when apparently "the Buddha is in perfect harmony" with his pet. The Seer in perfect harmony with the suckling! One wonders whether German Doctors ever cultivate a sense of humour. On p. 63 we are given the unscientific statement that "organization is something added to inorganic matter," and "the mysterious" is introduced instead of the reasoned argument that Abhidhamma knowledge alone can supply. Yet the author smugly concludes that he has thus made "the machine of the six senses quite intelligible. It consists," explains he, "of the body endowed with vitality, or, if you prefer to say so (*sic*), loaded with vitality, or, in short, enabled to live." Clear as mud! It is not what we "prefer", but what the Buddha teaches that we should like to hear. The trouble is that though a Buddha can teach a Dr. Grimm, even a Buddha cannot give him understanding. He cannot, for example, see the meaning of "intact" where the Buddha says, "an organ of sense must be intact for a sense process to function." He does not remember, if he ever knew, that the eye, for instance, though perfectly "alive", cannot "see" where there is incoordination; whereas one may "see" non-existent stars by a smack on an intact eye.

But we have no space for all this, tempted though we are to go into each point in detail. So we must be content to conclude this review with another glance at the main thesis of Grimmism, i.e. the Soul-theory it inculcates. Concerning Truth, Dr. Grimm himself says—"If we cannot digest it, that is, cannot bring it into harmony with our world-view, then this would only prove that we are not able to digest *truth*, that our present world-view is so false that an indubitable fact of reality, yea, a *fundamental fact* of this reality, finds no room in it." Then he quotes Einstein—"Interpret not, but acknowledge!"—and he incontinently proceeds to refuse acknowledgement of his crass ignorance, making further futile attempts at interpretation. Dr. Grimm is only an Eternalist, and a Vedantist at that, however much he may dislike the identification. He would reduce the Buddha-dhamma, which differs from the world's great religions in just this respect (being the promulgation of Eternal and Irrefutable Law) to the position of an animistic religion, however glorified.

How does he arrive at his conclusion that the Buddha taught that there is an Atman behind personality? It is a

subtle matter of mistranslation, faulty reasoning and a little "wangling." As an illustration of the last, we find a long passage, within quotation marks, on pp. 156-7. The whole of that rigmarole is Dr. Grimm's, but he pretends it is a supportive quotation, introducing the passage with the words—"Let us again summon up the Manes of the Master. How would he speak on this question?" The result is bound to mislead many readers. As an illustration of mistranslation, we find (p. 159) *Sabbhe Dhamma Anatta* rendered as—"the whole world (*sic*) is anattā." Now this phrase is from the third, of a series of stanzas, intended to dissipate all idea of Soul or Essence, or Atman from a would-be Arahant's mind. They were given by the Buddha Himself, as a subject of meditation, to five hundred Bhikkhus. To realise the full significance of the word "*Dhamma*" in the third stanza, it must be noted that the preceding two stanzas use the word "*sankhara*," which are "transitory" (*anicca*) and "full of suffering" (*dukkha*). The word *sankhara* means "compounded things," that is everything whatsoever of a cosmic nature, including all living beings. All these are "transitory" and "full of suffering." Why does the Blessed One substitute the word "*Dhamma*," in the last stanza, which deals with "soullessness" (*anatta*)? Because *Dhamma* means "All things whatsoever, compounded as well as un-compounded" (conditioned as well as unconditioned states), thus including the Hypercosmic, the unconditioned Nibbana, as Soulless, as *Anatta*.

Dhamma include *sankhara*; so all *sankhara* are "soulless" too. But *Dhamma* include the Paths and Results of Sainthood (which, though "happy," are yet "transitory" and "soulless") and Nibbana (which, though "happy," and "permanent," is "soulless").

This, then, is what the word *Dhamma* connotes,—and this is why it is specially used in the stanza dealing with "no-soul" (*anatta*). This obvious and peremptory truth is, of course, extremely unpalatable to the soul-clinging Dr. Grimm, and yet, as the Buddha continues—"When one comprehends this Truth by one's own wisdom, then only does one get appalled at this Misery (i.e. Body and Mind): and this is the Path to the Stainless." But, expostulates Dr. Grimm, in that case—"A saint would be a man who absolutely annihilates himself,—really, a curious kind of saint." This is wrongly put. There never was "a saint." There was only a bundle of suffering, which has been "annihilated" with the greatest happiness.

Another example, and we have done. How a small intentional mistranslation, like the substitution of the adjective "the" (indicating, thereby, something actually or potentially existent) for the indefinite article "an" (as demanded by the whole trend and spirit of the *Dhamma*, as also by the rules of Pali syntax) is seen from this quotation by Dr. Grimm:—

"And if, Ananda, I had answered to the question of the wandering ascetic Vacchagotta—'The (*sic*) I is existent,' would this have been a means of causing to arise in him the insight: 'All phenomena are not the (*sic*) I'?"

Now compare the above with the correct rendering:—

"And if, Ananda, I had answered to the question of the wandering ascetic Vacchagotta—'An I is existent,' would this have been a means of causing to arise in him the insight: 'All things whatsoever lack an I'?"

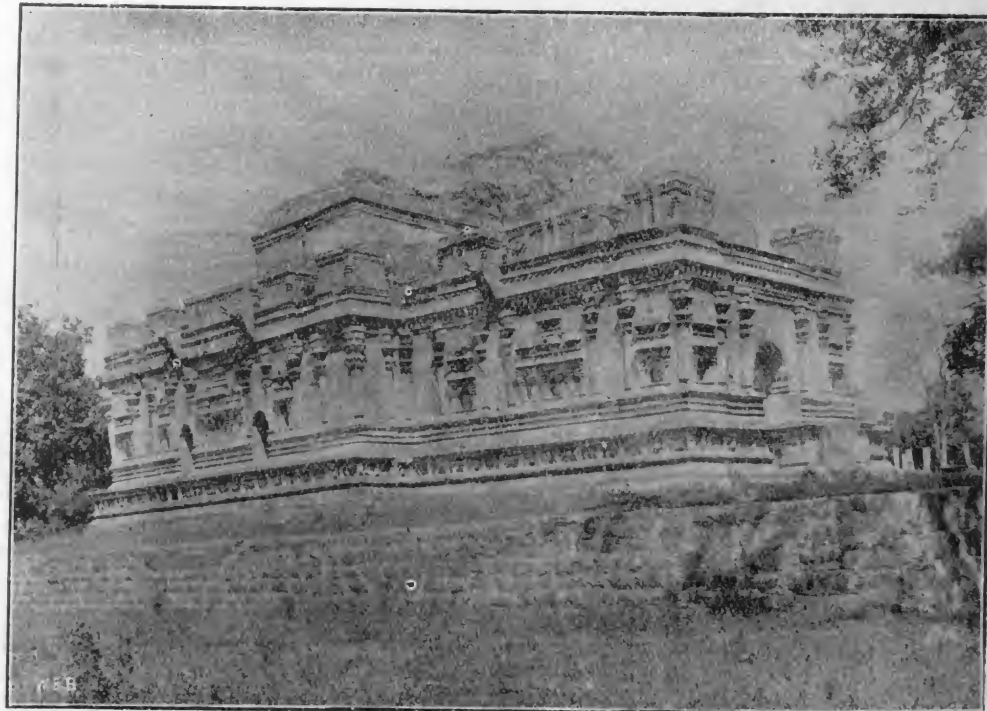


Photo by Archaeological Survey, Ceylon.

POLONNARUWA: THUPARAMA: VIEW FROM SOUTH EAST.

We have purposely followed Dr. Grimm's turn of translation, though it is unsatisfactory, to illustrate this point. But what a vast difference in a seemingly trifling alteration! And many "trifling alterations," like this, have helped Dr. Grimm to mislead thousands by his remarkably unsound book.

Hunger is the most grievous of distresses; the elements of Being are the most grievous of ills. Recognising this for a surety, man attains to Nibbana, the happiness supreme.

Dhammapada.

An Outline of the Method of Meditation.

[BY REV. NYANATILOKA THERA]



THE whole of Buddhism, by which I mean the whole of the genuine teaching of Gotama, the Buddha, may be summed up in three words: Morality, Concentration and Wisdom, i.e. the threefold division of the so-called "Eightfold Path" of deliverance from Samsāra, of which right speech, action and livelihood come under Morality or *Sila*, right energy, mindfulness and mental concentration under Concentration or *Samadhi*, and right understanding and thinking under Wisdom or *Panna*.

Of these three stages Morality (*Sila*) constitutes the foundation without which no real progress along the Eightfold Path to purity and deliverance is possible. The two higher stages Mental Concentration (*Samadhi*) and Wisdom (*Panna*) are brought to perfection by what in the West is usually called "Meditation," by which word we generally translate the Pāli term *Bhavana*. *Bhāvanā* is derived from the causative of *bhu* (to be, to exist) and therefore means literally "the bringing into existence, producing, unfolding, developing." Hence Buddhist Meditation or *Bhāvanā* consists in: 1. the development of concentration (*Samadhi*) and hence mental "tranquillity" (*Samatha*); 2. the development of wisdom (*Panna*), or, to be more accurate, that kind of intuitive wisdom which is called *Vipassana* or "Insight".

In this popular treatise I wish to give the reader a general idea of the authentic method of this twofold Buddhist meditation without however going so much into detail and also avoiding intricate problems. Though it is to be regretted that in Ceylon one rarely meets with laymen or monks who are devoted to these two higher stages of Buddhist life, we nevertheless still find in Burma, and in all probability also in Siam, the two greatest strongholds of Buddhism, quite a number of monks and hermits, nay even lay devotees, who, whilst living in the solitude of deep forests and in lonely caves, entirely detached from all worldly wishes and anxieties, are striving after the highest goal set forth by our Master, a goal which is to be gained only through concentration and insight. Undoubtedly for the real development of this higher life, solitude, at least temporarily, is an absolute necessity.

Though many of the Buddhist meditations may serve various immediate aims, yet their ultimate object and reason, directly or indirectly, is the Buddhist goal, Nibbāna, i.e. deliverance from greed, hatred and delusion, and therewith deliverance from the misery of Samsāra. In the *Samyutta Nikāya* the Blessed One says:

"Now, what, O Monks, is Nibbāna? It is the extinction of greed, hatred and delusion.

"And what is the way leading to Nibbāna? It is Mental tranquillity (*Samatha*) and insight (*Vipassana*).

Mental tranquillity or *samatha* is an unshakable state of mind gained through the persevering practice of mental concentration which according to Sankhepa-vannanā bestows a threefold blessing: it leads to auspicious rebirth, to bliss in this very life, and it purifies the mind and makes it fit for Insight.

"Insight" or *vipassana* in the Buddha's teaching signifies the flashing insight into the impermanency, the misery and the unsubstantiality or impersonality of all that we call existence, i.e. material forms, feelings, perceptions, mental formations and consciousness.

With regard to the practice and development of concentration or mental tranquillity (*Samatha bhavana*) there exist many different exercises. In the *Abhidhamma* and *Visuddhi-Magga* forty such exercises are enumerated and explained, namely: ten Kasina-exercises; ten cemetery meditations; ten reflections on the qualities of the Buddha, the *Dhamma*, the *Sangha* etc.; the four so-called "divine abodes"; concentration on breathing, etc.

Before entering into a discussion of the various concentration exercises, I have first to deal with the three degrees of intensity of concentration, and further to speak of those higher states of mind called *Jhānas* or trances which may be attained by these exercises.

The three grades of intensity of concentration are: 1. "Preliminary concentration," or *parikkamma-samadhi*; 2. "Neighbourhood concentration," or *upacara-samadhi*; 3. "Attainment concentration" or *appana-samadhi*.

"Preliminary concentration" is present whenever one directs one's mind to any of the various objects of concentration. "Neighbourhood concentration" is that degree of concentration which approaches, or comes near to the first *Jhāna*. It is marked by a mentally visible light, the so-called "reflex-mark" of which I shall speak later. "Attainment concentration" is that degree of concentration which is present during the *Jhānas*.

By the *Jhānas* are meant transcendental states of perfect mental absorption beyond the reach of the fivefold sense activity, which is only to be attained in absolute solitude and by unremitting perseverance in the practice of concentration. In these states all sense activity has ceased; no visual or audible impressions can arise at such a time, no bodily feeling is felt; in this state the monk appears as if dead. But, although all outer sense impressions have disappeared, yet the mind remains active, perfectly alert, fully awake. The first *Jhāna* is a state of supramundane peace, ecstasy and joyful bliss; yet "abstract thinking and pondering" (*vitakka-vicara*), i.e. the so-called "inner speech" or "verbal activities in the mind" (*vaci-sankhara*) are still at work.

As soon as these "verbal activities" in the mind have ceased one attains the state of the second Jhāna. This is a state of highest "ecstasy" (*pīti*) and joyful bliss, free from thinking and pondering.

After the fading away of ecstasy the third Jhāna is reached marked by calm "equanimous joy" (*upekkha-sukha*).

After the complete fading away of joy a state of perfect "equanimity" (*upekkha*) abides, i.e. the so-called fourth Jhāna. The state of mind emerging from this fourth Jhāna is again and again described in the Pāli texts in the stereotyped words: "the mind thus serene, purified, lucid, stainless, devoid of evil, pliable, ready to act, firm and imperturbable".

Now let us deal separately with the various concentration-exercises. Amongst the forty exercises the Kasina exercises much resemble certain methods of inducing hypnotic sleep by gazing at bright objects. Therefore in order to avoid such an outcome, one must beware of sleepiness and strive to keep the mind ever alert.

There are four colour Kasinas, four element Kasinas, the space Kasina and the light Kasina. In the colour Kasinas a blue, yellow, red or white orb may serve as the object at which to gaze, or else coloured flowers, clothes, etc. In the practice of the earth Kasina the object of our gazing

may be a ploughed field seen from a distance, or better a circular spot of earth especially prepared for this purpose. In the practice of the water Kasina we may gaze at a pond seen from a higher elevation or at water contained in a vessel. Similarly with the fire Kasina.

As an example how to practise such an exercise let us

follow the process during the practice of the so-called "blue Kasina". To this end let us choose a blue circular orb as the "preliminary mark" (*parikamma-nimitta*). Sitting before this orb we fix our whole attention upon it and so produce the so-called preliminary concentration (*parikamma-samadhi*). Whilst constantly gazing at this blue orb, we have to strive to remain mentally alert and steadfast in order not to fall into hypnotic sleep, as already pointed out, and at the same

time to keep away from our mind all outside impressions and thoughts on other objects; as well as the disturbing and dangerous mental visions and hallucinations that may arise. When exclusively fixing our eyes and thoughts on the blue orb as our only object, the things about the orb seem, as it were, to disappear. And the orb itself seems to become more and more a mere mental phantom. Now, whether the eyes are opened or closed, we still perceive the mentalised Kasina orb which more and more assumes the appearance of the bright orb of the moon. It is the so-called "acquired mark" (*uggaha-nimitta*) which though apparently seen by means of our eyes, is nevertheless produced and seen only by our mind, independent of the sense activity of the eye. As soon as this mentally-produced light becomes steady and vanishes no longer but remains safely fixed in the mind, we should according to the *Visuddhi-Magga* move to

another place and there continue our exercise. In fixing the mentally-produced light still more with our mental eye, it becomes continually steadier and brighter till at last it assumes the appearance of the bright morning star. Thereupon the mental "reflex-mark" (*patibhaga-nimitta*) is attained and along with it the so-called neighbourhood-concentration (*upacara-samadhi*).

RIGHT EXERTION.

Seek not, O man, by prayers the heights to gain
Where stand the portals of eternal bliss,
Nor trust in gods to break the Karmic chain
That holds thee fast in error's dark abyss.

Vainly thy faith the Infinite would tie
And seek unchanging Karma's law to bend;
In vain thy gifts on temple altars lie
And loud thy pleas unto the skies ascend.

None yet hath climbed to glorious mountain height
By slothful lying in the vale below,
And gods entreating by their mystic might
That they on him the eagle's flight bestow.

Dormant in thee those powers supernal lie
That can suffice to bear thee upward far
Beyond the mortal realms of earth or sky
To heights transcending farthest sun or star.

Arouse thyself from thy lethargic sleep,
The Truth discern, how vain are things on earth;
From transient joys thou dost but anguish reap,
And death but brings thee sorrowful rebirth.

Cease now from prayers, blind faith, oblations all,
And let thy will its royal throne ascend;
Forth to the task thine inward powers call
Thy servitude in error's realm to end.

Strive valiantly with tireless zeal sincere,
So shalt thou win, as He, thy Lord, of yore,
Deliverance from all that binds thee here,
And know Nirvana's peace forevermore.

Rev. A. R. Zorn,
Burma Buddhist Mission.

Already during this stage all mental "hindrances" (*nivaraṇa*) have, at least temporarily, disappeared and become impossible: no "sensual" wish (*Kamaccanda*) can possibly arise in such a state; no "ill-will" (*vyapada*) can irritate the mind; all "mental stiffness and dullness" (*thina-middha*) are overcome; neither "restlessness and anxiety" (*uddhacca-kukkucca*) nor wavering doubt and "scepticism" (*vicikiccha*) can divert it. For as long as there is possibility of their arising, there can be no lasting tranquillity of the mind. Now, in again fixing our mind more and more on the "reflex mark" we finally reach "attainment concentration" (*appana-samadhi*) and thereby enter into the first Jhāna; thus by the ever deeper absorption of the mind we pass consecutively through the remaining Jhānas as described above.

Next let us touch on the so-called cemetery meditations. Their purpose is, by arousing disgust for the carnal desires and detachment from them, to create a concentrated and tranquil state of mind. The objects of contemplation for the cemetery meditation—either real or imagined—are: a putrefied corpse, a corpse gnawed by wild animals or by worms, a skeleton, scattered bones, bones crumbled to dust, etc.

Of the remaining concentration exercises I intend to speak only of the four so-called "Divine Abodes" or *brahma-vihara-bhavana*, viz: benevolent love, compassion, altruistic joy, and equanimity, in the Pāli: *Metta, Karuna, Mudita, Upekkha*.

The first of these, the development of benevolent love or loving good-will (*Metta-bhavana*) is according to the *Visuddhi-Magga* to be practised somewhat like this: First, one should think of oneself. "May I be happy; may I be free from pain and suffering!" Thus, beginning with oneself, one should then in the same way extend loving and benevolent thoughts to one's teacher, then to one's fellow-monks, then to all persons living in and around the monastery, then to the inhabitants of the nearest street, then by and by to the whole town, then to the whole country; and, making no difference between friends and enemy, blood-relations and strangers, good people and bad, one should pervade the whole wide world with loving good-will; and not only human beings, but also animals down to the tiniest insects, all should be embraced with our loving good-will. Identifying ourselves with all that live we should diffuse our love through the whole universe, above, below and on all sides, and should rouse in our inmost heart the fervent wish: "O, that all beings may be happy! O, that all beings may be freed from that ill-begetting craving, hate and delusion!"

By this exercise of universal good-will the heart is purified of ill-feeling and anger and attains tranquillity, peace and steadfastness. During the exercise the mind may gradually pass through the first three Jhānas. In a more or less similar way "compassion" and "altruistic joy" are to be developed.

In the texts again and again we read the stereotyped words: "There, O Monks, the monk with loving kindness—with compassion—with altruistic joy pervades one direction, then a second, then a third, then a fourth, above, below, and round about in every quarter, and identifying himself with all, pervades the entire world with heart of love grown great, wide, deep, boundless, free from wrath and anger, etc."

In the fourth so-called Divine Abode, the development of equanimity (*upekkha-bhavana*), all things and persons are regarded with perfect equanimity and disinterestedness. With unshakable equanimity the mind looks upon wealth and



Photo by Archaeological Survey, Ceylon.
MIHINTALE: INDIKATU VEHERA: NORTH WEST VIEW.

poverty, happiness and misery; free from agitation, free from aversion or inclination the mind remains steadfast and unmoved, beyond love and hatred, beyond joy and sorrow.

It may here be mentioned that concentration does not reach the same degree of intensity in each of these forty exercises. For example, in some of them only "neighbourhood-concentration" is reached, as in the reflections on the qualities of the Buddha, Dhamma, Sangha, etc. The cemetery meditations may induce entrance into the first Jhāna; the first three "Divine Abodes" may induce the first three Jhānas. The ten "Kasina" exercises, however, as well as the exercise of "Equanimity" and the concentration on "breathing" may induce all the four Jhānas.

With regard to the nature of the person meditating it should be noted: the four colour Kasinas are particularly suitable for an angry nature, whilst for an unsteady nature the concentration on breathing (Anāpāna-sati) is to be recommended. Further in the case of an unsteady nature the Kasina-orb should be of small size.

We have already stated above that all these concentration exercises serve only to develop mental concentration and tranquillity (Samatha-bhāvana). This mental tranquillity however is the fundamental and indispensable condition for the successful development of insight (vipassana-bhāvana), and this insight alone possesses the power to confer immediate entrance to the "four stages of holiness" and to free us from the ten so-called "fetters" that bind beings to the ever-turning wheel of existence.

Therefore our Master has said: "May you develop mental concentration, O Monks. For who so is concentrated in mind sees things as they really are." Concerning "Insight" we read in the Milinda-Panha: "Just as when a man brings a lamp into a dark chamber, the lamp produces light so that all things are clearly seen: even so, as soon as insight arises, it dispels the darkness of ignorance and brings forth the light of knowledge; sending out the rays of wisdom, it renders clearly visible the Four Noble Truths. Then the earnestly-striving monk perceives with clear and bright insight the impermanence, the misery and the unsubstantiality of all existence." And in Puggala-Pannatti (No. 109 n. y): "Just as a man at the sudden flash of lightning on a dark and gloomy night may with his eyes recognise the object: even so by insight man may perceive things as they really are: 'This is misery'—'This, the origin of misery'—'This, the cessation of misery'—'This the path leading to the cessation of misery.'"

Hence, just as morality (sīla) forms the indispensable foundation for the successful development of mental tranquillity and concentration (samādhi), even so mental tranquillity and concentration supported by morality form the necessary foundation for the development of wisdom (paññā), of Insight, and insight is the immediate condition of entrance into the four stages of Holiness and Nibbāna.

However it is not an absolute necessity to have gained the four Jhānas, for a successful development of "insight" and the realisation of the four stages of holiness; the attainment of "neighbourhood-concentration" is quite sufficient. Moreover, during the Jhānas the development of "insight" is absolutely impossible, for the initial practice of this exercise requires abstract thinking and analysing; whilst in the first Jhāna abstract thinking is already weak, and totally absent in the three higher Jhānas.

As already said "Insight" is induced by means of analy-

sis and intense contemplation of all the phenomena of existence, viz. material form, feelings, perceptions, mental functions and states of consciousness; by the contemplation of their impersonality, futility, emptiness and unsubstantiality; by the comprehension that in reality, neither within nor without these phenomena, is there to be found any 'Ego-entirety' (attan=Skr. atman). That which we call our "I" or "self" or "person" is nothing but an empty name. Really, this teaching of the unsubstantiality is the only specific Buddhist doctrine, but without this profound insight one can never rightly grasp the Four Noble Truths nor realise the higher path.

All the other teachings of our Master may be discovered in other philosophies or religions. Also the Jhānas had already been attained before and independently of the Buddha. Love was preached by some other religions. Likewise the impermanency and miserable nature of existence was taught by others, but the saving truth of "Anatta," i.e. the impersonality or phenomenality of all existence has been taught and revealed to the world in full clearness only by the Buddha. This therefore is the only characteristic Buddhist Doctrine on which the whole Buddhist system stands or falls. Hence, as the Anatta-understanding is the preliminary condition of a real understanding of the Four Noble Truths and as without a deep insight into the truths of the phenomenality of all existence, deliverance from Samsāra is impossible, therefore one may rightly say that of all historical teachers none but the Sage of the Sākyas, the Enlightened One, has shown the right method of meditation and hence the right way to deliverance.

Be watchful! Have done with indolence! Travel the true Path! Whoso walks therein happy he lives in this and in all worlds.

As rain does not soak through into a well-thatched house, even so desires can find no entrance into a well-guarded heart.

As the jasmine shakes off the blossoms that have withered, so should ye, my disciples, throw far from you craving and hatred.

Happily then let us live: among those that hate, free from hatred. In this hate-filled world let hate ever remain far from us.

He who holds back the rising flood of anger like a swift-rolling chariot—him I do call an able driver: other people only hold the reins.

Though a man conquer in battle thousands and thousands of men, a yet greater conqueror still is he who has conquered himself.

DHAMMAPADA.

Ceylon and the Pali Text Society's Work.

[BY MRS C. A. F. RHYS DAVIDS, D. LITT., M.A.,
PRESIDENT OF THE PALI TEXT SOCIETY.]



O be *dhammasanni*—to have the religious sense—a man must have man's welfare at heart. And that welfare must be understood greatly, understood as not limited by earth-life. When that is so, then has man the greater, the true religious sense. Within certain limits Rhys Davids my late husband was a profoundly religious man. When he surveyed mankind in any phase of culture, it was always with reference to man's welfare and to what made for it, or did not do so. This meant that he ever regarded man as in a way of becoming better or worse. Man was for him no mere abstraction; man's nature was for him not a fixed, unchangeable thing. And this was true whatever the time or place to be considered. To speak of the 'unchanging East', he would often say, is nonsense. This meant that he handled every subject *historically*. And it also meant, that in everything that he handled, the greater welfare of man was the underlying motive.

It was further his firm conviction, that in the long run progress in welfare depends upon progress in knowledge. It takes time, he would say, but ultimately the world is governed by ideas. True to these convictions he founded the Pali Text Society.

Ceylon, which gave him opportunity to realize the bright hopes of his early career, struck also the mortal blow which led to its untimely end. But she gave him a bigger opportunity, and by that he shaped the remainder, the greater part of his life on earth. This was a period of about half a century; he was about twenty-nine when, with blighted prospects, he listened to the voice of the greater messengers, and planned the systematic completion of a work already begun without system: the gift namely to the world of a new feature in world-literature, the gift of the literature of Pali-Buddhism.

It was no mean gift. And it meant work, unpaid work, to a man without means, who had resigned all possibility of recovery in his profession; work in the teeth of warnings and prophecies of failure and insolvency, of head-shakings and shoulder-shruggings. After some years came success—success in this sense only, that, in Buddhist idiom, a Dhammachakka, a wheel of 'the Right' had been set rolling '*appavattiyaṃ kenaci lokasmim*', not to be turned back by anyone in the world. That wheel is rolling still, its creative work now more nearly accomplished. But Rhys Davids has slipped away from an ungrateful world, for the world has yet to grow up sufficiently to discern its real Ariyas, the men and women who work, not with personal advancement or wealth as their chief end, but the greater welfare, the greater 'Well' of man. So well had he founded, that when he went, his works, the works he had begun, no longer depended upon him. So far as patent, lasting acknowledgment goes, save in the personal recognition of the thoughtful few, he might never

have lived, might never have, in his work, made his country live in one way up to her responsibilities in the East, or left, in that work, a solemn message to Ceylon as to that for which Ceylon herself is responsible.

But if Rhys Davids was an ardent historian, he was no chronicler. Ceylon, the land of 'epics' so-called, which are chronicles rather than histories, should by now appreciate the distinction. He was thinker and organizer; he was not recorder. Or if he virtually had to be one, it was work against the grain, and was not persisted in. We have only to look at the Reports, after the first years, of his Society's Journals to see the truth of this. Nor had he got together such a Committee as could meet regularly, and so record and make its own chronicle. Hence I have no ready-made history of the coming to be of the Pali Text Society, from which I might here inform the readers of this Annual. There are some preserved of the letters received in response to the immense number he had to write to enlist support from the powers that be and from learned institutions. There is the first Prospectus of the Society's objects (printed in the early Journals); there are those early Journals themselves. There is an outline of the undertaking in the 'American Lectures on Buddhism'. This is approximately all. The Society's history lies in its work done. Like its founder, it was never a talker, a parader.

But in the launching of that work, in the support of it and the purveying for it, the past generation of Ceylon played a part, which the present generation of the island will have utterly forgotten. Will they listen for a few minutes while I tell them about it? I quote from Rhys Davids's first Report, Journal, 1882.

"Slowly but steadily other subscribers came forward. The result of my personal application to the Orientalists and great public libraries in Europe was in most cases satisfactory; and the especial thanks of the Society are due to Professor Lanman for his successful efforts in America. In the spring of 1882 there came the welcome intelligence that more than seventy (? sixty) "of the most important of the members of the Buddhist Order in Ceylon had shown their appreciation of the work, and their trust in its promoters, by subscribing in advance to the cost of the printing. It is no slight thing that an established clergy should have come forward so readily to support the publication of the sacred books of their religion in an alien alphabet and by scholars of an alien faith. We need not perhaps be surprised that so liberal minded a body as the Buddhist Bhikkhus should have acted so; but this was due, no doubt, in great measure, to the personal influence and high position of the Sinhalese gentleman who has so kindly consented to be our agent in Ceylon,—the Atapattu Mudaliyar of Galle (Edmund Gooneratne).

"This assistance came at a very opportune time. The want of good manuscripts had already in several instances made itself felt; and it was intended to apply, for the purpose of supplying this want, the donations of some generous friends who, not themselves acquainted with the Pali language, had come forward to support the movement.....These donations having supplied at home the deficiencies which would otherwise have arisen in the charges for printing, if we had not had recourse to the subscriptions of the Bhikkhus in Ceylon, we have been enabled to leave the whole of the latter amount in the island, to be applied there exclusively to the purchase of manuscripts."

After the Report follows a complete list of all the first subscribers, including of course those both of the laity and the Order in Ceylon. These amount to 99 persons, not including two institutions. To this ready response should be added mention of four letters from four of the subscribing members of the Order, in Sinhalese or in Pali, giving advice and encouragement. These are printed, the gist of their contents given in English, and a courteous response made to each. And it was in deference to this warmth of welcome that the founder decided to desist from further issue of Jaina and Buddhist-Sanskrit texts, and to confine the program solely to Pali texts.

Let us quickly follow this support as registered in the next few reports.

In that for 1883 we see, that out of a total of R. 1144-50 subscribed in Ceylon, R. 362-50 have been spent, as had been decided, on procuring and forwarding MSS. and on new copies of MSS. and that most of the remainder has been sent to England. We see also that the list of annual subscribers has dropped to 87. Also that the sole woman subscriber has dropped out:—Mrs. F. C. Dias of Matara. There was only one original woman subscriber in Europe to balance her, but she kept faithful for years. But after that first year not a single woman of Ceylon appears in the subscribers' register save one, and that was a welcome appearance of the last few years only. When we read Ceylon's Mahāvamsa, and note how the monkish chronicler, grudging as he, in common with his kind, ever is to women,

has yet recorded the notable part played by women in the conversion of Ceylon to Buddhism, we cannot but contrast with it the lack of interest shown in general by women both of East and West in the work of the Society. That work is not, never was, denominational propaganda. This may possibly be a reason. But women, as well as men, are coming to see that greater light on the stream of history also makes for salvation. Will the women of Ceylon not read their Mahāvamsa, and ask themselves whether they see nothing there in their traditions that they have as a fine example, to carry on, not as then, but in a way befitting their own new world?

Passing on to 1884-1887, we find the list of subscribers in Ceylon shrunk to fifty, or to fifty per cent of the first patrons! After that no further lists of subscribers have ever been published. When twenty years later I took from my husband's ailing health the burden of the secretarial work, there was remaining not a single subscriber of the Buddhist Order, and those of the laity might be, as now, counted on the fingers of one hand. One member of the Order, I am glad to say, we still have among our editors:—the Reverend A. P. Buddhadatta—and he is again at work for us—'more power to his elbow!' as the Irish say.

I have neither space nor time to say anything more about work done and to be done, about help once given, now for the most part withheld. I am not taking upon myself to write as critic or as judge. I have sought only to place a few facts before the readers of this Annual; and I will add one or two more. The cost of producing our texts and translations of the religious literature of Ceylon in

England for the benefit of the whole world is about three times what it was before the great war, let alone the last century. Next, we have, thanks to the generosity of Japan, carried out our most costly scheme: a Pali-English Dictionary. Lastly, we ought to finish our first editions of texts by about 1940. After that there should be only reissues and perhaps more translations to justify our continued existence. To finish our program and so carry on depends upon support derived from annual subscribers, purchasers and donors. Just now we have fewer subscribers and donors than we



Photo by John & Co.
Stone Image of King Kavantissa, father
of King Dutugemunu; Seruvavila
Vihara, Trincomalee.

have ever had! But we 'do' more in sales. I think that, as far as it goes, this is as it should be. Sales mean that our books are becoming, in a little way, part of the world's demand for literature, not the pious hobby of a few. Our keeping solvent till 1940 is just a question of that 'as far as it goes'. The sales do not go far enough for present costs of production. We may, unless the deficit is made up by Ceylon and other sympathizers, have to reduce our annual output of three volumes a year. Our senior representative in Ceylon and annual subscriber, Dr. W. A. de Silva, has rallied to our aid with a gift of £20. Our junior representative (who has his way to make), Dr. G. P. Malalasekere, wrote to me on his return of the signs he found of a revival of interest in the classic literature of the island. If this includes Pali Scriptures, it has not yet so embraced the spread of those scriptures in the world-script of the so-called roman-letter, as to make the Pali Text Society aware of it.

I hope that any revival of interest in Ceylon's classic literature will be great enough in range and intelligence not to leave out of count what we have begun, carried on and are trying to finish. It is true, that last century's wave of nationalism is only now making itself felt in many small countries, including Ceylon, where the rise of nationalism has long been affected by an imperial overrule. When that wave surges, it may involve an anti-imperial feeling, which may irrationally show itself in matters of literature and religion. On the other hand it may be, it should be, that just because of that overrule, the small countries subject to it will the more quickly and intelligently transform their growing nationalism into the greater imperium of a common-weal embracing the whole earth. World-citizenship, not nationalism, is now the way of the earth, the only sure way

of peace. 'What can I give the world?' is the really worthy question of each country.

The gift which Ceylon has been giving to the world—a gift which she may yet help us to complete—is the gift of a world-literature, a literature, in which mankind can learn the HISTORY of a religion. In that Pali literature men can see, how an original inspired message, born under limitations of time and space, yet needed by the whole world when the right moment of growth is reached, grows and expands, becomes fixed and formulated, and SO brings with it down the stream of the ages the limitations of its youth. The earth, wedded nominally in great part to other great religious growths of later date, has yet to learn the lesson that Pali literature waits to teach it. The machinery, the vehicle that helped to bear the original message down the stream:—this the literature shows as a thing of the past, lingering, hoary, to be let go, as was the Raft of the Buddhist parable. The message belongs to the things eternally true:—that man is wayfarer through many worlds many times over in the world-way to the End, to the being utterly well; that he fares well only if he lives well; that the will to, the choice of this lies within himself: *attadipa, attasaraṇa*.

Viewed in this light, it is verily a world-gift which Ceylon is giving, and may yet aid to complete giving the world. There is also the gift, in this old literature, of showing a phase of great interest in the growth of a language. It is no mean mission to be the elder daughter in the inheriting and transmitting of a portion of Mother India's culture. Not again very likely will it be given me to speak directly to Ceylon readers. Let Ceylon not will the welfare of Ceylon only. Let her not will the welfare of the Empire only. Let Ceylon will the welfare of the world. Let her speak by her scriptures to the world. Let her help us to do so.

Kusinara and the Great Decease.

[By H. SRI NISSANKA]



ON October (circa) 13th 482 B.C. Prince Siddhartha of the Sakyas, the All Enlightened One, the Blessed Buddha, attained to Pari-Nirvana in the Sal Grove of the Mallas in the reign of Ajatasattu who ascended the Gadi of his father Bimbisara, King of Pataliputra (modern Patna).

The place of His death is described as having been a mud and wattle town in the days of those kings and even today has not very much changed in its outward appearance. Although there has been some dispute and discussion there cannot be any doubt as to the situation of Kusinara at the confluence of the rivers Hiranyavati and Achiravati (modern Rapti and Gundak).

The exact site of the Sal grove of the Mallas is near Kasia, 40 miles from Gorakhpur and 22 miles from Thasil Deoria on the road to the Nepal Terai not far from Kapilavastu, the kingdom of Suddhodana. It would therefore appear that the

Blessed One was endeavouring to reach the land of His birth to lay down His mortal remains but the pangs of death seized Him even on the road at the Upavattana of the Mallas of Kusinara where He expired on the Full-Moon day of Vaisakha at the third watch of the night.

A colossal image of the dying Buddha marks the alleged side which is popularly believed to be the exact spot where the Master breathed His last and this is still to be seen as it was in the days of Huen Tsang and Asoka. By whom this was constructed archeology has still to discover. The journey thither, from Benares, is accomplished with ease by train, and after all night travelling the pilgrim arrives at Gorakhpur Junction from whence the remaining distance must be accomplished by motor car or other vehicle.

The surrounding country is flat and fairly fertile and the road unfurls itself for many miles through groves of beautiful

Sal forest. Far away in the plains among the tall millet fields and scrub the Bengal tiger is not altogether a stranger. It is very near midday when the pilgrim arrives at a sign-board which directs him to Maha Parinirvan Stupa. Nearly half a mile from the main road is a little temple with an image of the Buddha now used as a Hindu shrine and which marks the site of one of the four gates of the town of Kusinara now called Mata Kumar (where the Prince died).

Away in the horizon a mango grove stands on the site of the Palace of the Mallas and hard by is a village called Anuruddh Gram (the village of Anuruddha—the great Arahāt Sakyan Prince, one of the Eighty Disciples of the Buddha.) He had his little cell here which is still pointed out to pilgrims by the watcher of the Archaeological Department as Anuruddh Kuti.

Almost the entire area of the village of Kusinara is now littered with bricks—ruins of a poignant past—and no spot can be more sacred to the Buddhist pilgrim than this soil which is innocently turned by the plough of the village peasant in his daily rounds. The most important of the ruins are being reconstructed by the British Government, and the discovery of certain seals and relics now in the Lucknow Museum places the authenticity of this place beyond all dispute. The large image of the recumbent Buddha is inside a coffin-shaped Vihara with walls of massive stone work. Immediately behind is the Mahaparinirvan Stupa itself which, judged by its size today must have been a considerable structure many centuries ago; but it is still a matter of speculation as to what its age is, and who might have been its builder. Although the exact spot must remain undecided there can be no doubt whatsoever that the twin Sal trees between which

Ananda spread the bed of the Tathagata must be within a radius of a few feet of these two structures. The pick-axe and crowbar seem to have been strenuously plied by the Archaeological authorities and it is a great pity that this sacred shrine should have been dug to such a depth and the ashes of the Thrice Blessed One disturbed from their last resting place from which they were never intended to be removed.

From the Mahaparinirvan Stupa have been excavated precious relics and several seals and the discovery of these leads one to the irresistible conclusion that here was Kusinara 2,600 years ago. One mile away to the south across waving fields of corn, the solitary mound of the Angara Chetiya looms in the horizon, studded and overgrown with huge banyan trees. Here were the remains of the Blessed One cremated and hence the word Angar (charcoal). There is again no evidence

as to the date of this monument but it would be safe to presume from certain discoveries that the Mallian princes—to whom were awarded the charcoal of the funeral pyre at the distribution of the relics by Drona the Brahmin—built one of the mounds sacred to Buddhists the world over.

How the royal remains of the Blessed One were honoured by the Mallians in a manner befitting the rank of a King of Kings is a matter of historical record. The roots of the banyan trees have securely held the bricks of the monument for ages, but this protection of nature was of little avail against what might seem to be a desecration in the name of science. The writer himself has seen some of the carbon collected from this shrine from a great depth in the possession of a monk who is in charge of this place who holds this and other relics in trust for His Majesty's Government with a certificate as to their authenticity. The Angara Chetiya like the Mahaparinirvan Stupa is now a huge mound of brick and it is fervently hoped that some day these memorials



Photo by W. W. Bastian.

SUDHARMALAYA TEMPLE, FORT, GALLE.

will be reconstructed, and the relics restored to their proper resting places, for the adoration of pilgrims from distant lands.

Kusinara breathes the very spirit of Peace Eternal and the pathos of the tragedy that was enacted over two thousand years ago is only to be visualised by those who are acquainted with the note of profound sadness throbbing in every line of the last message of the Teacher of gods and men, Who laid down the burden of this life in His eightieth year, with His head to the sovereign range of the world, the snow-capped Himalayas of eternal purity—the home of His fathers; His feet to the rolling ocean; His face to the setting sun; and His back to the moon—witnesses to this grim and heart-rending spectacle—at the third watch of the night on the anniversary of the day of His birth, the Full Moon day of Vaisakha.

Three months previous to His utter passing away the Master foretold His impending demise in these words:

"I too, O Ananda, am now grown old and full of years, my journey is drawing to its close, I have reached my sum of days. I am turning eighty! Have I not, O Ananda, declared unto you that it is in the nature of all things near and dear to us that we must part? The passing away of the Tathagata shall take place before long. At the end of three moons I too will enter into that utter passing away from which there will be no return. The final extinction of the Tathagata shall take place at the end of three months."

Saying thus the Blessed One rose and along with a large concourse of the Brethren wended His way towards the Sal grove of the Mallas. From Rajagriha the Master reached Veisali and exhorted the Brethren for the good and happiness of the great multitudes, out of pity for the world, for the good and gain of gods and men. He took His farewell of His beloved Veisali from the top of a mountain crag addressing the city in these words:

"How beautiful art thou, O Veisali, city of dreaming spires and towering palaces! how pleasant are thy slopes of Isigili! how heart-gladdening thy glades rich in corn! how delicious the sparkling waters of thy many rivers! I shall never more set my eyes on thee."

Thereafter the Buddha proceeded to Pava where He partook of the last meal offered by Chunda the blacksmith and having gladdened him with religious discourse He turned His face once more towards His last resting place. Having quenched His thirst and bathing His weary limbs in a neighbouring river He preached to a Mallian nobleman, Pukkhusa by name, who offered the Holy One two robes of beaten gold. Ananda accompanied His Master Who was now suffering acute pains, struggling on the road to Kusinara, and soon the pangs of the last messenger came upon Him with ever increasing intensity. Unable to continue His journey the Master rested awhile on the robe of gold spread for Him by Ananda and when it was placed it appeared to have lost its splendour, and the Venerable Ananda said to the Exalted One:

"How wonderful a thing it is, Lord, and how marvellous that the colour of the skin of the Exalted One be so clear, so exceedingly bright!"

"It is even so, Ananda. There are two occasions when the colour of the skin of the Tathagata becomes clear and exceedingly bright. On the night on which the Tathagata attains to supreme and perfect insight and on the night on which he passes finally away which leaves nothing whatsoever to remain—on these two occasions the colour of the Tathagata

turns exceedingly clear and bright." And so in time the Exalted One reached Kusinara, and addressing Ananda, He said:

"Spread over for me, I pray you, O Ananda, the couch with its head to the north between the twin Sal trees. I am weary, Ananda, and fain would rest." Now at that time the Sal trees were all one mass of bloom and all over the body of the Blessed One the petals sprinkled and scattered themselves like celestial garlands and wreaths.

Then spake the Blessed One. "Now it is not thus that the Tathagata is rightly honoured, revered, venerated, but the sister, the devout man or woman who continually fulfils all the greater and lesser duties, who is correct in life according to the precepts it is such who rightly honours the Tathagata and renders him the worthiest homage."

And having thus exhorted Ananda with words wise and kind and having issued final instructions regarding the Norm, the Order, and the last rites and funeral obsequies, the Lord received a deputation of the Mallian Princes and Princesses in the second watch of the night. He converted Subhadda the Wanderer and received him into the Order, establishing him firmly on the path to Nirvana. This was the Master's last disciple.

Now the Brethren having heard from the Master Himself at Rajagriha of the impending Parinirvana had assembled here to pay their last respects to their beloved Teacher. They beheld the Master calm and self-possessed, plunged in deep and profound meditation, reclining on His Right side, facing death like an expiring lion. To them the Master addressed as follows.

"Behold! how transient are all component things? Weep not, nor lament! Impermanent are all component things. How is it that they shall not be dissolved? Be ye lamps unto yourselves, hold fast to the Truth as your Light. Seek no other refuge. Decay is inherent in all component things, work out your salvation with diligence." These were His last words.

Then the Exalted One entered on the first stage of Rapture, then into the second, into the third, into the fourth, and arising from the fourth stage He entered into that state of mind to which the infinity of *space* alone is present, and from that state of consciousness into infinity of *thought* and from thence into that state of mind to which *nothing at all was present*, and passing out of that consciousness He fell into a state *between consciousness and unconsciousness*, and passing out of that state He entered into that condition where *both sensations and ideas* had passed away. And thus in the descending order and again in the ascending order until the fourth stage of Rapture.

Thus was the Light of the World eternally extinguished.

AN OUTLINE OF BUDDHISM.

[BY BHIKKU MAHINDA]

BUDDHISM, a term of modern origin, is not a happy word by which to denote the teachings of Gotama, the Buddha. What the Buddha taught was the "Dhamma," i.e., the Law. Just as Science teaches that law—the law of causation—holds universal sway in the physical realm, so the Buddha teaches that in the mental realm there is no such thing as chance—everything follows of necessity in dependence upon its cause. If a man's actions in thought, word, or deed, are inspired by lust, hatred, or ignorance, sorrow will pursue him like his shadow; but if his actions are free from such inimical conditions, he will likewise be free from sorrow. Instantly we see that *action* is the key to the mystery of life: that what the future holds of happiness or misery is being determined here and now by the nature of our actions in thought, word and deed.

Previous to Copernicus, man in his ignorance and pride believed the Earth to be the centre of the universe, around which all the heavenly bodies revolved. To-day, as a result of the teaching of Galileo, he knows the Earth to be a very insignificant planet, revolving round a third-rate sun, in a universe containing millions of suns. Similarly, previous to the Buddha, man believed that his happiness or misery was dependent upon the whim or caprice of some almighty God, known under various names at different times and places. To-day, as a result of the Buddha's teaching, many men know that *they* at every moment, are sowing the seeds of the future by their deeds, words and thoughts.

The founder of this great teaching was born in 623 B. C., at Kapilavasthu, a city about 130 miles due North of Benares. His father, Suddhodana, was the chief of an Ariyan clan known as the Sākya. The child was given the name of Siddhattha, and was brought up in considerable luxury. At the age of sixteen he married; but in his twenty-ninth year, shortly after the birth of his only son Rāhula, being oppressed by the transiency and the sufferings of life, and disgusted with the sensuous pleasures surrounding him, he left his father's palace, renounced his royal rank, and went forth as a mendicant to seek the cause and cure of life's sorrow.

It was the universal belief in India at that time that only by mortification of the flesh were wisdom and holiness

to be attained. Accordingly, for some years he practised the most extreme forms of asceticism; but finding that these painful practices did not of themselves lead to supreme wisdom, and that the feebleness of his body was a hindrance to the activity of his mind, he abandoned all austerities. Reverting to a diet sufficient to maintain his body in health, at the end of the sixth year he gained the knowledge for which he sought; and, whilst seated under the Bodhi tree at Uruvelā, he attained enlightenment. That is to say, he attained to an immediate or intuitive knowledge of the nature of life: of life's transiency, sorrowfulness and emptiness; of the source from which all sorrow springs—namely, Craving; of how, by the cessation of Craving, sorrow ceases; and of how, by treading the Noble Eightfold Path, man is led beyond the reach of all sorrow.

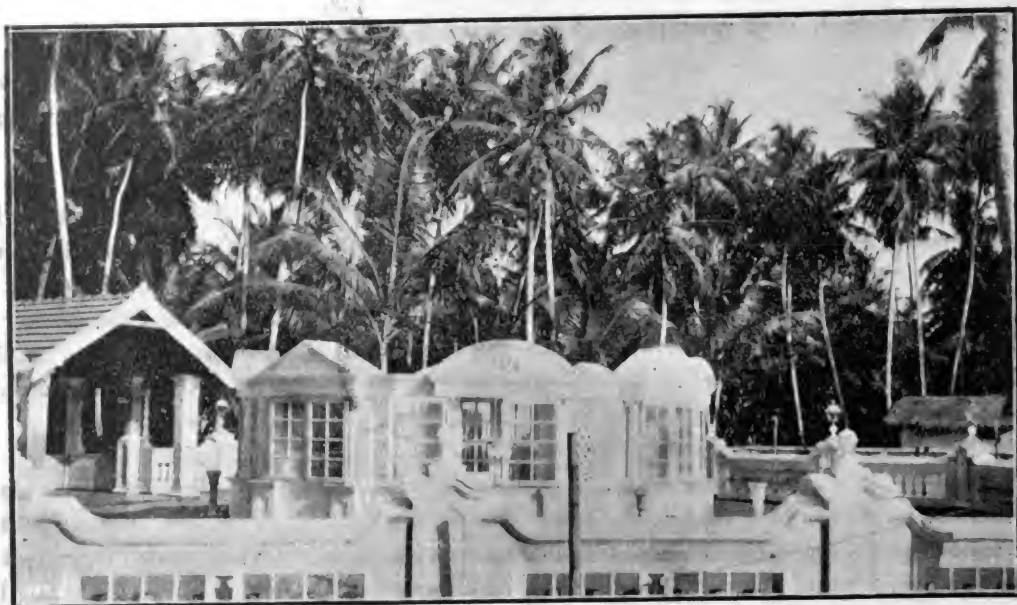


Photo by W. W. Bastian.

The Bodhi Shrine Room at Alutwatta, Moratuwa, Ceylon; offered and opened by Mrs. Jeremias Dias of Panadura on 3rd April 1927.

Henceforward, he was known as the Buddha, which means the Enlightened or Awakened One; and, until the day of his death at the age of eighty, he wandered from city to city, village to village, preaching and teaching in the various states and territories existing at that time in north-east India. His missionary labours extended over a period of forty-five years, and it may justly be claimed that if ever the character and deeds of a man testified to the truth of his teachings, then most surely did the nobility and sanctity of the Buddha's life, and the calmness and serenity of his death, proclaim to mankind the truth of the Law he taught.

From this brief survey of the founder's life, we now turn to the consideration of what he taught. And the first

fact to which the Buddha directs our attention is the impermanency of all things. Whether we consider the animal, vegetable or mineral kingdom, we find a universal state of change, a process of increase or growth followed inevitably by decrease and disintegration. In other words, there is no such thing as *permanency*, the condition of all things is unstable, mutable, transient. This applies equally to the arising and passing away of suns and worlds, to the life of man, and to the far briefer existence of such insects as the Ephemera, whose little span of life is measured by a few short hours.

Now science admits this law of universal change, of the impermanency of all things. Nevertheless, so far as science is concerned, its recognition is of very recent date; for, as late as the mid-Victorian era, the most eminent scientists affirmed that an atom of hydrogen had always been an atom of hydrogen, that it was indivisible, changeless, consequently eternal. But now that electricity has been identified as the basis of all matter, we know that the elements themselves are ceaselessly changing, some relatively quickly, others very slowly. Yet this fundamental law of transiency, revealed by the Buddha twenty-five centuries ago, was discovered by the world's great scientists only the day before yesterday.

Again, the Buddha teaches that where there is no permanency, where the condition of all things is a state of constant stress, a ceaseless tension between the tendency to increase and the tendency to disintegrate, there, of necessity, is suffering. Hence the arising of individuality, of personality, is coincident with the arising of suffering. For suffering is inevitable, seeing that—despite man's ceaseless efforts—no individual can possibly attain a lasting state of peace, of content, of happiness. Should a man by prodigious efforts amass a fortune of millions, he still finds that happiness evades him, and falls a victim to the miseries of satiety and ennui. To drive away this fearful state of tedium, he may commence to disperse his fortune by vast endowments for the establishment of libraries, or the prosecution of scientific investigations, like Rockefeller and Carnegie; or, in order to be rid still more rapidly of the painful burden of his wealth, he may commit suicide—as seventy-nine American millionaires did in the year 1922. If, on the other hand, we consider the lives of the masses, we find that despite unremitting daily toil it barely suffices to supply their immediate physical wants, whilst accidents, disease and unemployment, add to their anxieties and sufferings, without remission, until the day of dissolution. Such is the life of all sentient beings: a continual effort, barely sufficing to maintain a chequered existence for a few short years.

Now it follows that if all things are unstable, in a state of constant stress and change, no sentient creature, whether insect or man, can be the manifestation of a permanent, unchanging "soul" or ego. Where the maintenance of consciousness, and of life itself, depends entirely upon the continual renewal of the waste products of the body by a constant and regular supply of air, water and food, the life principle is seen

to be a process of ceaseless change, and by no means the product or effect of a changeless, eternal "soul." Therefore the Buddha declared that all things are void of a soul, and that it is ignorance alone which leads man to think "This am I; this is mine; this is my Self."

The life-flux may be compared to the flow of a river, where, at every moment, not only is the water in ceaseless motion from source to sea, but the very banks themselves are in a similar state of continuous erosion. Thus the river is not the same for even two consecutive seconds; yet the constant renewal of its contents gives continuity to the process constituting a river.

Though most modern scientists maintain a discreet silence with regard to the existence or otherwise of the so-called "soul" of man, the words of the famous Scottish philosopher, David Hume, leave no room for doubt as to his attitude towards the "soul" theory. He says:—

"When I enter most intimately into what I call *myself*, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch *myself* at any time without a perception, and never can observe anything but the perception.....(and) I may venture to affirm of the rest of mankind, that they are nothing but a bundle or collection of different perceptions, which succeed each other with an inconceivable rapidity, and are in a perpetual flux and movement."

Similarly, the late Prof. William James, the eminent psychologist, in summing up the question as to whether the "stream of consciousness" requires an unchanging Soul or Ego as the knower, says—"The thoughts themselves are the thinkers."

In the words of the Buddha, these three ultimate characteristics of all forms of existence—namely, transiency, suffering and soullessness, are set forth as follows:—

"Whether, Brothers, Buddhas arise, or whether Buddhas do not arise, it remains a fact and a fixed and necessary condition, that all things are transient, subject to suffering, and lacking in an Ego. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear that all things are transient, subject to suffering, and lacking in an Ego."

Such is the astounding but unshakable foundation upon which the teaching of the Buddha is based. Denying alike the existence of a "soul", and of a "creator", he yet proclaims that eternal deliverance depends solely on man's own deeds. How that deliverance is to be effected, is outlined in the first sermon preached by the Buddha after his enlightenment. Therein he said:—

"There are two extremes, Brothers, which he who has renounced the world must equally avoid. Which two? A life given over to lust, which is debasing, vulgar, ignoble, and useless; and a life devoted to self-mortification, which is

painful, ignoble, and useless. By the avoidance of these two extremes, the Blessed One has gained the knowledge of the Middle Path, which leads to insight, wisdom, peace, knowledge, inward quietude, yea, to Nibbāna.

"What, however, is this Path of the Mean? Verily, it is the Holy Eightfold Path, of Right Understanding, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. This, Brothers, is the Middle Path, the knowledge of which the Blessed One has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to inward quietude, yea, to Nibbāna.

"This, Brothers, is the Holy Truth of Suffering: Birth is suffering; old age is suffering; disease is suffering; death is suffering. To be united to the unloved is suffering. To be divided from the loved is suffering. Not to receive what one craves is suffering. In brief, the fivefold clinging to existence is suffering.

"This is the Holy Truth of the Arising of Suffering. It is that craving which leads from rebirth to rebirth, accompanied by lust and passion; which snatches delight, now here and now there; it is the craving for the gratification of the passions, the craving for continued existence, the lust for present delight.

"This is the Holy Truth of the Annihilation of Suffering; even the remainderless, total annihilation of this very craving; the forsaking it, the breaking loose, freeing, deliverance from it.

"This is the Holy Truth of the Path that leads to the Annihilation of Suffering. Verily, it is the Holy Eightfold Path, of Right Understanding, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration."

It requires but little reflection to be convinced of the first Holy Truth of Suffering. It has been truly said that man enters this world amidst tears: not only must the mother endure unspeakable agony, but the new-born babe's first experience, on the very threshold of life, is the consciousness of pain. And now with birth commence the aches and pains of infancy and childhood; succeeded by the struggles and growth of youth and maturity; to be followed inevitably by old age, disease and death. This—the common lot of humanity—is the record of suffering. But there are far more subtle, and frequently more cruel, forms of suffering to which the Buddha draws our attention. To be united to the unloved is suffering. The appalling divorce statistics of the United States, and the social restlessness of which we hear so much nowadays, abundantly testify to the truth of this statement. Similarly with what we love: sooner or later, change, misfortune, or death, compels us to part with friends, relations, family, wife, honour, estates and wealth—and this separation is suffering. But not less sorrowful and bitter is the failure to achieve and to obtain all for which we have struggled, yearned and longed—the thwarted ambitions, disappointed

expectations and unsatisfied desires. Finally comes the grim and mocking sorrow of disillusionment, when, after tremendous effort and exertion, a man attains the object of his heart's desire; only to realise that what he has gained falls far short of his expectations. For man invariably finds that the vast satisfaction and delight of anticipation are not confirmed by realisation; and ultimately becomes convinced that what he has gained was never worth the anxiety and labour it involved. Thus suffering and pain, the heralds of man's birth, remorselessly pursue him to the grave.

The second Holy Truth reveals the source of all this suffering and sorrow. Not to any external demon, or devil, does the Buddha attribute our woes, but to the craving, greed and lust in man himself, and in all sentient creatures. Let a man candidly trace the cause of his disappointments and miseries to its ultimate source, and he will assuredly find some form of craving—craving to be, to possess, and to enjoy. The succinct definition given by the Buddha requires little explanation. Craving for the gratification of the passions, is greed and lust in its crudest and grossest form, including all modes and degrees of lying, deceit, intoxication, robbery, sensuality, and murder. Craving for continued existence, is the passionate longing for eternal life, which is fostered and fed by attachment to the "soul" theory. This may vainly induce a man to adopt a life of asceticism and to practise extreme austerities, with the ultimate object of enjoying eternal bliss in some future paradise. Hence, whilst craving may manifest itself externally in modes of conduct that are directly opposed to each other, its inherent nature remains identical in all.

The third Holy Truth reveals how suffering finally ceases. The Buddha teaches that if man would put an end to suffering, he must put an end to his own greed and lust. He himself says: "In this respect, Brothers, verily one may rightly say of me—'The venerable Gotama teaches negation, the venerable Gotama teaches annihilation,' for certainly, Brothers, I teach annihilation—the annihilation of greed, the annihilation of hatred, the annihilation of ignorance, as well as the annihilation of the manifold evil, unwholesome conditions of the mind." The whole problem of suffering and salvation from suffering turns entirely upon man's actions, in the threefold form of word, deed and thought; for, says the Buddha, "It is in this fathom-long perishable body, with its perceptions and its ideas that, I declare, lies the world, and the cause of the world, and the cessation of the world, and the course of action that leads to the cessation of the world." Thus, to seek the assistance of an external creative power, is seen to be not only superfluous, but worse than useless; for it diverts man's attention from the one supreme and vital factor—his own actions, which, at every moment, are determining the conditions of the future, and irrevocably laying down the path upon which he must subsequently tread. Relying solely upon his own efforts, no longer fearing or leaning upon God, he can attain to the full stature of man: knowing that suffering inevitably results from evil deeds, that peace ensues from good.

The fourth Holy Truth enumerates the eight components of the Path that leads to the ceasing of suffering. Briefly, they constitute a system of conduct, embracing morality, mental training and concentration of mind, and leading finally to the attainment of wisdom.

Right Understanding involves the recognition that all things that exist have arisen as the result of causes, and will of necessity pass away when those causes cease to operate; hence, that all existence is phenomenal, and contains no permanent principle such as a "soul". Likewise the recognition that Lust, Hatred and Ignorance are the root of suffering. "Whoso observes the arising of effects from causes," declares the Buddha, "observes the truth; whoso observes the truth, observes the arising of effects from causes."

Right Aspiration or Resolve denotes the turning away of the mind from all thought of sensuality, ill-will and cruelty.

Right Speech is the utterance of truth;—the abstinence from lying, slander, harsh language and vain talk.

Right Action consists in forbearing from killing, stealing, unchastity, and the use of intoxicating liquors and drugs.

Right Livelihood is an occupation causing no suffering or harm to any living creature. Hence no Buddhist can rightly follow a profession involving any form of slaughter; nor can he trade in arms, human beings, animals or birds intended for food, nor in poisons, drugs, and intoxicating liquors.

Right Effort is the endeavour to avoid and to suppress evil, unwholesome states of mind, and to originate and maintain pure states of mind and wisdom. That is to say, thoughts of lust, hatred and ignorance, are guarded against; whilst such qualities as attentiveness, penetration, energy, interest, tranquillity, concentration and equanimity are cultivated. No other teacher of humanity has laid such emphasis on mental training as the Buddha. He clearly saw that without purity of mind, there can be no consistent purity in word, deed and thought. Therefore he declares: "As a man washes hand with hand, and foot with foot, so right behaviour is perfected through wisdom, and wisdom through right behaviour."

Right Mindfulness denotes attentiveness and thoughtfulness with regard to all that one does, feels, speaks and thinks;

alertness of mind and clearness of consciousness when contemplating the impermanence, the wretchedness and the emptiness of all forms of existence. By this penetrating insight into the fundamental conditions of life, man masters discontent, conquers fear and anxiety, acquires patience and endurance, and, ultimately, realises Truth.

Right Concentration is the practising, cultivating and developing of one-pointedness of mind, so that the concentrated powers of the mind may be focussed on Right Effort and Right Mindfulness. The Buddha repeatedly assures us: "Great truly is the fruit, rich verily is the reward of persevering reflection, if supported by right conduct. Great truly is the fruit, rich verily the reward of insight, if supported by persevering reflection. The mind, supported by insight, is freed from the great evils: from sensuality, from personality, from delusion, from ignorance."



Photo by D'Martin & Harris, Kandy, Ceylon.
GADALADENIYA VIHARA: PERADENIYA, CEYLON.

It will be observed that nowhere in this remarkable system taught by the Buddha is there any appeal to an external power such as God. Here, man's own actions in deed, word and thought, alone avail—other refuge is there none; for, says the Buddha, "My deed is my possession; my deed is mine inheritance; my deed is the mother's womb that bore me. My deed is the race to which I belong. My deed is my refuge." And that to which all man's efforts are directed, from first to last, is the quenching and abandoning of the threefold fire of lust, hatred and ignorance found within man himself. Hence, those profound and insoluble problems, concerning the nature of the "Creator", the immortality of the "soul", the purpose of life, the existence of evil, etc., present no difficulty in this system. The Buddha has reduced life to its ultimate terms and, at the same time, defined the scope of his

teaching in the following words: "One thing only, Brothers, do I make known, now as always: Suffering and Deliverance from Suffering."

Without further remark it will be abundantly clear that deliverance from suffering is not to be attained merely by learning, nor yet solely by purity of life; for, essential as these conditions are, final deliverance is to be realised only by wisdom. There is no such thing as salvation by faith, or vicarious atonement, in the Buddha's dispensation. No man can save another; but the Buddha has revealed the Path by which a man can save himself. The nature of man's thought determines the happiness or misery he experiences, which follows of necessity. Hence, in the words of Sir Edwin Arnold we say:—

"Ah! Brothers, Sisters! seek

Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruits and cakes;
Within yourselves deliverance must be sought;
Each man his prison makes."

Thus, whilst the true deliverance is an inward transformation consequent upon Insight, and as such can be known only by realisation, each for himself, nevertheless we might point out one or two of the surpassing excellences of the Buddha's teaching, which must appeal strongly to all thoughtful minds.

Based as this teaching is on transiency, suffering and soullessness, nowhere do we find ourselves confronted with inscrutable mysteries or the terrors of the unknown: nor do we find the fundamental teachings of this religion in glaring contradiction to the discoveries of science. Similarly, its toleration, and aversion to all forms of cruelty and slaughter, have kept it free from the frightful excesses of fanaticism; with the result that, throughout its long history of nearly 2500 years, it has never been propagated by fire and sword—a spotless record, unique in the history of religions.

Again, deep in the heart of every thoughtful man and woman, there is the instinctive feeling that, in some way, our future is determined by our deeds. This belief has been popularly expressed in that familiar saying: "Sow a

thought and reap a deed; sow a deed and reap a habit; sow a habit and reap a character; sow a character and reap a destiny." This profound feeling is undoubtedly true, and confirms the Buddha's teaching that our suffering, or freedom from suffering, results from our actions in word, deed and thought. Where actions are the outcome of lust, hatred and ignorance, there suffering ensues; where actions are free from such unwholesome conditions, there will be freedom from suffering. This freedom from suffering, experienced by the doer of good deeds, is a state of inward peace, not to be purchased with gold, nor yet at the mercy of thieves. How this inward state of happiness or misery is determined by our deeds, has been described by Schopenhauer, the famous philosopher, in these words: However different the religious dogmas of nations may be, yet in the case of all of them, a good action is accompanied by unspeakable satisfaction, and a bad action by endless remorse. No mockery can shake the former; no priest's absolution can deliver from the latter."

In conclusion, we may say that unless the false show and the hollowness of life's alluring delights have been, to some extent, realised, there will be little disposition to live in accordance with the teachings of the Buddha. But if we consider for a moment the feverish pursuit of pleasure at the present time, the crowded cinemas, night-clubs and dancing halls, we cannot help realising how utterly empty life has become, and how void of all true happiness. This is the inevitable result of the universal worship of money, which has led man to believe that his happiness depends upon the extent of his external possessions; and blinded his eyes to the great truth that it is upon his internal possessions, i.e., upon his qualities of character and his moral worth, that his happiness really depends. His deeds alone determine his character; and Buddhism, by emphasizing this truth, and by teaching man to look to no external source for assistance, but to rely solely on his own efforts, is undoubtedly a religion worthy of serious consideration even in a sceptical age. For the Buddha, the Enlightened One, exhorts man to be fearless, to develop his inherent qualities, and to rise from the sordid depths of lust and ignorance to the serene heights of wisdom and compassion.

THE ENLIGHTENMENT.

[By E. H. BREWSTER]

THE literal translation of the word Buddha is The Enlightened One; of the word Buddhism, the Religion of Enlightenment, or the Religion of the Enlightened One. This ideal that a state of perfect wisdom is possible for man was recognised in Hindu thought long before the time of Gotama the Buddha, of Gotama the Enlightened One. To ignore the environment out of which Buddhism arose is to limit the understanding of our religion. We would not say that our Master was the outcome of that immediate environment, because we believe that that living force of character which reached its

consummation in him came from previous lives; but he was undoubtedly in a very special sense related to that last environment; at first he was trained in its thought, and later it partly was to that thought he had to turn his attention. Nor can it be well claimed that the Blessed One considered his message unique. It is true that he sometimes spoke of it as in his address to the five ascetics thus: "In things which formerly had not been heard of have I obtained insight." But such statements he must have meant in a relative sense, for he often refers to former enlightened Ones and to future enlightened Ones,—Buddhas like Himself, teachers of the same truths.

See especially Samyutta-Nikaya where he says: "Even so have I, brethren, seen an ancient path, an ancient road traversed by the rightly enlightened ones of former times... along that have I gone."

As one reads the Buddhist scriptures in the Pāli the broader human significance of its message is more apparent. We all know that there is no such thing possible as a perfect translation; more or less we have to make our translation a mixture of technical western philosophical terms with simple words; we use capitals as we see fit, while in the original capital letters are unknown; then we leave several Pāli words untranslated; at best it must always be a compromise, the result cannot avoid giving a different sense from the original. Supposing that we had never known the word "Buddha" in English books, but instead "the enlightened one", would our understanding of the religion have been truer? Would we not have seen sooner its universal significance?

If then the Buddha himself recognized other Buddhas whose message was the same as his own, and the history of philosophy in India finds much included in the Buddha-dhamma which is found in other religions and philosophies of India (See especially the philosophy of Kapila), how explain the fact that no other man in the history of the world appears to have influenced so many human beings? The answer to this question might well fill a volume. Briefly we must say that the Buddhas

to whom Gotama the Buddha referred are not otherwise known to history, while the individuality and force of Gotama the Buddha must have consisted in two things: the particular combination of ideas which his teaching contained and the emphasis given to them, even if many of these ideas are to be found previously in Hindu thought; but we are compelled to believe that it lay mostly in that which is beyond words—the actual living character of Gotama the Buddha. The depth and reality of his realization was so great that it provided a living force for his teachings, so that both he and his words are vastly and continually affecting the human race.

The purport of this article is to gather from canonical writings a knowledge of what is said to have immediately preceded the enlightenment of Gotama, and what were the thoughts and first teachings which followed it. We cannot but give special significance to all that occurred then.

The Middle Way and Jhāna.

We may well begin then with his forsaking of asceticism and his turning to the path of which he later approved. In

Chapter 36 of Majjhima-Nikāya he thus describes this event: "Then Aggivesana, this came to me: 'What ascetic or brahmin in the past has ever felt such painful, bitter sensations? This is the uttermost, beyond this one cannot go... Now not by this terrible asceticism do I win beyond the human, do I win distinction of truly genuine knowledge. There is perhaps another way of enlightenment.'

"Then, Aggivesana, this came to me: 'I remember indeed once while my father was doing the work of the Sakyan (plowing the royal furrow), I sitting under the shade of a rose-apple tree, aloof from desire, aloof from things not good, with thinking and with thought sustained, entering to have become a dweller in the first Jhāna, born of solitude, full of joy and happiness, (I thought) is not this the way of Enlightenment? Then, Aggivesana, came to me the consciousness following on attention: 'This is the way of enlightenment.'"

Then the Blessed One perceived that Jhāna cannot well be practised with a weakened body and he partook of nourishing food. He then became a follower of the Middle Way, owing to which his ascetic companions forsook him. Later, soon after his enlightenment, in his first sermon, he makes the Middle Way the subject of his address to these same ascetics. This Way is the conservation and using of force for the attainment of Nibbāna. At the extremes of asceticism and sensualism the force is weakened; only in the Middle Way lies progress. This balance and equanimity permeate the entire Buddhist philosophy.



Photo by D'Martin & Harris, Kandy, Ceylon.
MONOLITHIC IMAGE OF THE BUDDHA AT
AUKANA, NEAR KALA WEWA TANK.

Thus according to the scripture, quoted above, the first immediate means which the Blessed One chose for his attainment of Enlightenment was the practice of Jhāna and the Middle way. This is especially interesting because Buddhism does not regard Jhāna as a necessary training for the Enlightenment of the Arahant or his attainment of Nibbāna: so to regard it is considered a heresy. We have not the space in this article for a description of that important experience in meditation called Jhāna, but we would call the attention of those unacquainted with Buddhist literature to the fact that an analysis of it is not confined to the Abhidhamma books but is found here and in other portions of what modern criticism considers to be the oldest of our canonical literature.

The Memory of Past Lives.

From the fourth stage of Jhāna the Blessed One "bent down" his mind to the memory of former lives. He recalled even a hundred thousand births, then epochs during both evolutions and dissolutions of the world. "Thus did I remember many various forms of previous lives, with all their special details and with all their special relations. In the first watch of the night this first knowledge came to me. Ignorance was dispelled, knowledge was born, darkness was dispelled, light was born, while I dwelt alert, ardent and strenuous. Yet the happy feeling which in that way arose in me, Aggivesana, could not obsess my thought."

The Knowledge of Kamma.

In a similar way the Blessed One directed his mind to the knowledge of the decease and rebirth of beings. "With pure deva eye surpassing that of men, I saw beings decease and be reborn, common and noble, beautiful and ugly, happy and sorrowful; I realised how these beings always reappeared according to their actions.... In the middle watch of the night this second knowledge came to me. Ignorance was dispelled, knowledge was born, darkness was dispelled, light was born, while I dwelt alert, ardent and attentive. Yet the feeling of joy which in that way arose in me could not obsess my thought."

The Supreme Attainment.

We now come to that attainment known as the destruction of the Deadly Floods (Āsavas). These are (1) the cravings for sensuous life; (2) the craving for becoming and (3) the delusion arising from ignorance. The destruction of these is Nibbāna. The destruction of these constitutes the final attainment of Arahantship, Paccekabuddhahood, and Buddhahood according to the Path which has been followed. With this destruction came the knowledge of the Four Noble Truths. The Blessed One declared: "I knew as it really is: 'This is ill.' I knew as it really is: 'This is the origin of ill.' I knew as it really is: 'This is the cessation of ill.' I knew as it really is: 'This is the path that leads to the cessation of ill.' I knew as it really is: 'These are the Deadly Floods.' I knew as it really is: 'This is the origin of the Deadly Floods.' I knew as it really is: 'This is the cessation of the Deadly

Floods.' I knew as it really is: 'This is the Path that leads to the cessation of the Deadly Floods.' Thus knowing, thus seeing, my mind was set free from the delusion of hankering after sensuous life, was set free from the delusion of hankering after becoming, was set free from the delusion arising from ignorance. In this freedom and emancipation this knowledge arose: rebirth has been destroyed: the higher life has been fulfilled." He was now the supremely, fully Enlightened One.

In the text of the Samyutta other details of this time are given by the Blessed One. Thinking on the Second Noble Truth, how the ill of this individual life comes to be, he gives the Paṭicca-Samuppāda—the psychological chain of becoming: regarding the Third Noble Truth—The Way—he analyses it into The Noble Eightfold Path.

In this text emphasis is given to the fact of change (Anicca)—"Coming to be, coming to be!—At that thought, brethren, there arose in me concerning things not taught before vision; knowledge arose, insight arose, wisdom arose, light arose...Ceasing, ceasing!—At that thought, brethren, concerning things not taught before there arose in me vision, knowledge arose, insight arose, wisdom arose, light arose." This is the knowledge which when understood by the disciples of the Blessed One was said in so many cases to give rise to the "dhamma-eye." That is the knowledge "that whatsoever is an arising thing all that is a ceasing thing."

Here we have in these few paragraphs the basis of the Buddhadharmma,—any further teachings which the Enlightened One gave are but developments of what is contained here. It is most important we think to study these words, noting where the emphasis is put, as well as what is omitted. The doctrine of Dukkha (ill), and Anattā (non-soul) are not given here the emphasis which later is given to them, especially by commentators. Dukkha should always be seen as one part of The Four Noble Truths—separated too much from them it is seen out of proportion. Anattā to this day is a doctrine variously interpreted by Buddhists, and in these paragraphs is only implied. Anicca, Anattā and Dukkha are three aspects of the same truth of experience that all in the phenomenal world is change—(becoming or ceasing). In trying to grasp that which therefore is impermanent and cannot be held, is ill,—in the complete renunciation of this grasping is Nibbāna.

After the Enlightenment.

According to the account contained in those ancient texts of the Vinaya the Blessed Buddha now sat under five different trees for thirty-five days enjoying the bliss of emancipation. He is represented under the Bodhi-tree as meditating on the chain of psychological becoming and ceasing. The Buddha had now accomplished the goal of human life. As we should expect, not all the experiences of this period (let alone at other times) are concerned with matters that lie within our general field of knowledge; such is his protection by the Naga king and the appearance to him of gods. He was then mostly alone; he declared: "Happy the solitude of him who is content, who has heard the Truth, who sees. Happy is non-malice in

this world, (self-) restraint towards all beings that have life. Happy is passionlessness in this world, the getting beyond all sense-desire. The suppression of that 'I am' conceit, this truly is the highest happiness." He was not inclined at first to leave his solitude, he saw that mankind in general would not understand his wisdom, should he try to impart it to them. He exclaimed: "Enough of making known! This doctrine will not be easy to understand for beings that are oppressed by lust and hatred. Steeped in lust, shrouded in thick darkness, they will not see what goes against the stream, abstruse, deep, difficult to perceive and subtle. And to people 'delighting in habit' hard to understand is the renouncing of all grounds (of rebirth), the destruction of craving, the absence of passion, ceasing, Nibbāna."

But being in reality the Blessed Buddha, that is the teacher of gods and men, he did not long maintain this seclusion, permitted to the Arahants and Paccekabuddhas. The Enlightened One had now nothing to gain in the world for himself. A profound difference had come to him physiologically and psychologically. His goal as a human being had been realized. Now the direction of his will arose entirely from his love for others. When he was the Bodhisat he had to turn it for the attainment of his own enlightenment; but now it was directed solely as the giver, and helper of mankind. He was bliss, enlightenment and love. Appealed to by Brahmā Sahampati and realizing that in the world there were some who would understand his teaching when it was delivered to them, he took his place as Buddha and went forth for over forty years to bless the world by his presence and teaching.

Here we note the use of a word frequently found in the canonical writings to which it seems to us that commentators do not give sufficient importance, but which would seem to confute those who see in the teaching of Nibbāna a nihilistic doctrine. This is the word *Amata* which means immortality and is used as a synonym for Nibbāna. Brahmā Sahampati in his appeal to the Buddha used these words: "But do thou

now open the door of the Immortal." To which the Buddha exclaims, "Wide opened is the door of the *undying* to all who are hearers: let them send forth faith to meet it." Again in the joy and exuberance of his recent great realization, as he goes on his journey to the five ascetics, he exclaims to one who questions him: "I have overcome all foes, I am all-wise; I am free from stains in all things; I have left everything; and have obtained emancipation from craving. Having myself gained knowledge whom should I call my master? I have no teacher; no one is equal to me; in the world of men and *devas* no being is like me. I am the holy one in this world. I am the highest Teacher. I alone am the perfectly ever enlightened one; I have gained coolness and have obtained Nibbāna. To set in motion the wheel of the Dhamma I go to Kasis (i.e. Benares); I will beat the drum of the *immortal* in the darkness of this world." Then he adds: "Like me are all the Victorious Ones who have reached the extinction of the Deadly Floods (Āsavas)." Almost the first words that he addresses to the five ascetics when he reaches them are: "Give ear, O monks, the Immortal has been won by me." Three times this is said, to which he adds the promise that they too if they walk in the way which he shall show them will reach even in this life the goal of the holy life.

He then delivers to them the First Sermon which gives the Middle Path and the Four Noble Truths. Soon follow the addresses known as "The Discourse on Not Having Signs of Self"; then later to the Jāṭilas "The Fire Sermon"—the purport of both being that Nibbāna lies beyond the senses and mind and can be reached by liberation from the senses and mind. Each ends in similar words: "Being liberated he is aware that he is liberated; and he knows that rebirth is exhausted, that the holy life is completed, that duty is fulfilled, and that there is no further return to this world." We have tried to present here as well as we can the thought and teaching of the Blessed One at the time near to his enlightenment: to these we believe special significance should be given.

BUDDHISM IN ENGLAND.

Report of the Buddhist Lodge, London.

[WRITTEN IN THE NAME OF THE BUDDHIST LODGE, LONDON, BY CHRISTMAS HUMPHREYS]



THE most notable activity of the Lodge during the past year has been the reincarnation of the type-written 'Buddhist Lodge Monthly Bulletin' into a 24-28 page monthly Magazine under the name of 'Buddhism in England'. In nine months we have acquired just half the number of subscribers necessary to make it self-supporting at the present size which, in view of the unpromising environment provided by a thoroughly materialistic civilisation, is as good as could be expected for a few months' work. We are exchanging with a large number of Buddhist and other organisations throughout the world in order to keep in touch both with differing points of view on doctrine and

with international news of interest to Buddhists, while a large number of persons who are too poor to subscribe to the Magazine are enabled by complimentary copies to be kept in touch with the activities of Buddhism in the West.

Turning to the Lodge, the outstanding feature of the year's work was our secession from the Theosophical Society last October for reasons published in the November issue. We are now an entirely autonomous body having no connection, save through the link of common interest, with any other organisation whatsoever. The result of our secession was a rapid rise in Membership, and though many of the new

Members live in parts of England and the Continent too remote for them to attend Lodge Meetings, they are kept in touch with Lodge activities by correspondence and the Magazine. In the coming year we hope our brother Waidyasekara of Edinburgh University will be able to form "The Buddhist Lodge, Edinburgh", and there are indications in other parts of the country of interest sufficient to form local groups as soon as the necessary leaders can be found.

The Lodge Library now numbers over 150 books on Buddhist and allied subjects, and is constantly being enlarged by books sent for review in the Magazine and others purchased from the Library funds. As further assistance is now forthcoming for the overworked Hony. Secretary, we hope in the near future to be able to open the Library to non-attending Members, and so keep country and Continental Members supplied by post.

Members of the Lodge have between them given a large number of lectures on Buddhism in different parts of the country to different organisations, in each case opening up new spheres of interest and usually gaining valuable friends for the Lodge. In this connection a series of lectures on Buddhism by the Rev. Will Hayes of the Unitarian Church, Chatham, must be mentioned. At his invitation, Mr. G. A. De Zoysa of the Lodge gave an address last autumn which Mr. Hayes followed up by reciting a poem entitled 'Christmas', which appeared in the December issue, from the pulpit one Sunday in December by way of the 'First Lesson' for the day. This is a welcome indication that even in the somewhat bigoted seclusion of the Christian fold may

be found here and there men of sufficient breadth of mind to appreciate the beauty and truth of other viewpoints than their own. Mr. Hayes is an exception in that he is giving a series of lectures on several of the great religions of the world to his congregation week by week, and thus endeavouring to show the fundamental unity of all. We are in addition doing what we can to support a series of lectures on Buddhism being given by Miss Bothwell-Gosse of 'The Society of Divine Wisdom.' Among other organisations with which we have got in touch in this way is the Society of Friends, to whom Mr. March lectured last December, while he and Mr. Humphreys followed up a personal friendship with Lady Blomfield by representing Buddhism at a series of Talks on World Peace organised by the Bahai Movement in London.

Mr. March, himself an accomplished Esperantist, as is shown by his beautiful translations of the Buddhist Classics in the Magazine, has done much to spread the Dhamma in

that tongue throughout the world, while correspondence conducted by the Editorial Committee has established cordial relations with Dr. Paul Dahlke of Berlin, who has sent us photographs of his Buddhist Vihara at Frohnau; with the Anti-Vivisection Movement in London, and with those, such as Mr. Eustace Miles, who are the leaders of the Vegetarian, or as he prefers it to be called, the 'Non-Carnian' Movement for dietary reform.

In the course of twelve months we have had many interesting visitors to the Lodge, among them the Bhikkhu Ardisa Wuntha from Rangoon, who has done useful work for the Pali Text Society on Burmese MSS; Mr. Frederic Fletcher, better known as the Lama Dorje Prajnanda, who gave us two very interesting addresses last July before returning to Rangoon; the Bhikkhu Silacara (Mr. J. F. Mc Kechnie), now in Berlin translating Dr. Dahlke's latest book into



Photo by W. W. Bastian

RIDI VIHARA, KURUNEGALA DISTRICT, CEYLON.

English; Mr. M. K. Min with wife and brother-in-law who has lately returned on leave from his Indian Civil work in Burma, and has done much in that country and in his birth-place Arakan, to interest his friends in our work in England; and many more. Our Honorary Members include Dr. W. Stede of the Pali Text Society, Mr. Edmond Holmes, author of *The Creed of Buddha*, the Rev. Ernest Hunt of Hawaii for whose work in those Islands we have the greatest admiration and respect, and Mr. Kyaw Hla of Mandalay whose work on behalf of the Lodge has created a debt that will be difficult to repay.

In November last the Lodge embarked on the compilation of its first-offering to the West, a 'Reasoned Exposition of Buddhism from the Western point of view', written for the average cultured European, who, being dissatisfied with the religion of his fathers, at least in the form in which it now appears, is looking round for a more rational solution to the

problems of life. Both Schools of Buddhism are represented in the Lodge, and many shades of opinion between the two, so the book ought to be an interesting synthesis of many points of view, presenting a 'Middle Way', between the apparently opposing Schools. The accuracy of our facts will be greatly enhanced by the careful supervision of a special sub-Committee of the Pali Text Society appointed by Mrs. Rhys Davids. This Committee considers each instalment before it goes to print, and their joint report is carefully considered by the Lodge, which is however in no way pledged to adopt any of the criticisms of the sub-Committee. What appears in the Magazine is therefore not by any means necessarily endorsed by any member of the Committee or the Committee as a whole, as they wish us clearly to point out! At the same time the greatest weight is given to the combined opinion of such able and distinguished scholars as, among others, Dr. Estlin Carpenter, Dr. William Stede and the Chairman Mrs. Rhys Davids herself, and we are very grateful for their help.

The Shrine is at the moment housed at 101_a Horseferry Road, S. W. I. as for various reasons we had to vacate our Room in Bloomsbury. We hope by the summer to have found a new home for it and the Lodge which is meanwhile meeting in the same house as the Library and the Shrine. As this is the same as the Publishing Offices of the Magazine, we are at least centralised in our activities, and are duly grateful to our Hony. Secretary Miss Faulkner for the use of her house in this way.

We have been trying to get in touch with the scattered Members of the old Buddhist Society in Great Britain and Ireland, and have succeeded, as a first step, in gathering together an almost complete set of the now extinct 'Buddhist Review,' which contains much valuable material some of which we hope to reprint in the Magazine at a later date.

As no doubt the Anagarika Dharmapala will be writing his own report of his work in England we will not attempt to comment on it here. Representatives of the Lodge have attended every Meeting held at his house in Ealing, and space has been offered him in the Magazine for his work in this country of which he has from time to time availed himself, and helped us financially in return. Illness has, we fear, prevented him from doing as much as he intended, but we hope on his return from Ceylon that his efforts will meet with greater success. In our opinion, however, England will never be converted to Buddhism, nor is it right that we should try to do so. In the years to come it will have to work out its own salvation, even as all else, and to that end will have to formulate or discover that aspect of philosophy best suited to its own mentality. All that we English Buddhists can do, or are entitled to attempt to do, is to keep alight the flame of the Dhamma for the benefit of those few who, seeking wisdom in this whirlpool of materialism, will find it best in the Teaching of the Fully-Enlightened One. For some there are in Europe "whose eyes are scarcely covered with any dust" yet need the illumination that the Dhamma alone can give. It is for them we labour, that those who seek the Dhamma in this country may not seek in vain.

The Meaning of Buddhist Monuments.

[BY ERNST L. HOFFMANN]



THE most unmistakable symbol of a people's culture, or of a culture-creating idea, is its architecture, for in it the Will towards the Whole is closed together into a higher unity. In all other domains of Art the personality of the artist can become the content of the piece of art in question, but in architecture the artist must be subordinate to the general effect, his personality must withdraw behind the work. For instance, one can speak of Düreresque, of Rembrandtesque, pictures, of Donatello-esque pieces of sculpture, of Bach music, nay, can identify indeed the work with its author, as, for example, when one calls a picture "a Rembrandt", or on the organ "plays Bach", and so on. When, however, one speaks of architecture, the individual man sinks behind his epoch or the people to whom he belongs, and correspondingly we call an architecture Egyptian, Greek, Roman, Gothic, and so on. Even though the name of a great architect survives through centuries, never is his work made the equivalent of his name. To an artist in any other form of expression of art, this would be an honour, but to an architect it is a dishonour; for it would show a lack of intimate feeling, of intuitive grasp of the innermost essentials of his art. Besides these inward

endowments, those of a practical nature must not be forgotten to which the artist equally must conform himself. But even if practical necessities are the deciding factor in style as, for instance, is the case in the most modern architecture—this by no means signifies a total exclusion of inward motive forces, but only that their direction is throughout emphasised on the practical side. Speaking generally, we may state the law thus: The less architecture is bound down to a utilitarian purpose, all the more purely does it embody the cultural element.

From the standpoint of subjection to a practical end, or freedom from such an end, we may divide architecture into three groups out of which proceed all intermediate stages and derivative forms. In the groups at the two ends, we have *architecture for practical ends* at one pole, and *monumental architecture* at the other; and between these two a middle group consisting of *religious architecture*. Utilitarian architecture is the expression of material needs; monumental architecture, of the Idea; while religious architecture serves daily uses as much as it does the Idea, inasmuch as it provides men with a place where they can meet and tarry

awhile together in the experience of the Idea. Religious architecture, in this sense, is constituted by temples, churches, cathedrals, and mosques.

Buddhism, which in all domains seeks the *purest* form and the *clearest* expression, in the sphere of architecture has beyond all else cultivated monumental architecture free from utilitarian ends, thus, that species of architecture in which collective experience gives itself direct expression, and which therefore for us is one of the most living witnesses to the Buddhism of the past. By the word "past", however, it is not meant that we are here dealing with outworn forms, but rather with such as, growing along with history, and living on into the present, still possess sufficient vitality to fertilise mentally a future. The architectural constructions of which we here speak are the Dagobas and Pagodas which have grown out of the Stupa.

In order to reveal their significance we shall deal, first of all, with their original form, from which all the variations of later times are to be understood. With the Stupa, with the burial tumulus of antiquity, raised to monumental form, which was erected over the relics of the Buddha, is indicated not only the beginning of Buddhist, but of all Indian, architecture in stone whatsoever. In its main features the Stupa consists of an approximately hemisphere-shaped stone cupola resting upon a circular pediment, and crowned by a kiosk-like upper structure (*harmika*) over which are erected one or more honorific umbrellas. The cupola was compared to an egg (*andā*) or a bubble, as a symbol of past time, while the structure placed above it symbolised the sanctuary that is enthroned above the world, as represented in ancient times by the sacrificial altar. This structure also served in some cases as a relic-holder. What were its earliest forms we learn from the Stupa representations of the stone reliefs of Sanchi and Amaravati. The stupas of these two places were surrounded, in addition, by great stone enclosing walls, pierced in the direction of the four main quarters of space by gates (*torana*) decorated with reliefs



Sent by Mme. Alexandra David-Neel.
Tibetan pilgrim on his way to visit the
Buddhist places of pilgrimage
in India.

The stone fence separated off the holy place from the profane world, and protected it by means of charmed signs or sigils from demoniac influences. The inner space, however,—along with the round stone terrace connected with it by a stair—served for the sacred circumambulation (*pradakshina*) in the direction of the sun's course, *i.e.*, to the right.

The arrangement of the entire complex of the structure corresponds to the cosmically imitated ground-plan of the old Indian town, with its four gates corresponding to the four quarters of space, and its surrounding walk or promenade (*mangala-vithi*: luck-bringing path) behind the walls or palisades, which served for defence as well as for the Pradakshina ceremony; and in the centre, at the intersection of the two main streets (*rajapatha* and *vamana*), the sacred place on which was raised the assembly hall (*mandapam*), the temple, or the sacred tree. What in the symbolism of the plan of a town was represented by the sun, in the Stupa was connected with the Buddha; for just as the sun illuminates the physical world, so does the Buddha illuminate the spiritual world. Thus, in the Stupa, the four gates correspond not only to the sunrise, zenith, sunset, and nadir, but also to the four great events of the Buddha's career,—His birth, enlightenment, proclamation of the Doctrine (*dhammacakkapavattana*), and Parinirvana. In the place of the cosmic centre, however, which according to ancient Indian ideas was Mount Meru with the divine tree of Knowledge, there stood the Holy One, the Fully Awakened One, which means, the relics which were

preserved in His memory in the crowning part of the cupola structure. In one of the Amaravati reliefs this crowning part is decorated with a wheel of the Law, or a lotus, standing on it (the reproduction of it now before me, is, unfortunately, not very clear) and two honorific umbrellas, placed one to the right and one to the left. Such symbols of the Buddha and the Doctrine are later put in the place of the relics, whose number is necessarily limited; for the Buddha Himself says: "Who sees the Doctrine, sees me." In order, however, to

give expression also to the Cosmos, which in its pure objective form embodies and confirms the Dhamma of the Buddha, the Five Elements were symbolically represented on the Stupa. On the Amaravati relief they are shown as five pillars which rise from the base of the cupola upon each of the four sides, formerly the Torana. In the Tibetan form of the Stupa, the "Chorten", the entire structure is designed as a cosmos composed of five elements. The four-square, foundation part corresponds to the earth element, or to the solid state of aggregation; the cupola, to the water element or to the fluid state of aggregation; the cylinder-shaped or conical upper structure above it, to the fire element or to the flaming state of aggregation; the projecting crown of the upper part, to the air element or the gas-like state of aggregation; and the triple outspread leaf, frequently found in position on the crown, corresponds to the ether element or to the vibrating state of aggregation. The four quarters of Space, in the later Stupas are represented by corresponding niches in the cupola with figures of the Buddha, and the stone fence as an engirdling ornamental relief.

The Sinhalese Stupa or Dagoba which goes back to the times of Asoka (272 to 232 B. C.), on the whole remains true to the original forms. The several elements of the structure, however, enter into more intimate relations with one another, and merge more into one organised whole. The flattened cupola becomes a hollow bell which comes in between the pediment and the crown and takes these two elements into relations with its plastic body. The crown itself follows the same tendency inasmuch as the four-cornered upper Harmika-structure, with the honorific umbrellas in tiers, which have arisen out of the several sun-shades held in strata over the head of royalty as insignia of high dignity, become a single form running to an elongated cone which towards the summit exhibits a number of progressively diminishing rings (See fig. 1 on p. 4). The rings indicate the tiers of the honorific umbrellas. The circumambulatory path of the Stupa, with its circular enclosing wall, has also been preserved in Ceylon, although for the most part it has only one entrance, and no Toranas. The surrounding fence usually consists only of a small wall; and in the oldest structures is also marked out by high stone pillars.

In the Burmese and Siamese pagodas the original pagoda shape has been most widely departed from, but as a make-weight, (especially in the great pagoda-temples, as I might call these great storied buildings) there is retained the orientation in the sense of the four quarters of space as the Toranas represent them. The characteristic feature of the Burmese and the old Siamese pagodas consists in the complete fusion of the original separate parts in one single plastic mass with a continuous surface and rigorously compressed contour which in powerful rhythm climbs upwards to the summit. In the great complex structure of the pagoda-temples is compassed the genuine pagoda of four-square-shaped, stage-like terraces superimposed one upon another (See fig. 2 on p. 3), which are connected with each other by stairs, and represent a further development of the Stupa circumambulatory track and its surrounding fence decorated with reliefs, as seen, for example, at

Barhut. The circumambulation ceremony—especially when provided with representations from the life of the Buddha—signifies not only an act of homage, but the actually felt experience of the stage-wise upward-leading holy path to Deliverance such as the Buddha trod; and correspondingly the all-dominating central cupola, or better, bell structure, acquires a meaning which goes far beyond that of a mere reliquary. It represents visibly to the senses not only the Buddha in Whose memory it has been set up, or His Law, in which we ought to see Him, but that last experience itself out of which the Buddha as well as His Law, has been born, and in presence of which all words must cease. This experience, for the spiritual world of the Buddhist, is the "Mount Meru", the central point from which proceeds knowledge, enlightenment, and Deliverance. And therefore rightly does the queen of Pagodas, the Shwe Dagon of Rangoon, radiate forth in pure gold, as it were the cry of joy flaming to heaven of the Exalted One on the morning of His enlightenment: "The Doors of Immortality are opened!"

Having now learnt the Buddhist symbolism of the essential elements of the Stupa's architecture, and of its various transformations, we will now briefly set forth the meaning of its form, from a psychological standpoint also. As ground-plan for the totality of the buildings we have the circle (only the enclosing, and under, structures may be square): the symbol for *concentration*. As a three dimensional figure, the hemisphere, or the bell-shape derived from it, is basic. The hemisphere—in architecture, the cupola—is that body which represents the most complete rest; all the relationships of the superficies are united in the central point. There prevails a complete relaxation of tension, an equilibrium of all the forces, *the harmony of coming to rest within oneself*. By its crown mostly provided with a cubic central piece, the cupola produces an earth-drawn effect; it is stripped of its abstract (transcendental) contour without thereby, however, doing violence to its clarity. *Clarity and simplicity* of form is precisely that which differentiates Buddhist architecture from the rest of Indian work of this kind, which latter inclines to extravagant fantasies and over-luxuriant ornamentation. There where the bell-shape, through the fusion of all its parts, runs flame-like up to a peak, the dynamics of the contour is completely bound in by the ring-like swellings or eye-striking strata structures, which in the "Tee" (the umbrella on the crown) are bent downwards and guided back. Thus it is a question, not of an activity directed outwards, towards what is material, nor towards a beyond in the transcendental, but of an introspective activity, of a *vitality* vibrating within oneself and mounting upwards from a broad base. The broad base is peculiar to all Buddhist monumental structures,—exactly as the true Buddhist stands with both feet firmly planted on the earth, in order, upon the sure *foundation of actuality* in this our world, without a glance towards heavenly rewards or heavenly delights, to strive for Deliverance.

IS BUDDHISM A RELIGION?

[BY PROF. LAKSHMI NARASU]



BUDDHISM does not accept the belief in a soul. *Anatmata* is a cardinal trait of all forms of Buddhism. Buddhism does not accept the belief in a creating God. *Ajatam anirudham chaitasmad idam jagat*. There is no beginning and no end for the universe. *Karmajam loka vaichitram*. The wonderful world is born of Karma. All things whatever that have come to be and all existence wherever it is got, all this is without any *isvara*. This is the teaching of the great sage. Soulless! Godless! Is Buddhism entitled to be called a religion?

Now what is religion? Religion is born of the feeling of dependence on the unknown in man's struggle for self-preservation and in his endeavour to realise his ends and desires, and includes every attempt of man to get over this feeling of dependence. Whatever be their diversity, all religions attempt to satisfy the needs of men. Experience has taught man that life, which is the thing of highest value, is evanescent, but in his ignorance man holds fast to his desire for everlasting life. Religion is the attempt to realise that desire, for its chief aim is salvation from death. Religious experience may vary from age to age and from people to people, but every religion attempts to relieve man from the disquieting effect of the unknown and thus lighten the sense of mystery and wonder. Man being essentially credulous before being rational and critical, imagination and intuition, fear and hope, feeling and need, enthusiasm and surrender play a dominant part in shaping man's attempt to get over the feeling of dependence on the unknown, especially in the great events of life, such as birth, adolescence, marriage and death. All

the main groups of human instincts, such as those subserving the preservation of the individual, those helpful in the perpetuation of the species, and the gregarious instincts have naturally influenced the course of religion. Hence its all-embracing character and appeal to most diverse minds. Further every religion includes some intellectual beliefs serving as explanation of the phenomena of nature, of which man, though he is the spectator and perhaps the victim, is conscious of not being the author. If man aspires to know the forces of nature, the causes of the phenomena he observes, it is because he desires to find some means of utilising them or defending himself against them. The religious man becomes involved in the same problems that meet the philosopher or the man of science in

his attempt to interpret existence as a whole as well as in its different parts. It is a tendency of primitive speculation to explain the universe by regarding all changes observed as being due to some voluntary agency. Just as many phenomena are produced by the voluntary agency of human beings, so the phenomena which happen by themselves without the intervention of man are ascribed to the voluntary agency of invisible beings resembling men in many respects. In man is rooted the tendency to create fictions with explanatory properties, a tendency against which restrictive measures are taken as man progresses. Dream life, apparently supported by the phenomena of shadows, reflections, echoes, abnormal states due to disease, has misled man to fancy that the dead are not really dead but exist as disembodied, or, quasi-embodied intelligences,

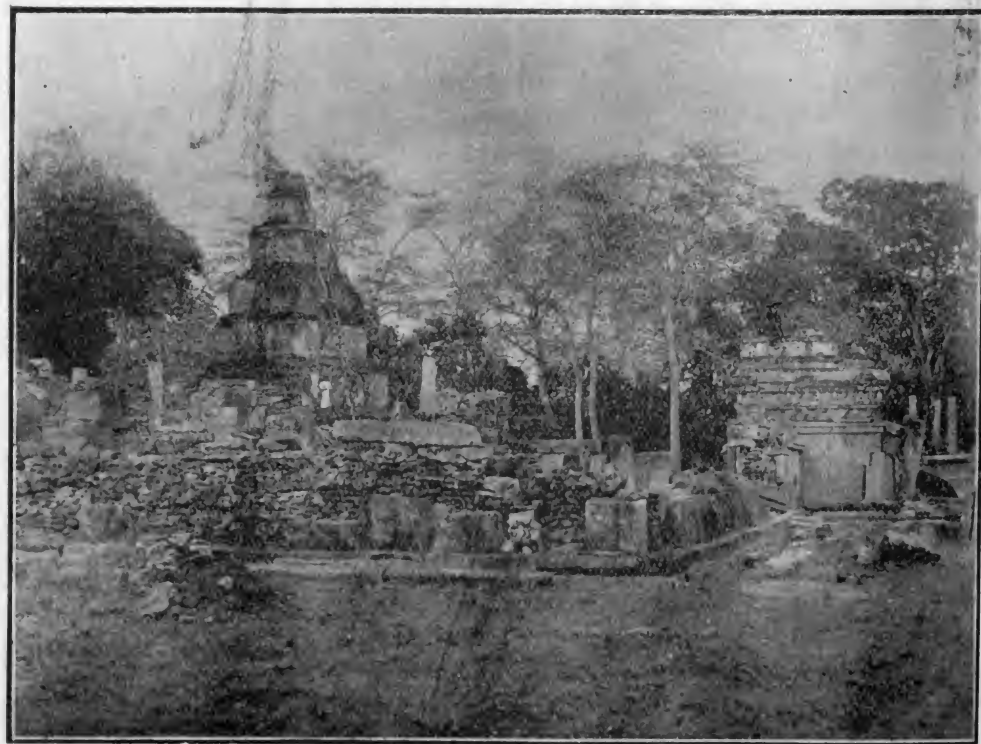


Photo by D'Martin & Harris Kandy, Ceylon.

RAN KOT VIHARA, POLONNARUWA, CEYLON.

that in a living being dwells some incorporeal and subtle being, called soul, spirit, ghost, (*atman, jiva, purusha, pudgala, satakaya, sukshama sarira, linga sarira*). Conceiving in the light of what he fancied as to his own nature the unknown on which he finds himself hopelessly dependent for the realisation of his desires, man has located a soul, like his fancied own, in every object, in almost every circumstance, which impressed him with a sense of power. Just as man's acts are the results of his will, so natural phenomena are the result of the intervention of gods and demons, possessing wills like that of man. Thus man has peopled the world with gods and demons, all souls like his own hypothetical one, but more mighty and capable of doing good or harm. Progress in reli-

gion consists in reducing the number of these wills, or in grouping them into a hierarchy and placing at the top a supreme will. This is certainly the last stage in the animistic religions. The multiplicity of capricious wills, so characteristic of primitive demonology, is subordinated to the will of an all-powerful being, God, or *isvara*. Thus the beliefs in soul and God are the mistaken inferences of primitive mentality, but are not indispensable to religion.

While theology is still on the track of primitive speculation, science aims at the elimination of every form of voluntary agency in its interpretation of the phenomena of nature. But between religion and science there is no fundamental antagonism. As Sir E. Ray Lankester said in his Presidential Address to the British Association for the Advancement of Science, "religion means the knowledge of our destiny and of the means of fulfilling it. We can say no more and no less of science." Both start from the same facts, the obsession of life and death. The goal of both is to minister to the physical and intellectual comforts of man. But their methods of attaining the goal are different. The obsession of life has impelled man to active investigation and the conquest of nature, and has been *par excellence* the initiator of science, and industry. It is the motive force of all material civilisation. On the other hand, the obsession of death has been mainly instrumental in the progressive revelation of the human mind and has already contributed to the formulation of false religious beliefs and practices, while elevating man above exclusively practical applications. Yet in all cases the religious sentiment aims at the removal of the feeling of over-mastering awe, incalculable wonder and utter dependence in the presence of the unknown, the *mysterium tremendum*.

The religious sentiment takes two forms: passive and active. In the passive form man, conscious of his feebleness before the forces of nature, which he mistakes for entities having a will, affections and desires like himself, attempts to conciliate them by prayers and offerings, expresses his humility and submission by rites, gestures and words. He endeavours to obtain the good-will of God or of gods by devotion. As A. Barth puts it, "the connection between man and the gods is conceived as a close one. Always and everywhere he feels that he is in their hands and that all his movements are under their eye. They are masters close at hand who exact tasks of him and to whom he owes constant homage. He must be humble, for he is weak and they are strong; he must be sincere towards them for they cannot be deceived. Nay, he knows that they in turn do not deceive and that they have a right to require his confidence as a friend, a brother, a father." Man deals with gods by the same methods as he employs in dealing with other men. Man humanises the unknown with the name of father or mother. Man begs of his own mother or father before he prays to gods. Man barter with gods as he does with men. Man needs certain things such as light, rain, warmth and health, dependent on the unknown gods, who, being hungry, can be satisfied by offerings. In the grossest sense sacrifice is a mere matter of bargain, although it might sometimes be an act of affection and gratitude to the gods, an expression of thanks to them

for the benefits already received or hoped for after death, or an acknowledgement of their sovereignty.

In its active form the religious sentiment takes the form of magic, in which there is no longer submission but struggle. Man combats the forces of nature which are either personified or regarded as being under the control of a god. This differentiation takes place gradually. Poverty of intelligence and language favours the development of ritual earlier than myth and dogma. Ritual is concrete, while myth and dogma are verbal. The natural predominance of ritual gives to primitive religions their magical character. The difference between the two aspects of religion becomes accentuated when they become specialized. This specialization is brought about by psychological and political causes. The progress of ideas favours more the passive aspect than the active side. Gods are elevated more and more above men and their power becomes so incomparably great that their conciliation through prayer becomes the sole means of obtaining their aid, even as submission to kings is more easy and less perilous than revolt. This state of mind accommodates itself towards the gods with a view to controlling their relations to men. This new element makes the ritual more complicated, needing the services of men who have undergone a long and special preparation. Thus comes into existence an organised clergy, who have the monopoly of the knowledge of rites and therefore the control of gods. Even in this phase of human evolution the magical aspect of religion does not become completely separated from its passive aspect. Priests practise magic, predict the future, cure diseases, drive off plagues so that they are also magicians, astrologers and physicians. There are, however, individuals, to whom humility and submission are repugnant. These become private and independent magicians as opposed to the official ones, the priests. It is these that largely resort to asceticism and mysticism, which are also forms of magic. Magic, as has already been stated, has for its object the subjugation of the gods or the domination of the forces of nature. The latter form of magic is the source of science, which at first is secret or occult, and jealously transmitted. The progress of humanity consists in the continual diminution of the sphere of occult science and the increase of that of science pure and simple and the freeing of religion from supernatural and imaginary elements. The more man advances in culture, the more does he depend on himself to get over his dependence on the unknown.

Whatever may be the aspect of religion we may consider, man is its pivotal point. The essence of religion is the emancipation from dependence on the unknown. Religion is essentially a means, a place of action, to realise man's hope of salvation, of deliverance from unhappiness, be it due to poverty, disease, old age, or death. The end of religion is always salvation, a larger, freer, more satisfactory, and more abundant life. It does not consist in the profession of a belief in God, soul and immortality as recorded in a scripture, or condensed in a creed. God, soul and immortality are the illusions that have crept into religion, and without their suppression religion cannot appear in its true colours. Lack

of confidence in his own powers, engendered by ignorant self-seeking, has made man an abject slave of these illusions. These illusions have turned life into a vale of tears. Religions in general have made their adherents bow down in submissive awe before a terrible monster who revels in preying upon the weak. Having invoked God to save him from his troubles and trammels, man finds himself in the clutches of a mysterious tyrant with whom he has to make terms. The suppression of God, soul and immortality removes fear from the hearts and lives of men, engenders love of mankind for its own sake, and will thus prove to be the vindication of the happiness of mankind. True religion is not that which turns man into a cur, or a beggar of the universe, but that which makes him more of a man, removes from him the feeling of dependence, and makes him self-reliant and valiant. There can be no real progress for humanity that is not progress in the conscious exercise of freedom. Human progress depends, not upon the multiplication of creature comforts but upon the cultivation of the virtues which make for the removal of dependence, wretchedness and injustice. He alone can claim to be cultured who honours truth more than cunning, probity more than wealth, righteousness more than success.

In Buddhism may be found gods, spirits, heavens and hells, but these do not belong to its essence. The Buddha declared: "Have I promised to reveal to you secrets and mysteries? I have, on the other hand, promised to make known to you suffering, the cause of suffering, and the way of escape from suffering. As the vast ocean is impregnated with one taste, the taste of salt, so also, my disciples, this Dhamma, this teaching, is impregnated with one taste, the taste of deliverance." When the Buddha was questioned about *isvara*, *atman* and *karma*, he often maintained silence. This silence is interpreted by some as an acceptance of a belief in them by implication. But his silence was really due to his observance of the dictum of disputation that no reply should be given to questions about non-existent things, or to questions about matters inaccessible to experience. The Buddha's aim being to diminish sorrow and suffering, he was anxious to avoid every danger of a misconception of his views. He endeavoured to make people feel their moral responsibility without at the same time contradicting his *anatma-dhamma* teaching. He therefore employed the language of those around him to emphasise moral responsibility. He spoke of rebirth, when he really meant that every deed was the beginning of a particular chain of events in the course of which the result would appear sooner or later. The Buddhist patriarch Deva says: "The Tathagata sometimes taught that the *atman* existed and at other times taught that the *atman* did not exist." When he preached that the *atman* existed and would be the recipient of misery or happiness in the succeeding life as the reward of its own Karma, his object was to save men from falling into the heresy of nihilism (*uccheda dhristi*—living happily as long as there is life). When he taught that there was no *atman* in the sense of a creator, perceiver, or an absolutely free agent, apart from the conventional name given to the aggregate of five *skandas*, his object was to save men from falling into the opposite heresy of eternalism (*sasvata dhristi*—love of oneself and anxiety about oneself). Now which of these represents

the truth? It is doubtless the doctrine of denial of *atman*. This doctrine, which is difficult to understand, was not intended by the Buddha for the ears of those whose intellect is dull and in whom the root of goodness has not thriven. And why? Because such men by hearing the doctrine of *anatman* would be sure to fall into the heresy of nihilism. The two doctrines were preached by the Buddha for two very different objects. He taught the existence of *atman* when he wanted to impart to his hearers the conventional *samvuti* doctrine; he taught the doctrine of *anatman* when he wanted to impart to them the true doctrine (*paramartha*).

The stumbling block to the comprehension of Buddhism has been the doctrine of karma, of rebirth, which appears to be in glaring contradiction of the denial of soul. The Buddhist doctrine of karma can be understood only in the light of the Buddhist psychology. Each individual existence is a complex of *skandas* (srotas, pravāta, samtāna) of conscious events. The complex of *skandas* is ever changing but ever determined by their antecedent character. So long as the *skandas* remain the same, the person is the same for practical purposes. The so-called self has no nature apart from the attributes in which it creates itself. The continuity of attributes, *skandas*, is sufficient to preserve personal identity. Our thoughts, our volitions, leave traces (*vasanas*) in the series of thoughts, *chittasamtana*, and our bodily acts create something corporeal but subtle and perpetuate the past in the present, as we see from the unconscious manner in which repeated acts come to be performed. Each individual possesses characteristics inherited in two ways. Biological inheritance takes place by the reproductive cells, while the mind inherits from the environment, which is specially created by man for man's development. The thoughts, words, deeds (*manovakkaya karma*) of an individual, naturally involve relations between him and others, and are therefore never wholly confined to him alone. They pass on to others and remain preserved in them after that person's death, that is to say, when the *skandas* no longer occur in their customary mode of association constituting that person. So one dies, but one's karma is reborn in other individuals without the transmigration (*samkranti*, *samkrama*) of a soul. Deeds, but not the bodies in which they are done, survive in fulness. Past deeds exercise an influence upon later events. This influence may manifest itself in various ways, but no one can precisely know what has been the former deed, what shape its influence has assumed, what the course of events in which it manifests itself, and what its final result is. Every man is linked by a communion, on one side, with all that men have done, and, on the other side, with all that men may do in the future. The Buddha taught: "Actions (karma) do exist and also their consequences (merit and demerit), but there is no soul acting. There is no one to cast away one set of *skandas* and no one to assume a new set." This is the Buddhist doctrine of karma, which simply represents a sequence of cause and effect (*Karya karana bhava*) and the regularity of this sequence (*niyama*). This view alone can be consistent with the principles of impermanence (*anityata*) and soullessness (*anatmata*). The reality of an individual is determined by his work, the sum total of his thoughts, words

and deeds. This does not remain isolated, but like a locomotive plant spreads and re-roots.

The fear of misleading uncultured peoples into the heresy of *uccheda dhristi* led to the equipment of Buddhism with paradise, purgatory, hells, confessional, gods and saints. Many superstitious beliefs and ascetic practices have been tacked on to the rationalistic Buddhist principles and ideals. This accommodation is due partly to the benign tolerance of Buddhism and partly to corrupt and idle bonzes. Stress is laid on monasticism instead of good life. They have transformed Buddhism into a system in which the celibate life is paramount and the household life passes for something low (*hira*). The faithful are taught by the celibates to rest their hopes on liberality to them. Not only were offerings to the dead (*purva preta puja*) introduced, but bonzes also invented the doctrine of the transfer of merit and preached that the right means of helping the dead was to make gifts to the bonzes. A belief in the rebirth of a specific personality has been serviceable in giving an ascendancy to the sacerdotal caste of Brahmins. So the Buddhist celibates slowly accommodated themselves to the rebirth of the same personality by the introduction of an intermediary being (called *gandharva*, *antarabhavasatva*). To prove the persistence of personality, the celibates resorted to all sorts of ghost stories. We see this clearly in the *Pāyāsi Suttānta*, where by relating fairy tales in succession Kumāra Kāssapa tries to throw dust into the eyes of the chieftain Pāyāsi who doubts the possibility of persistence of personality after death. This dialogue of the *Dīgha Nikāya* indicates the process of evolution of the birth-stories of the Buddha (*chariya pitaka*) and the anthology of stories in the *Petavattu* and the *Vimanavattu*. The stories, originally employed by the Buddha as mere *upamas* to illustrate some doctrine or moral point, are by the bonzes even brought into requisition as philosophical arguments in support of the belief in rebirth and of reward in heaven and retribution in hell.

The belief in an indestructible and eternally unique is the view of non-Buddhist heretics. As Dojen Leuji, one of the pioneers of the Zen school of Buddhism, says of this view, "whoever thinks it to be identical with the doctrine of the Buddha, is more foolish than he who exchanges a lump of gold for a handful of mud. It is the height of foolishness. Soul in Buddhism is identical with the body, and noumena and phenomena all inseparable from each other. We must not misunderstand this fundamental principle of Buddhism." The very purpose of *dhyana* in Buddhism is to realize the non-existence of a permanent self-conscious (*svayamprakara*) *atman* by the direct perception of the true nature of all

dharmas without being deluded by their apparent stability or pleasantness. By ruminating over the idea of *anatman* one enters into the void (*sunya*) nature of everything and disentangles oneself from the delusion of selfhood and rises into a pure domain of perfect and impersonal *maitri*. "When, in consequence of the quadruple concentration of mind (*dhyana*), all the residues have disappeared, the result is nirvana in the form of vacuity. For him who knows to see there is nothing." This is what is described as a state "where there is neither earth, nor water, nor fire, nor air, nor infinity of space, nor infinity of consciousness, nor nothingness, nor perceptions, nor absence of perception, nor 'this world' nor 'the world beyond,' no sun and moon; where there is neither any coming nor any going nor a standing still, neither falling down nor rising up; which is without fixity, without mobility, without any basis, which is the end of restlessness of mind." This



Photo by D'Martin & Harris, Kandy, Ceylon.

POTTHGUL VIHARA, POLONNARUWA, CEYLON.

de-personalised state, without any positive attributes, may remind one of the expressions *neti, neti* (not this, not this) applied to Brahman in the Upanishads, but this has nothing to do with any Brahmanical conception. The Buddhist arrives at his goal from the point of view of *anatman*, while the Brahmin starts with the belief in Brahman. The Buddhist merely describes the final stage of *dhyana* as being completely free from the cooperation of all dharmas. The moral basis of the Buddhist *dhyana* differentiates it from the kinds of trance so common among semi-civilized peoples.

One may naturally ask whether the final result of *dhyana* is in any way different from that of perfect dreamless sleep. All the difference that one can see is that dreamless sleep is brought about by a *vis a tergo*, while *nirodha samapatti* (or *asamgni samapatti*) is brought about by a *vis a fronte*, due

to one's own exertion. In both cases we have a foretaste of that final complete extinction (*parinirvana*) which happens of necessity at death. The true aim of *dhyana* can therefore be nothing else than the joyful reconciliation with the inevitable and the enjoyment of complete tranquillity (*santhi, samadhi*). But the gain from the practice of *dhyana* is small in comparison with the disadvantages. Imagination has brought into being mischievous and puerile appendages. All things fancied have come to be regarded as true. What else than imagination can be responsible for such oddities as *riddhis*, *abhijnas*, and *pratiharyas*? Because a man's body becomes by an act of will buoyant enough to jump, say, twelve feet, it is imagined that by the practice of *dhyana* man may acquire a supernormal power of volition which would lift up the body and carry it through the air. Just as in sympathetic magic the figuration of a process has been supposed to bring about the actual process itself, so a mental picture of a thing or process has been taken as having a magical connection with the reality itself. False analogies with waking (*jagrat*), dreaming (*svapna*), end of dreaming (*svapnanta*), and perfect dreamless sleep (*sushupti*) have led to the fanciful discrimination of four planes of *dhyana* and the innumerable *dhyanalokas* traversed clairvoyantly in those planes. All this is the result of yogic accretions on the simple teaching of Sakyamuni and represents in reality a fall from that great teacher's aim. These aberrations are surely infections from the superstitious environment. Detachment from the outer world always leads to a regression towards, or a revival of, juvenile or infantile states. As Amiel points out, the pleasure of the lonely contemplative life ending in the blank trances "is deadly, inferior, in all respects, to the joys of action, to the sweetness of love, to the beauty of enthusiasm, or to the sacred savour of accomplished duty."

The value of a religion does not consist in its asseverations about the unintelligible and the supernatural. In religious life accessible to investigation nothing compels the admission of superhuman or transcendental causes. Buddhism sets no store by dreams, visions, trances, ecstasies, which other religions regard as affording communication with the supernatural. Those that take pleasure in these vanities pay no heed to the weight and multitude of contrary instances owing to their bias. The subjective character of these superstitious

experiences creates an ego-centric attitude, making one assume an irritating air of wisdom. For their own glorification the Buddhist celibates have endeavoured to represent the Buddha as something extra-human (*lokuttara*). A parasitic sacerdotal class often manipulates superstitions with a view to make the masses look upon its members as their only protectors against the unseen. Fraud is a favourite instrument of the class that aspires to make a living by enslaving the minds of others. Sakyamuni professed to be no more than a human guide, teaching what takes place according to the law of cause and effect, (*pratitya samutpada*). Every follower of the Buddha has to vow that he will not vaunt the possession of any special insight. Buddhism demands from its adherents not a mere profession of allegiance to the undefinable and unknowable,



Photo by D'Martin & Harris, Kandy, Ceylon.

HINDAGALA VIHARA, PERADENIYA, CEYLON.

but a complete change in life and thought. Conversion therefore means a change in the scale of values and implies the acquisition of a new basis of life (*assayaparavutti*). Hence the Buddha forbade his disciples from making conversions by having recourse to marvels and miracles. Says he: "When any of my followers brings round a man by instruction to rightly employ his ethical and intellectual capabilities, that is the true miracle." Instruction, being based on the strong associative implanting of the stimulus, leaves a trace behind in the brain which, on account of the many-sided nervous connections in its normal activity, preserves the effect and enables easy reproduction, whereas in other cases the isolated stimulus, owing to an abnormally slight connection with the whole associative mechanism of the brain, leaves a trace which

is more or less easily effaced. Miracles must be relegated entirely to the sphere of pious opinion. By their aid the worth of no principle of conduct can be established. Conversion by accidents and marvels would be no better than the subjection of savages by civilized explorers by means of the burning glass and the music box.

Buddhism demands for the attainment of deliverance from sorrow a new mentality detaching men from possessions, controlling the passions, and directing thought towards moral and intellectual perfection. But those, who could not undergo the requisite cultural discipline, would prefer some easy method of being cured of the ills of life, say, by some formula, charm, or bit of magic. This desire for salvation without change of mentality has misled some people to cherish feelings of devotion and veneration towards the image of the Buddha. The *pudgalavadins* (*Vatsiputriyas* and *Sammiliyas*) regarded the *pudgala* of a Buddha as an omniscient eternal soul, deified the Buddha, and offered worship to his image in the same manner as the Hindus do to the images of their gods. The Buddha, on the other hand, taught that he alone who perceives the real meaning of dependent origination (*pratitya samutpada*) could grasp the inner significance of his teaching, and he alone that grasped his teaching could have insight into the essence of Buddhahood. The Dhamma alone being of value, the early monuments discreetly avoided the figure of the Buddha. At the most the early sculptors employed a symbol to indicate the presence of the Buddha in the event portrayed. It was the Hellenic sculptors of Gandhara that introduced the figure of the Buddha making it resemble closely the Greek deity Apollo. The Buddha declared to his disciples: "If there

be one of you who would wish to cherish me, let him go and cherish the sick." The aim of Sakyasinha was not to rule but to serve. True worship consists not in performing genuflections before the image of the Buddha but in being inspired by his genius and bringing to fruition the ideas which immortalise him. To him the Buddha-life means not the building of temples for the reception of images, but making one's heart the abode of love for mankind. Man-worship is as vapid as god-worship. By erecting temples to Humanity with a capital H Auguste Comte deified it and thus dehumanised it and made it more easy for anthropolatry to spread. Anthropolatry is as much the enemy of progress as the worship of devils, spooks and gods. As a Burmese Buddhist book says, "It is bootless to worship the Buddha; nothing is necessary but to revere him and his memory. Statues are useful only so far as they refresh the memory. The earth

and the Buddha are alike inert in themselves." The highest worship one can offer to the Buddha is the practice and propagation of Saddhamma. In a religion in which there is no place for a creator or ruler of the universe there can be nothing corresponding to what is ordinarily called prayer. Prayer is a petition for certain benefits and is therefore born of craving. By the *trisaranas* the Buddhist asks nobody for anything but openly avows his faith in the Buddha, his teaching and his followers. By the *panchaseela* he gives expression to his earnest endeavour to destroy all evil passions, to work for the happiness of all sentient beings.

The aim of Buddhism is no other than the deliverance of man from sorrow and suffering by the destruction of all causes of restlessness of mind. The means by which this is to be accomplished is the Noble Eightfold Path (*arya ashtanga Marga*). The belief in permanent entities (*Jivatma, paramatma, isvara*) is the *fons et origo* of all restlessness of mind. The belief in soul is the source of all mystical and of fatalistic tendencies. Without giving up the belief in soul it would be impossible to remove the limitations of individuality. Hence the main purpose of the Noble Eightfold Path is to destroy the belief in permanent entities (*sattkaya*). That is why the Path has been called *sattkaya nirodha gamini pratipada*. Secondly it endeavours to destroy the belief in the efficacy of rites, ceremonies and austerities (*seela vrata paramarsa*) in producing a happy life. When these two impediments are removed, there is the danger of one's falling into doubt (*viehikika samsaya*) and questioning the possibility of all upward progress of mankind. The Path inculcates faith in the possibility of deliverance from sorrow and suffering. If one is able to cross these

three impediments, the path enables him to get rid of sensuality (*kama*), malevolence (*pratigha*), craving for pleasures in this world or another world (*ruparaga, aruparaga*), pride (*mana*), self-righteousness and the ignorance of the true nature of things (*anidya*). The Path aims at a change not merely in man's external life and conduct but also in his nature; the heart must be re-purified and uplifted, the mind must be enriched and directed to the goal, and the imagination informed and ennobled so as to bring about a complete life-fulfilment in its intellectual, ethical and æsthetic aspects.

For our bodily needs sufficient food, sufficient warmth, and sufficient shelter from the weather are all that are desirable. Exaggeration of any of these is no mark of progress. It is the state of mind of man that marks his upward progress. A man's state of mind, or character, as it is called, is determined



THE BHIKKHU NARADA.

by the qualities which make up his ego-mass. The ego-mass of an individual consists not only of his body but also of ideas and habits. It is the work of science to furnish man with the means of overcoming life's obstacles and of winning life's allies, whereas it is the aim of the Octuple Path to build up an ego-mass which would enable man to rise to his full moral height. Science furnishes power over nature and command over men, but the Path furnishes an aim to human life, and thus determines what to do with the power over nature and the control over men. The great obstacle to the submerging of all the pain of the world in the doing of good to one another is the clinging taint of selfishness. Science does not give self-control, a kindly mind, or the power of discounting passions in deciding upon a course of action. Man's collective passions being mainly misdirected, science makes men collectively diabolical by directing hatred and rivalry between groups. That is why science menaces to be an instrument of destruction. On the other hand, the Noble Eightfold Path disciplines man to save himself by devoting himself to the service of others. It gives man a definite method of self-culture and self-discipline which leads to the annihilation of mental unrest by the extinction of the "three-fold fire" (*tapatraya*) of delusion (*raga*), malevolence (*dvesha*)

and sensuality (*moha*). It effects a harmonious synthesis of the right activities of man. It includes a philosophical element in its interpretation of the problem of existence; an ethical element in the precepts it lays down for the inculcation and exaltation of social conduct and the restraint and depreciation of self-regarding activity; an æsthetic element in the incentives it furnishes to the building of stupas, viharas, schools, resthouses and hospitals; a political element in producing the hearty good-will so necessary for efficient citizenship in a civilized state. The Noble Eightfold Path is indeed an organised plan of training in high thinking and noble living for elevating the worth of man as man. The training it gives brings about the reconciliation of the individual to nature and mankind, resulting in the wholeness of life, the ennoblement of personality, universal freedom, universal brotherhood and universal peace. It does not brood over a future life, it does not ponder over something behind nature, it does not stand in the way of political organization, it does not damp true enjoyment, it does not make one anxious about one's fate. It destroys self and gives strength to rise above all personal anxieties.

What deserves better the name of religion than Buddhism?

'Paramattha-Rupa-dhatu' or Essentials of Matter.

[BY THE REV. A. SIRIDHAMMA THERA]



MOTE of dust moving in a sun-beam is called a "Ratha-remu" (lit. "chariot-dust") in Pāli. It consists of 36 "Tajjāris," each of which in its turn is composed of 36 "Anus". Such an infinitesimally small Anu is ultimately divided into 36 Paramānus or the so-called atoms, which are almost imperceptible to the naked eye.

The great Indian pioneers of thought, who, certainly, are to be venerated for their profound intellect, and who, undoubtedly, forestalled many a scientist of the West, were compelled to stop short at this divisible or indivisible atom, in their careful search after the essentials of matter. Their limited knowledge would proceed no further.

This atomic theory was, however, universally accepted as gospel truth, until there appeared, in the sacred soil of India, the Peerless Scientist of the East, the Buddha. As is characteristic of all profound thinkers, He would not accept anything that could not be verified by experience, for such theories are liable only to be thrown overboard ere long. Nor was He prepared to bow to the wisdom of the intellectuals that had preceded Him without making a thorough investigation.

Accordingly, He directed His penetrative insight into the realm of matter to see things as they truly are. In the course of His relentless analysis, He discovered that the

indivisible Paramānu was merely a metaphysical fiction, and that it was only a manifestation of particular inter-related forces, which He was pleased to call Paramatthas, or essentials of matter. These He declared were indivisible, but constantly subject to change, not remaining for two consecutive moments the same.

A person looking at a table with his naked eye will naturally come to the conclusion that it is smooth and even. If he were to look at the same object with a microscope, he would find that his eye-sight had deceived him. For, instead of a smooth surface, he sees hills and valleys and all sorts of differences which were invisible to him at first.

Now the question arises—"Which perception is more real?" Well, one should say: "Neither", for both are equally illusory. A more powerful microscope, for instance, will reveal still greater differences, and so on *ad infinitum*. A Buddha on the other hand, whilst admitting that there is a smooth table in conventional terms, would emphatically deny the existence of any such table in an ultimate sense. In his opinion, the table is nothing but a manifestation of forces or Paramatthas, which, acting harmoniously, have assumed a particular shape.

What, then, are these Paramatthas? They are, to give them their Pāli terms, Paṭhavi, Āpo, Tejo, and Vāyo. They are also called Dhātus or elements, since they carry their own

characteristic marks with them. One must not understand, as was commonly believed by some Greek thinkers of the past, that these four Dhātus, here referred to, are earth, water, fire, and air.

By Paṭhavi the Buddha meant the element of "extension", which is the substratum of matter. Without it, objects cannot occupy space. The qualities of "hardness" and "softness", which are purely relative, are due to the existence of this element. It must be borne in mind that "extension" is present in the soft rays of light and in water as well. The water above is pushed up by water below. According to Buddhists, it is the element of extension, in conjunction with the element of motion (Vāyo), that performs this particular function of upward pressure.

"Āpo" is the element of cohesion. It is intangible. The softness of water felt is Paṭhavi, the cold felt is Tejo, and the pressure felt is Vāyo. Hence only these three elements are regarded as tangible. The Buddhist belief is that cohesion is strongest in liquids, because their particles tend to coalesce even after separation, unlike in solids. Just as Paṭhavi gives rise to our idea of "hardness", even so does Āpo give rise to the idea of a "body", as the latter combines the scattered atoms of matter. This element exists

in the minutest particle of matter even when a body is reduced to powder.

The element of heat is known as Tejo. Cold, in Buddhism, is not separated from heat. Both comprise Tejo, and both possess the same power of maturing "bodies" or, in other words, the vitalising energy. Bodies come into being, and are eventually decayed, through heat. Evaporation, rain, vegetation, climatic conditions, and so forth are due to Tejo.

Vāyo is the element of motion. Man's movements, for instance, are caused by this element. It is inseparably connected with heat, and is regarded as the force or the generator of the latter. Motion and heat in the material realm correspond respectively to mind and Kamma in the spiritual.

These four essentials of matter are inter-related, and are invariably combined with colour (Vanna), odour (Gandha), taste (Rasa), and nutritive essence (Oja). One cannot be separated from the other, but a particular quality may preponderate over another, and the object receives the name accordingly. The element of extension preponderates in earth; cohesion in water; heat in fire; and motion in air.

Thus we see that Buddhism reduces all matter to mere qualities and forces, which are constantly in a state of flux.

King Agnivarna is Disillusioned.

[BY GEORGE KEYT]

Ah desolate mine avenues
With love-quests rife and whisperings
Where famished passions, prowling loose,
Clasp terror-stricken girls; they choose
Snared maidens left for revellings.
The amorous folly that one sings
With golden words. When have they drained
Love's wine-cup to the dregs as I?
Their being is not with love's draught veined
To know how venomous love is,
How full of shame, beneath the sky
A naked folly fain to hide
And crouch away from any eye,
Self-spurned in day—Ah such is this!—
In secret only with vile bliss
Glad in blind madness to abide.

Pray cease those murmurings, that strange sound
Of mingled voices, laughter, songs,
Fleet foot-falls anklet tinkling round
About the courtyards! Slay those throngs
Of lutanists and dancing girls,
Relent not for their lips and curls!
And slay those languid women. Sweet
Could they have been in gardens where
The secrecy of groves was fleet
To lure me? Were they swift as air
To yield, appearing with desire,
At any time of night when I
Awoke in turmoil, hot with fire
Of passion? So now let them die!
What do they lingering, clinging to
This wasted, hollow, helpless, weak
Dulled victim whom their loves gnawed through
Like famished beasts? I cannot speak
Or feel or look about me, so
Does sickliest loathing fill my heart
With such a bitterness of woe
As may come in when sweets depart,
Sweet satiable, overflowing the brim
Of some mad love without respite,
Bringing such gloom as comes to him,
Who, having spent his whole youth's light
On moonlit nights, starts up to see

The coming of a hushed storm-night
Without the moon and stars.

Ah me,
My wasted life, fear-stricken, swoons
Before death's face, condemning me
With silent eyes, as when from tunes
Of loveliness ineffably
Dream-wrought, love, waking to the rough
Disordant, cruel, hollow truth
Unveiled behind illusion, eyes
Its lure, and yearning still, "Enough!"
Moans dying. Ah my wasted youth!
See how cold death is full of sighs!

Alas, alas that time and I
Were hidden, like the dancing god,
Within what did absorb the sky
Above me and concealed the sod
Beneath my feet: the reckless things
That could not pause but ever whirled
My thoughtless life upon their wings,
Swift wings of bliss where round sleep curled
Its incense-wreaths of smoke in vain.
Dim rising wreaths that steal into
The sense to numb down joy and pain,
Mists filled with magic to subdue
When cast with net-like scents from flowers
That sway and loom in bazy strange
Long labyrinths where all the hours
Are one, not eager-eyed for change,
Not filled with wind or rain or sun,
But silence, ease, and tranquil night;
Hours from the groves of oblivion
Without vexed anguish and delight
And loves that from a mad blind noon
Deluding lead unwary eyes
From sunlight to a cold pale moon,
Relentless-eyed in cold dim skies,
With no kind mutual warmth or forms
Distinct, without a green of grass,
A red of Asok, only swarms
Of ghostly mockeries, alas!

NOTES AND NEWS.

Sabba Danam Dhamma Danam Jinati.
"The Gift of Truth Excels All Other Gifts."

It cannot be gainsaid that, so far as the intellectual appreciation of the Religion is concerned, the knowledge of the Dhamma is spreading far and wide through the medium of the written word, and the outlook is roseate and assuring. In the most distant corners of the earth have sprung up small groups of Buddhists, and in other places, at times almost inaccessible, solitary adherents of the Faith, some of them voluntary exiles far from their native homes, are trying to keep in touch with the rest of the Buddhist world. Books of more than average interest and importance have been written and published, more particularly in the German and English languages, some opening out new vistas of thought and arousing new interest in the Dhamma in Eastern students, who have been nurtured in the traditional lore. All these tend to show that the Dhamma has a mission to fulfil—that it has much to contribute to the world's thought, after all these long centuries—centuries which have witnessed the founding of many faiths and the discovery of new sciences and arts.

While thus the trend of events points to the dawn of golden days for Buddhism in the not far-off future, we who have watched the passage of years with critical eyes are not deceived by these surface currents. We hesitate to subscribe to the view that a mere interest in the literature of Buddhism connotes a growing interest in the Dhamma itself as a way of living. We do not think that real religion is making any remarkable headway, a progress commensurate with the importance and significance the Dhamma has to the world of thought. If Buddhism is to become the Faith of the present world, its message must be directed to the living and pulsating heart. To our minds, the greatest drawback is the lack of Buddhist retreats or homes where students of the Religion scattered here and there in the West or in the East, can live the simple life without being compelled to retire to the forest. Hindus, more practical than Buddhists, have founded *ashramas* in several parts of India, and students patronise these in increasing numbers. Modern Buddhism demands similar institutions to which people who strive to follow the ancient path can resort for meditation, study and the quiet life. In the West, more so than in the East, excellent people of moderate means, not finding suitable environments to cultivate the faith that is in them, have given up the new mode of life and have been compelled to return to their former ways.

We have ourselves received inquiries from men and women who are anxious to come out to the East but hesitate to do

so for lack of Buddhist retreats. One such, a scholar of repute, observes as follows:—"It is not a question to house people free, and still less to feed them, but to rent them lodgings that are healthy, plain,—I would say, even monastic by their utter lack of worldly luxury, but giving the needed comforts as electricity, running water, bath-room, etc. The Theosophical Society has had a great success with its various quarters where members live. I have lived in several of them, and



C. A. Krishnan, B. A., B. L., and K. Ayappen, B. A.
of the Buddhist Mission in Kerala (India).

though I am not a Theosophist, I have found them very suitable environments for spiritual life and study.....Is there no Buddhist or group of Buddhists who would invest money in an undertaking of that kind? To build a House where East and West could meet and hear the Buddhist teachings and

try to live them, and so set an example? They would do a meritorious work and their money would remain with them, as the property will remain in their name, and they would get interest for their money too, as the buildings would be rented.....One could have there a Buddhist library, and some learned Bhikku could live there. I hear Mr. Dharmapala has purchased a house in London. It is very well, but why always look to England only as if it was the only land in the world? There is America.....there is Switzerland.....and there is the South of France.....Really such homes would be a blessing in the midst of the agitation that makes life in the West so little congenial to the spreading of the Dhamma."

In this connection we have to express our great appreciation of the undertaking of Dr. Paul Dahlke who has founded a *Buddhist House* in Frohnau, Kaizer Park, not far from Berlin, for the use of Buddhists of all nationalities. The situation, the environments, and the arrangements are superbly fitted for meditation and study. On Uposatha days, the learned Doctor preaches sometimes to about 200 people who come to hear him without any written invitations. Our Mr. McKechnie is a guest of the Doctor at this House. We trust that the Anagarika Dharmapala will plan his Vihara on similar lines. If all other Buddhist groups found similar *ashramas* and make them living centres of our noble Faith, and not mere heaps of dead bricks, however ornamentally modelled or beautifully chiselled, then the future of Buddhism as a force in the everyday life of the people and not merely the subject of academic discussion, is fully assured.

In these days when the motor car and electricity have combined to annihilate space, A Modern Fa-hien. and even pilgrimages mean little more than joy-rides in fast moving

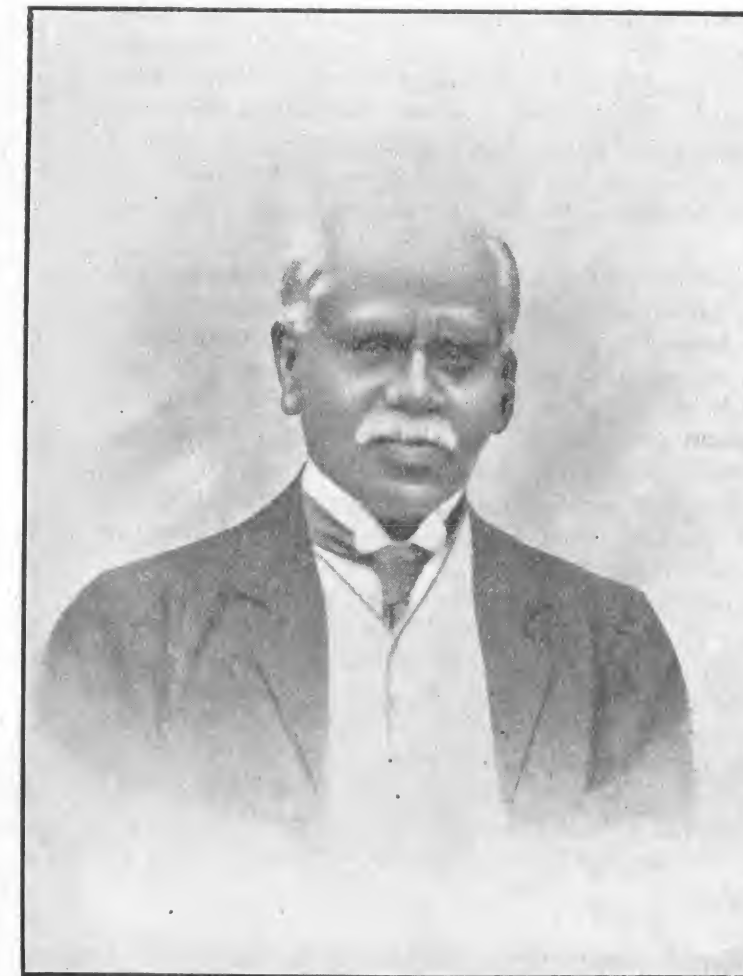
cars, it sounds almost incredible that an American of all people should be wandering on foot from town to town, village to village living on alms, and making his way by slow stages from far Italy to Burma via India. About two years ago he came to Ceylon, and spent some time in a Buddhist Temple studying Pāli and devoting his spare time to meditation. After about six months he left for Burma where he joined the Order and went by the name of Javana Tikkha Bhikkhu. A short time after he left for Italy where from all that we can guess he had an uncomfortable time. Now he is re-tracing his footsteps to India. Writing from Innsbruck, he says: "Here I am in Innsbruck, always on the march, on my way to Burma. I walked from Marseilles to Lyons, Geneva, Berne, Lucerne, Feldkirch, Innsbruck. For many reasons I have passed around Italy instead of walking through Italy. It was most difficult for me to get out of Italy at all.

"I am making my way with bowl and robes, and so you can imagine that I am stopped by the Police at every step I take. I spent eight days in jail in France because I went round from door to door with my bowl collecting food for my daily meal. I think it would be difficult for me to walk to

Frohnau, so I am going to shoot straight to India..... I spent five days in a Swiss hospital on account of my swollen feet. Aside from this all is well, and I am cheerful and happy and am greatly enjoying the walk."

OBITUARY.

Wife of Dr. Edward Greenly, of Bangor, Wales, passed away in March last, in her seventy fourth year. She was a woman of great culture and took an active and intelligent interest in all her husband's literary and scientific work. Even the article appearing in this number from the pen of the learned Doctor was revised and prepared for the press by her. She studied the Dhamma, and assisted her husband in the volume he is bringing out.



S. M. P. WIJAYATILAKE
1856—1927.

S. M. P. Wijayatilake passed away in April last, after a brief illness, at the age of seventy one years. A man of the old school, and brought up in his young days under the benign influence of learned and cultured monks, he had a remarkable knowledge of the Sinhalese classics. To this was added a good grasp of the English language which stood him in good stead in his public career in the Matale District where he lived and worked for over forty years. He wrote *A Life of the Buddha* in Sinhalese verse.

Anicca vata sankhara.

REVIEWS AND NOTICES.

Abhidhammattha-Sangaha. Translated from the Pali into German by Ernst L. Hoffmann.

Rhythmische Aphorismen. By Ernst L. Hoffmann.

Amongst the increasing number of German writers who are contributing to the literature of Buddhism we find of importance the work of Ernst L. Hoffmann. Most strictly of that nature is his translation of the *Abhidhammattha-Sangaha* for the first time done into German from the Pāli. This is being published in the quarterly "Zeitschrift fuer Buddhismus" founded by Oskar Schlos, edited by Geh. Rat Prof. Dr. Wilhelm Geiger, and will be issued in book form by the "Orient-Buchhandlung Heinz Lafaire, Hannover." Herr Hoffmann has made a most careful and literal translation of this important compendium of Buddhist psychology and philosophy. Authorities tell us that this work of about the ninth century contains little not to be found in the early canonical books of the *Abhidhamma*, but its great conciseness has made it a constant favourite in Buddhist countries unto the present day.

Students find this a valuable book to memorize; for such the diagrams here added will be most helpful, even to those not understanding German. The essays and explanatory notes which our translator has contributed show him to be not only scholarly but moved by sincere sympathy for the work he has undertaken.

Herr Hoffmann's *Rhythmische Aphorismen* (Published by Pandora-Verlag, Dresden) while not Buddhistic in the narrow sense of the word, is evidently the result of profound meditation, and will appeal to those Buddhists who love philosophical truth expressed in the pure form which genuine poetry gives to it. In a limited edition of this work we find drawings as well to illustrate the poems. These are of the kind commonly called "abstracts"—that is depending solely on line, form and tone, without realistic adjunct, to convey the desired sentiment (even as music is without realistic content). They seem to be especially appropriate for these poems which deal with the principles of life rather than the special and concrete.

Herr Hoffmann tells us that he considers rhythm to be "the harmony between life and death...it is the relating principle in contrast...Rhythm in other words is the living relationship: it is the positive side of the anattā principle. Rhythm is harmony in movement (the only possible harmony because there is nothing else than movement—anicca)."

We note with special pleasure the poems called "Wandlung" (Transformation), "Die zwei Masken" (The Two Masks), "Wachstum und Stete" (Growth and Permanence), "Gegenwart" (Presence).

We venture to translate "Der Insichschauende" as follows:

The Meditating One.

*He who looks backward
is stricken by death,
He who looks forward
is stricken by birth,
He who looks inward
cannot be stricken;
Thus invincible
he becomes complete.*

E. H. BREWSTER.

The Doctrine of Buddha or the Religion of Reason. By Dr. George Grimm.

Elsewhere we publish a critique of the above volume by Dr. Cassius A. Pereira, who promises a further study of the book for the next issue of the *Annual*. It is a book which requires close and earnest study, being the fruit of the author's patient labour and hard study of many years. It was first given to the world in the original German, and now encouraged by the stupendous success which it met with, the author has given us this not less interesting English translation from the pen of Mr. J. F. Mc Kechie, who has given of his best, though he does not share all of the author's views and opinions. It is left to Buddhist scholars to write a refutation of the Atma theory as expounded by the learned author and which he has read into the word of the Buddha.

The Life of Gotama the Buddha. By E. H. Brewster.

We have received from the publishers Messrs. Kegan Paul, Trench, Trübner & Co., London, a copy of the above volume, and have opened it with great expectations, and are not disappointed. We have known the author personally while he was preparing himself for the task which he has so successfully and ably carried out. In Mr. Brewster we have always found the philosopher cum devotee, and the meeting of East and West. In the work under review, this characteristic is seen from page to page. While with strict logical sequence the author has unfolded the wonderful life-story of the Buddha, here and there the Easterner in him would gain the ascendancy and embolden him to emphasise the traditional side of the picture, which a mere Western scholar would dismiss without any compunction. Again, here and there, in the unrolling of the Buddha-picture, we miss a familiar face or a less-known episode, but what the author has quoted from the Scriptures, himself translating them sometimes from the original Pāli, gives a fairly complete picture of the Man of men who discovered for this world the New-Ancient Path, and opened wide the portals of Nirvana.

We commend this admirable work to the reader.

The Numerical Sayings. Vol. II. By A. D. Jayasundera.

This is a continuation of the translation of the Anguttara Nikāya, which forms part of the Sutta Pitaka of the Buddhist Canon. The translator ought to be congratulated on his production, and if from a financial point of view the undertak-

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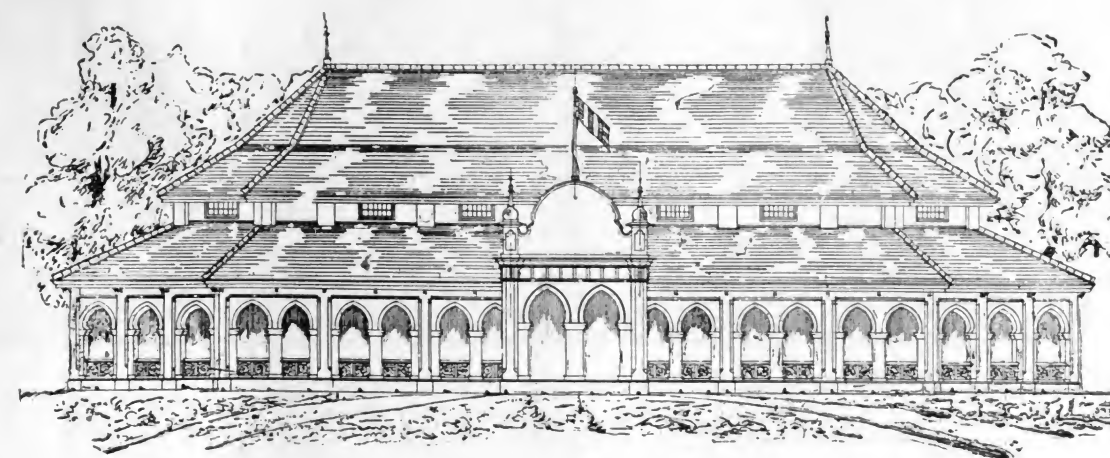
Awarded to A. GEORGE ALWIS, ESQ., Agricultural Department, Peradeniya, Ceylon.

ing has not proved a success, we express the hope that that will not deter him from completing the translation of the remainder of the Anguttara. We heartily commend the present translation to students of Buddhism, as the translator has had the invaluable assistance of erudite Buddhist Bhikkhus in the interpretation of difficult passages and the elucidation of technical terms. The language itself has been touched up here and there by another Pāli scholar Mr. F. L. Woodward, who himself has given to the Buddhist world several translations from the Scriptures. We hope that Mr. Jayasundera's compatriots will copy his example and contribute their own share and do their duty by their country, religion, and their manhood.

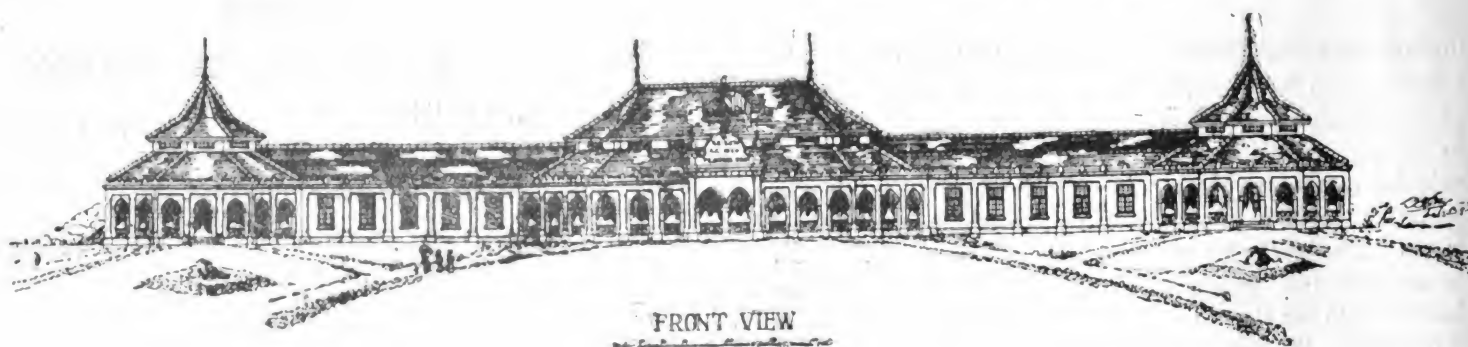
A Young People's Life of the Buddha. By the Bhikkhu Silacara.

Messrs. Bastian & Co., the publishers of this *Annual*, have brought out a second edition of this volume. A fresh feature is the series of beautiful illustrations by Mr. George Keyt which we have been able to secure for the publishers. The first edition was much appreciated, and it was used as a text-book of religious instruction in Buddhist schools. We would wish to see its wider circulation among the young people of all countries.

My Journey to Lhasa will be the title of the first volume on Tibet which Madame Alexandra David-Neel is bringing out. This will be followed by a second volume on Tibetan secret lore and mystics, hermits, etc. Having had a foretaste of the treat which the authoress has promised, in her series of short articles which appeared in the newspapers, we can confidently commend the books to the reader.



The Centre Block of the Buddhist Pilgrims' Rest-House at Anuradhapura, as it will appear when completed.
(See page 82)



AN APPEAL

TO ALL BUDDHISTS AND WELL-WISHERS.

The sacred and ruined city of Anuradhapura takes its place by the side of Buddha Gaya as the historic home of some supremely significant associations sacred to our religion. It has commanded the utmost veneration of the Buddhists of the whole world, whilst to the Ceylon Buddhists it is the most sacred of sacred cities, so endearing to them by the fondest reminiscences of a glorious past.

mega Garden are enshrined in colossal structures many of the chief corporeal relics of the Buddha—a fact authenticated by history. Here also grows a branch of the sacred Bo-tree, under which Prince Siddhartha blossomed into Buddhahood, gifted to Ceylon by Asoka. This is generally recognised to be the oldest tree in the world, and is the object of profound veneration. Anuradhapura is one of the greatest archaeological



THE CENTRE BLOCK OF THE BUDDHIST PILGRIMS' REST
AT ANURADHAPURA NOW UNDER CONSTRUCTION

During the centuries when the Sinhalese enjoyed an autonomous rule Anuradhapura was the capital celebrated throughout the Orient as the magnificent seat of a perfect civilisation. It is however with its religious significance we are chiefly concerned. It was in the vicinity of Anuradhapura that the message of the Buddha was first delivered to the inhabitants by the Royal Apostle Mahinda Thera the son of that illustrious Emperor of India, Asoka. In the far famed Maha-

wonders of the world, and the delectable land of the pilgrim, the tourist, the archaeologist and antiquarian. A book on Ceylon would be incomplete without a profuse description of this Sacred City, the very repository of the relics of the Buddha.

It is no surprise therefore that the Sinhalese Buddhist, who it has been said saves "his copper, his silver, and his

The **BUDDHIST ANNUAL** OF CEYLON.

1928

2472



G. S. FERNANDO

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THE BUDDHIST
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C. E. 1928

EDITED BY

S. W. WIJAYATILAKE
J. F. MCKECHNIE
S. A. WIJAYATILAKE

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notes for the noble purpose of a pilgrimage," invariably pays an annual visit to this Sacred City. Every full-moon sees pilgrims gathered in the city by the thousands, and on the full-moon days of Wesak and of Poson (the latter sacred to the Sinhalese as the anniversary day of their conversion to Buddhism) this ruined city is one seething mass of humanity. It has been found difficult to calculate the census on these occasions, but a rough census specially at the Poson Festival would aggregate to nothing short of 200,000.

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<i>Kum Bu</i>	
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A great problem which has yet remained insolvable is the accommodation of these pilgrims. Several Pilgrims' Rests have been constructed and these can only meet the requirements of a small fraction of the pilgrim population. The pilgrims therefore have no other alternative but to resort to the parks and woods of the Ruined City for their temporary stay. During night they are mercilessly exposed to the harmful malarial insect, and to the injurious night-air, one experiences in this land now covered with tropical forest.

These and other untold hardships, chiefly arising from a distressing dearth of sanitary accommodation the poor pilgrim has to suffer, and does so with great patience.

Therefore with the hope of alleviating to some degree the hardships of these pilgrims the construction of a fully equipped Pilgrims' Rest has already been undertaken, and the two photos of the structure herein inserted will give you an idea of what it would be. The Rest is to be supplemented with a well-organised free Ayurvedic hospital—a crying need at the present day.

I have made a public appeal for the funds I require, and the generous and prompt response I have received from the Buddhists of Ceylon is indeed gratifying. Confident as I am of the support I shall get from the local Buddhist public I feel that the magnitude of this project demands the co-operation of our fellow-Buddhists throughout the world, and the sympathy of those who are well-wishers in an act of true Social Service.

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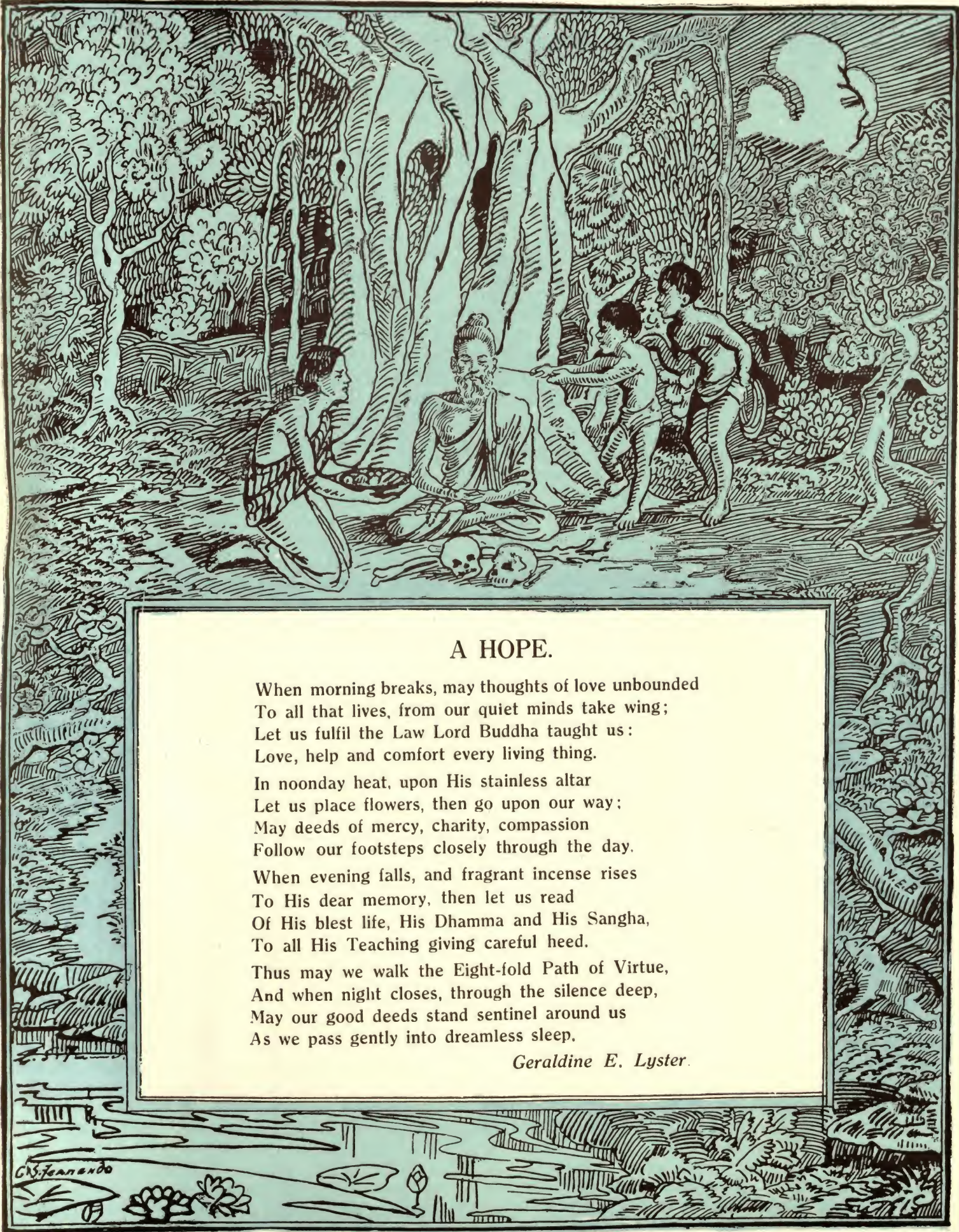
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„ M’me Lie Koei Gie „ „ 1 —	1	09
„ „ Oei Sing Tjioe „ „ 1 —	1	09
„ „ Yo Keng Eng „ „ 1 —	1	17
„ Mr. Lie Tjoen Hie „ „ 5 —	5	20
„ „ Gan Tian Hao „ „ 2-50—	2	60
„ M’me Nio Kiem Hoei „ „ 1 —	1	04
„ „ Oei Soan Kiem „ „ 2-50—	2	60
„ „ Lie Koai Tjoe „ „ 2-50—	2	60
„ „ Nio Heang Kiean „ „ 2 —	2	08
„ „ Lie Heang Kieng „ „ 10 —	10	89
„ „ Thoeng Tjoan Kien „ „ 10 —	10	89
„ Miss Gan Kioe Tien „ „ 2-50—	2	60
„ „ Nio Siak Tjoe „ „ 2-50—	2	60
„ „ Tan Loan Eng „ „ 2-50—	2	60
„ „ Ie Kang „ „ 2-50—	2	60
„ M’me Nio Soak Kee „ „ 2-50—	2	60
„ „ Ong Tie Hoei „ „ 2-50—	2	60
„ Mr. M. J. Salgado, Panadure 2nd Instalment	100	00
„ „ C. M. Thedias, Singapore	100	00
„ Collection lists for April	662	89
„ Public Collection for April	57	70
„ „ „ „ May	394	30
„ Mr. John Silva, Queensland, Australia (Collection)	92	75
„ „ Prematunga Lankaprasad, Matara	50	00
„ Miss D. A. Mabel, Kuala Lumpur F.M.S.	5	29
„ Mr. A. D. A. Samaranayaka „ „	15	00
„ „ W. D. Reginald „ „	10	00
„ „ W. D. Samson „ „	1	00
„ „ M. P. de Silva „ „	5	00
„ Mrs. M. J. Samaranayake „ „	5	00
„ „ Carolis de Silva „ „	2	00
„ Miss D. Margaret „ „	1	00
„ Mrs. B. D. Silva „ „	2	00
„ „ Eugene Weerasinghe „ „	4	00
„ Mr. H. P. Perera „ „	3	06
„ „ S. K. Punchi Singho „ „	1	53
„ „ M. Arthur Pieris „ „	5	00
„ „ D. J. Fonseka „ „	1	00
„ „ L. D. A. Jayawardane „ „	3	06
„ „ K. T. P. de Silva „ „	3	06
„ „ A. C. Perera „ „	3	00
„ Collection List for May	439	92
„ Mr. Georges Mignon, Director-General “Extreme-Asie”, Saigon £ 1—	13	25
„ Children’s Collection for May	279	97
„ Bank Interest to December 1926	371	91
(To be Continued)	22762	67

W. E. BASTIAN,
P. O. Box No. 10,
COLOMBO,
CEYLON.



A HOPE.

When morning breaks, may thoughts of love unbounded
To all that lives, from our quiet minds take wing;
Let us fulfil the Law Lord Buddha taught us:
Love, help and comfort every living thing.

In noonday heat, upon His stainless altar
Let us place flowers, then go upon our way;
May deeds of mercy, charity, compassion
Follow our footsteps closely through the day.

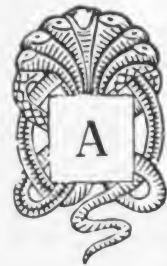
When evening falls, and fragrant incense rises
To His dear memory, then let us read
Of His blest life, His Dhamma and His Sangha,
To all His Teaching giving careful heed.

Thus may we walk the Eight-fold Path of Virtue,
And when night closes, through the silence deep,
May our good deeds stand sentinel around us
As we pass gently into dreamless sleep.

Geraldine E. Lyster.

THE BUDDHA'S TWO VOICES.

[By J. F. Mc KECHNIE]



AS a profound thinker, as the most profound thinker the world has ever known, the Buddha had two ways of speaking to people. At one time he would address them in words that expressed the utmost depth of his knowledge. At other times he would tell them simple things within the compass of their ready understanding, in words that were taken from the ordinary speech used among themselves. In both modes of speech, he spoke what was true. But in the former mode he spoke what was final, ultimate truth and fact; in the latter mode, what was true for the people and the time to and in which he spoke.

The Anatta-doctrine is a specimen of the former mode of speech. Here, speaking what is finally and ultimately true, the Buddha said that there are in the universe no entities anywhere, neither in mind nor in matter. He said that all seeming entities, whether material or mental, are only momentary expressions of energy, varying from moment to moment, never constant, ever changing, somewhat as an electric bulb light is not a fixed entity but an ever-renewed, from-moment-to-moment-maintained display of electric energy. This is a scientific fact, or is well on the way to be demonstrated so. It has long been a philosopher's belief, when philosophers have turned their minds to the consideration of what so-called "matter" really is. When they have done so, when they have analysed the data on which is founded the common belief in any solid entity made of what is called "matter", they have found that the only evidence for its existence is that of our senses, and of the deductions drawn therefrom. Principally the latter; and upon closer consideration indeed, have found that it is *wholly* the latter.

We receive various sense-impressions through all our various senses, and from these deduce the existence of some *thing* which originates these impressions, which sends them to our senses. But on close analysis, we find that this is a pure deduction, a simple inference, and *nothing else*. All we are quite sure about is the impression on our senses, but of nothing more. But what makes an impression on our senses is an energy, a force. Hence all we can be sure about is that we have around us all the time a variety of forces or energies playing upon us, and that these, in sum, make up what we call the universe. Hence when people came to the Buddha, as they did, and asked him: "Is the world limited or is it limitless? Is the world eternal or is it not eternal?" the Buddha had nothing to say to them in reply. Why not? Was it, as some prejudiced critics, who ought to know better, have suggested, and in fact have plainly said, because "he did not know"? Indeed it was not. The Buddha here simply followed the age-old method of the polite East in abstaining from calling attention to the ignorance of his interlocutor which made him ask such a question, by simply

saying nothing. For, in asking such a question, the questioner assumed, implied, took for granted, something which the Buddha, as a profound thinker, as the profoundest thinker in the world at that time or any time before or since, did not admit, namely, that there was then in existence a "world", in the sense in which his questioner used the word, as a definite concrete entity. The questioner was asking a question about ultimate truth and fact; and since in ultimate truth and fact, the Buddha did not recognise the existence of such a "world" as his questioner was assuming to exist when he put the question, the Buddha could do nothing but keep silence. And the questioner of those days knew quite well what that silence meant, even if some of our modern critics do not know, or pretend not to know. He knew that what the Buddha was saying by that silence, was this: "You ask a foolish question which you have no right to ask, for you ask me about the history of something which now, at this moment does not exist, for me, in truth and fact. How then can I say anything about whether it is limitless or eternal or anything else, any more than I can tell you if the third horn of a buffalo is limitless or eternal. There is no third horn of a buffalo. But I forbear from putting you to shame before all these listeners around by pointing out to you that simple fact which, as a pretended enquirer after ultimate truth and fact, you ought to know; and so I preserve a silence that is only meant to be kind."

When, however, the Buddha is asked a question about the world which is not concerned with ultimate truth and fact, but with practical every-day life, as lived at the moment by the person asking him the question, then he says: "There is a world, and you have a good deal to do in order to find your proper place therein, and make proper use of your stay there. There is a world; and there is a Beyond-the-world; and I have to show you how you may make your way from the one to the other."

But this world the Buddha believes in and deals with—and with no other kind of world does he deal—is the world of men's feelings and perceptions and mentations and consciousnesses, the world that is immediately present to every mother's son of us, the world that none of us, even the most sceptical, can ever possibly doubt, the world that is contained within this "fathom-long mortal frame", our body. Here is the world the Buddha knows of and tells about; and it is the real world, in contradistinction to that other world supposed to lie outside us, as sole proof of whose existence we have nothing but deduction and inference. With this real world within us the Buddha deals in the most comprehensive and minute fashion in a psychology which makes most of what passes for that science in the West seem mere childish groping and fumbling. He shows how to deal with every one of its phases and permutations with a detail that might take the most diligent student of its intricacies all his life to master, and even then

have still something to learn. But the main purpose of all that minute tabulation is quite easily grasped. As said, it is simply a method of bringing that world to an end, and allowing to supervene that other state which takes its place when place is made for it, Nibbana. This Nibbana is not caused, not originated, does not have any beginning. It simply makes its presence known when all that is opposed to it is removed. And what is opposed to its manifestation is the whole complex congeries of feelings and emotions and thinkings which make up that world, a human being. These removed, without anything further, Nibbana is present. And that is the end of all evolution, the topmost height to which man can reach. With the ceasing of all self-referred feelings and thinkings and imaginings and consciousnesses, there goes on a life that is lived as a result only of past causes set in motion, like a top to which no further spinning motion is imparted, but still keeps on spinning only from the motion already given it in the past. And when that motion is all exhausted, then comes the real "death", the ceasing of all these externally perceptible feelings, and so on, in a sense perceptible physical body; and the secret of what lies beyond remains a secret, and must always remain one, to those who still remain on this hither side of that mystery. By the very fact of our position in this world, doing all our thinking with brains belonging to this world—since, what other brains have we got to think with?—it is quite impossible to state what that ultimate state, Nibbana, is, in words of this world.

Some, indeed, attempted to find out from the Buddha himself. They enquired, in their artless innocence—artless and innocent of the tremendous difference between the Conditioned and the Unconditioned: "Does the Arahan exist after death? Or does he not exist?" And just as to the artless and innocent question regarding the existence of the world implied in the questions as to its limitlessness and eternity, so here also the Buddha replied with kindly silence. He forbore to expose to shame the ignorance of his interlocutor by pointing out that even now there is no actual Arahan in the sense in which the questioner assumed there was one, but only a series of manifestations of Kamma-energy, displaying themselves from moment to moment to our physical senses and that to ask after what happens after death to something that does not exist now is simply a display of

miscomprehension which a kindly person can only treat with kindly silence, such as any decent person practises when some blunderer commits a bad *faux pas* in conversation, in a company.

For, to come to a thinker like the Buddha and ask such a question after he had been going about for years trying to let men see that in ultimate truth and fact—in which alone he was interested, and which he sought to impart to as many as were ripe to learn it of him—there are no entities called men, but only manifestations of Kamma-energy, was something so stupid that in any one lesser than a Buddha, it would have been excusable if he burst out into annoyed protest at it, and at its propounder.

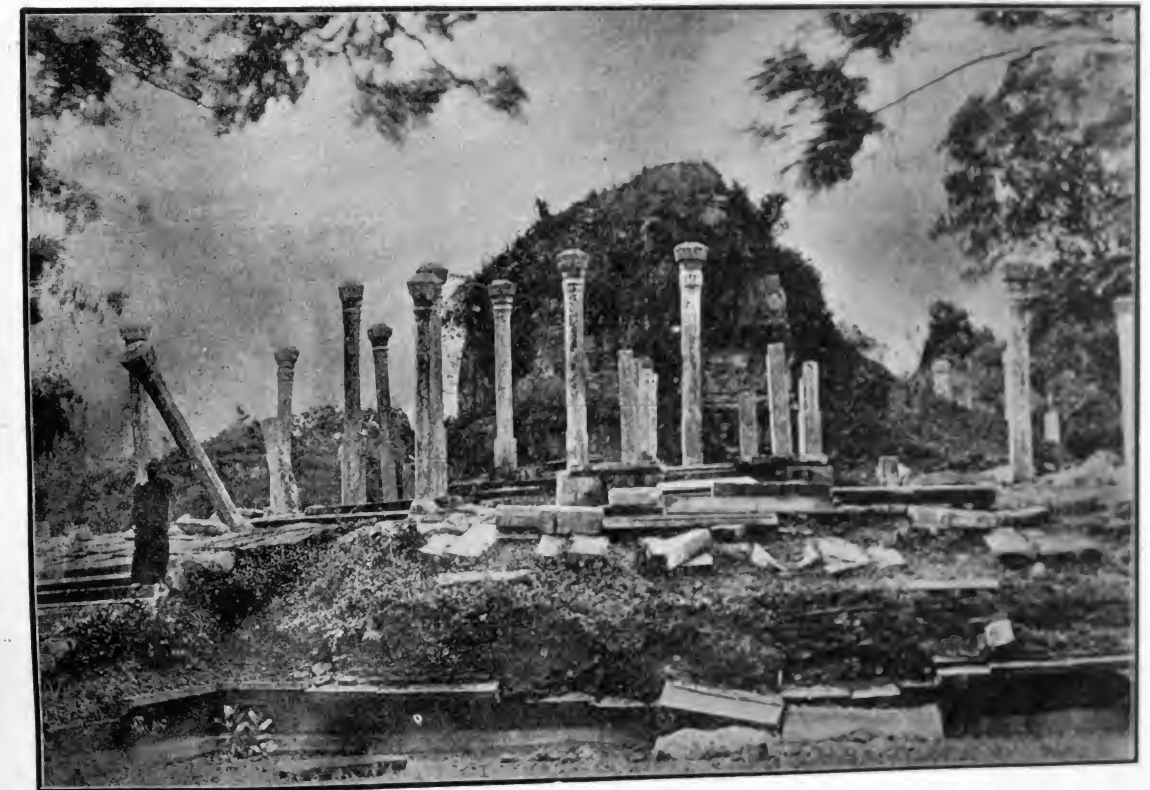


Photo by John & Co.

LANKARAMAYA, ANURADHAPURA.

But this truth that there are no entities called men, it is well to note, is an ultimate, final truth, spoken to thinkers and analysts and philosophers. When speaking to common men, the Buddha said: "There is such an entity as a man. You all know it and feel it. And I know it and feel it with you. You are not the same man that you were ten years ago; and yet you are not another man. You are not me. I am not you. What that man of ten years ago was, makes the man you are to-day just what he is, and not otherwise. And going still further back than ten years of this present lifetime of yours, what you were ten hundred years ago you are not to-day, and yet you are not another person altogether. What you were ten hundred years ago makes you what you are to-day, just as you are, so, not otherwise, distinct from me and from others around you. And further,—and take good

heed of this!—what you are to-day will go to make you what you will be ten years after this, and ten hundred years after this. There is no break in the stream of Kamma causation anywhere. There is no break between the man of this moment and the man of ten minutes, or ten months, or ten years, or of ten lifetimes ago. It is all one unbroken chain of happening. And all my teaching is to show you how to bring to an end all happening, to produce the one sole real break there ever is in this chain of Kamma causation, the break which is its final break, its final ceasing, Nibbana. This last is the only real death there is. What is ordinarily called death, is only a passing on to another state in this or some other world. It is not a ceasing, but only a change. But what I would teach you, is how to arrive at the ceasing of all this change, and the final, ultimate attainment of the Changeless."

Thus the Buddha has two voices. When speaking to philosophers and thinkers, he says there is no world, in the vulgar acceptance of the world. But when speaking to the common man of every-day life, he says: "There is a world, and you have to find deliverance from it; and I will show you how." When speaking to philosophers and thinkers he says there is no such entity as a man. But when speaking to the ordinary every-day person, he says: "There is a man; and you, that man, have to gain freedom from that world."

THE PSYCHOLOGY OF GIVING DANA.

[By A. D. JAYASUNDERE]



RECENTLY a certain Western critic, who is a professed Buddhist, was pleased to pass some severe strictures on the Buddhist idea of charity. It behoves us therefore to make even a brief survey of the Buddhist view of *Dana* and to enquire: What is the real significance of giving, not only in the abstract as it is found in the Teaching, but also in actual practice among the present day Buddhists?

Charity or giving is the lowest of all forms of morality and is the common property of all religions. It is the A B C of every ethical system or moral code. As an eminent thinker says: "Charity is like the seconds-hand of the horologue of morality." Even as the action of the seconds-hand is clearly visible, *Dana* manifests itself in material or gross form. Just as the movement of the minute-hand is less perceptible, and that of the hour-hand is still less so, the higher moral virtues are hardly noticeable at all in practice.

Giving is such an elementary form of moral conduct that it does not even enter into or find a place in the scheme of the Noble Eight-fold Path. What is the reason of this significant omission? The Eight-fold Path, it should always be borne in mind, is actually trodden only by the Eight Ariyans, or the Four Pairs of Noble Ones. The rest of us, even the highest of them, are at best merely trying—some

How resolve these antinomies? In the only way in which all antinomies of thought have to be resolved,—by action. The end of man is not a thought but a deed, as was said years ago by the Westerner, Goethe, and after him by Carlyle. And so said the Buddha, in effect, twenty-five hundreds of years before them, in another era and on another continent, the old mother-continent of all wisdom and knowledge of higher and deeper things, Asia. His teaching is the teaching of a Way, of a deed, of a doing. In the following of that Way or Method or Path, lies the solution of all the contradictions or seeming contradictions of the thought, or expression of thought, by which he accompanied his teaching of his Way. Thus the final lesson of Buddhism, its only lesson, ultimately, is, Follow the Way. Tread the Path. Everything else is subsidiary to that, leads to that, or, leads to nothing, but a wild waste of warring words, in which men may flounder for ever as in a morass. But out of that jungle, that thicket, that snare, that jungle of words and opinions and views they may, if they will, find a way on to firm ground, the firm ground of the Noble Eight-fold Path shown by him, a Path that leads to that other firm solid ground, the ultimate, highest end open to man, complete deliverance from the very possibility of views and opinions, in the attainment of the one final, ultimate, certainty, Nibbana.

of them maybe very hard—though yet unsuccessfully, to reach the lowest rung of the Eight-fold Ladder. This stage of the disciple's progress is in Buddhist parlance called the *Pubba-bhagapattipada*, or the practice of the preparatory stage. Giving forms only a part of this preliminary practice of the aspirant, and he oversteps this stage only when he has highly developed the practice of giving.

All deeds of ordinary worldlings are actuated more or less by motives of a self-referable character. In other words, all human actions, save and except those of the Arhans, are traceable in the last analysis to selfishness.

Egoism (taking the term in its empirical sense) is therefore the inevitable motive for morality. We are at once confronted with the great problem: How can then man, who is selfish by nature, get rid of his selfishness, so that he may reach the goal of final emancipation? He does so, we maintain, just in the same way as a sailor crosses the sea by paddling his own boat or by steering his own ship. The disciple of the Buddha reaches the further shore of *Sansara* by practising acts of merit though prompted thereto by his own egoistic impulse.

The Buddhist instructed in the Dhamma gives with one of two objects in view. Being a believer in the doctrine of retributory justice (*Karma*), he either gives expecting a

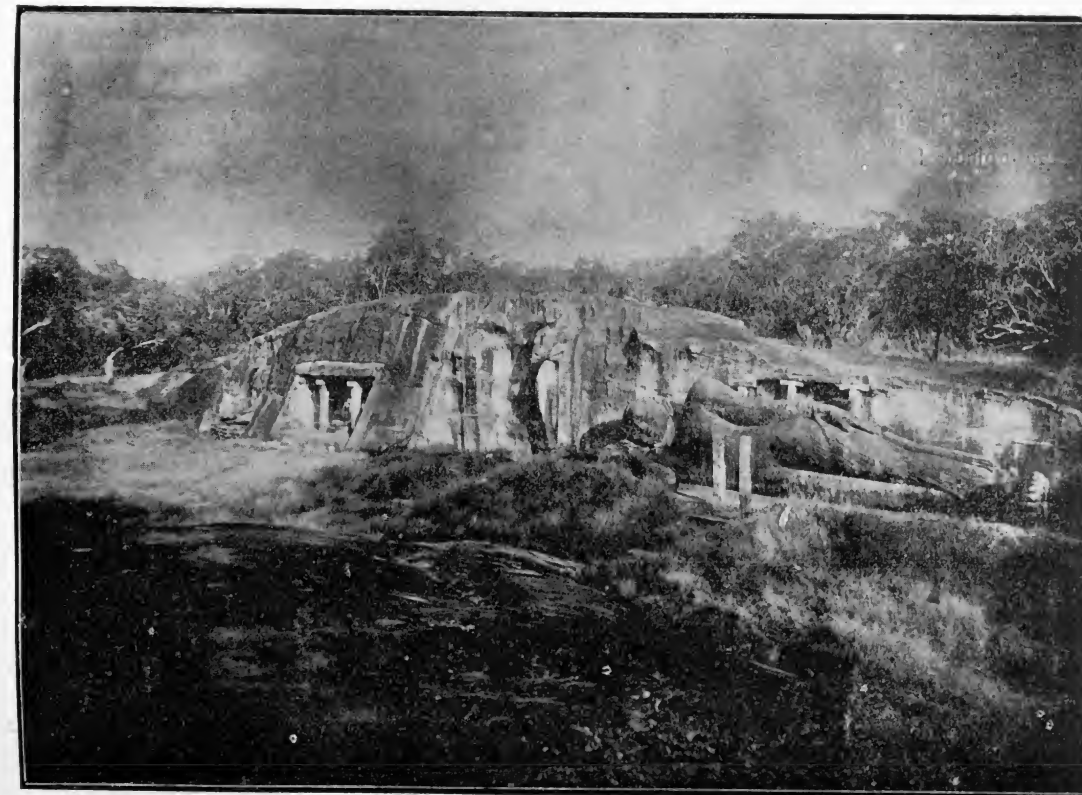
worldly reward here in this life or hereafter in the course of rebirths, or he gives with intent to eliminate all the roots of greed from his heart. Even in the latter case, it should be observed, egoism is at bottom the motive impulse.

Unfortunately, there is a good deal of confusion in the public mind on the Buddhist idea of *Dana*. For, it is commonly held that gifts should always be made only to virtuous individuals. To put it briefly, this idea is both true and false. But we must here discriminate. Whoso gives expecting a worldly return should certainly find a virtuous recipient for his gifts. Forsooth, the wise farmer who looks forward to a plentiful harvest sows his seed on a fertile soil. But the man whose object is to eradicate all the noxious weeds of craving from the garden of his heart, so as to prepare a favourable soil for the planting of the higher virtues of *Sila* and *Bhavana*, need not hanker after virtuous recipients of his charity, for to him any form of voluntary divestment of his property is to that extent a diminution of his attachment to worldly possessions.

The first of the Ten Perfections of the Bodhisatta is this virtue of *Dana*. He perfected this virtue in numerous lives over and over again, even to the extent of making the supreme sacrifice of his life itself for the sake of fellow-beings. But a virtuous person never could accept the gift of another's body or flesh. The Bodhisatta was therefore obliged on all such occasions to make the supreme gift to a being of no virtue whatever, be it a demon, a cannibal or a wild beast.*

The highest gift can therefore never be made to a righteous person. Nay, such is only acceptable to a sinner. It is thus clear without more ado, that he who gives without any worldly object but solely with the idea of ridding himself of greed, need not go after virtuous persons, but may give irrespective of the virtues of the recipients of his gifts.

* In this connection the writer recalls an interesting incident. Once a Christian Padre, daring to beard the lion in its own den, offered to deliver a lecture on Buddhism to a Buddhist Society. The lecturer was accorded a right Buddhist welcome. But forgetting the ordinary canons of hospitality, the lecturer in the course of his address proceeded to pass severe strictures on the act of suicide committed by the Buddha, (so he put it), when once of yore He offered this body as food to a famished tigress. The retort courteous was promptly administered: Jesus Christ, the son of God, offered himself as the supreme sacrifice to save mankind from sin. Buddhists considered this deed as one of the highest renunciation, but it was astounding to hear from a Christian minister that such a noble act was only a cowardly act of suicide. The *Tu Quoque* argument went straight home. Needless to say the poor man collapsed!



GALVIHARA, POLONNARUWA.

Photo by John & Co.

Whoso gives in order that he may reap a manifold reward hereafter, be it here on earth or in heaven, is like unto the careful creditor who lends money on interest. He will get back his money with interest, nay with compound interest, without the slightest risk or uncertainty. But no virtue as such can be attached to a money-lender's dealing. On the contrary such a giver merely aggravates his greed by the very fact of his expecting rewards. But he who gives in order that he may get rid of his greed does an act of highest virtue, and is a giver in the highest Buddhist sense. The best, nay the only, antidote to *Lobha* is *Dana*.

There is also a donor, let us not forget, who gives out of sheer love or kindness, without the slightest reference to any reward. But such a gift should be more properly counted as an act of *Metta* or *Karuna*, for the predominant quality of such a gift is rather the excellent motive behind it than the mere act of giving itself. It will then be rightly accounted a *Bhavana*, a very much higher act of merit than *Dana*.

All donors therefore fall into one of these two categories. The great majority of givers are the ordinary blind worldlings who give even as money-lenders invest their money, or very often as it happens quite aimlessly. This former is in accord with the saying of the Christian Bible: "He that giveth to the poor lendeth to the Lord". But the instructed Buddhist gives with the object of diminishing and ultimately eliminating his craving for wealth.

In that wonderfully scientific system called the *Saddhamma*, ethics are founded upon a purely psychological basis. The specific teaching of the Buddha is His sublime doctrine of *Anatta*. This is a teaching altogether peculiar to Buddhism. So much so, it is this *Anatta*-teaching that differentiates it from all other religions of the world. Now, what is the ethical import of this *Anatta*-teaching with reference to the idea of *Dana*? He, who realises that he has no *ego*, soul or I, can never give with a view to benefit such *ego*, soul or I, either by worldly reward or by eradicating craving. For the pure and simple reason that no such *ego*, soul or I, as a matter of fact, exists. So, the true Buddhist cannot possibly give with a selfish object. Taking this *ego*, soul or I, in its strictly philosophical sense the Buddhist, who rightly understands, knows that if he gives with a view to worldly reward, it is not he himself but another in his place who will actually reap the benefit of his gift. It is therefore only a believer in no-soul (*Anatta*), who can make an utterly unselfish gift. That is why the Dhamma is called the religion of enlightenment as to the true nature of the basic facts of life. For herein is given knowledge the foremost place of honour. And knowledge is here full realisation of *Anatta*. *Samma-ditthi* is the first step of the Path.

But others who do not rightly comprehend the Buddha's

teaching on the point give only with a selfish idea, for they are constantly thinking of their own selves or souls; except perhaps in the only other instance where one gives without knowing the ethical significance of what one is doing or prompted by the power of a merely casual impulse.

Be it then noted, that a gift rooted in the ignorance of its effects, according to the Buddhist point of view, can never form a virtuous action of high value, though it may be followed by a reward of an insignificant character. A person who gives unaware of the moral value of his act is like unto the man who throws up a stick without any aim as to which of its two ends will strike the ground.



VELUWANARAMAYA, POLONNARUWA.

Photo by John & Co.

Those moralists who posit a criterion for morality by saying: "Virtue is its own reward", must now realise that they are only pursuing a mere shadow. "Where self is, there cannot be virtue" says the Master. The only philosophical basis for morality is then this *Anatta*-teaching, for all those systems of ethics based upon the soul-theory must for aye and ever flounder in the selfishness of the souls (*Attas*) of their own creation. To them there can be no end to *Sansara*. *Anatta* is thus the master-key to the Dhamma, and *Anatta* alone can unlock the elusive mystery of the ethical problem.

In the words of the Dhammapada:—"Sons have I, pelf have I: so the fool bethinks. Of a truth, thou (thyself) hast no I: how then canst thou own sons or pelf?"



[BY DOROTHY HUNT]

The Enlightened One speaks to the five wanderers—"Call me not Gotama, call me the Buddha, for I beheld the Truth."

*Back like a conqueror from His quest He came,
His face alight with Wisdom's Holy Flame,
And to those seeking souls He softly said:
Call me the Buddha, the Enlightened One,
For lo! mine eyes have seen Truth's radiant Sun,
Gotama's self is dead.*

*In gorgeous palace and in pride of race,
I tried in vain to see Truth's Holy Face
Which like a distant beacon led my soul
To seek, for every form of earthly life
Groaning beneath the burden of the strife,
Nirvana's Peaceful Goal.*

*Then went I forth from home and kinsfolk dear
Into the tropic forest lone and drear,
Seeking deliverance from all grief and ill;
But in those hours of bitter pain and night,
My soul no longer saw the inward light,
The guiding voice was still.*

*Then did I seek in Indra's temples dim,
By mystic rite and ancient Vedic hymn,
The cause which binds us to this wheel of pain:
In creeds which sprang from ignorance and fear
I hoped to find the upward pathway clear,
But lo! I sought in vain.*

*I strove to measure by the self's dim light
The wondrous glory of the Infinite,
To find the source of life's eternal stream:
Longing to pierce the darksome veil which hides
The glorious regions where the Truth abides
Immutable, Supreme.*

*With creed and dogma, and with vain debate,
I argued with the Brahman teachers great,
Hoping to reach the answer of my quest.
In sacred scriptures, and traditions old,
I tried to find Truth's shining path of gold
Leading to peace and rest.*

*By useless sufferings, self-inflicted pain,
Vainly I hoped a higher state to gain
Wherein to conquer all desire and sin.
Then like a gleam from Indra's highest heaven
There came a flash of intuition given
To seek the Light within.*

*Then I abandoned outward rite and form
Which clung to me like garments old and worn,
Discarded all the worthless dross of self.
Throwing away the useless creeds which bind
I looked within my spirit, there to find
The things of priceless worth.*

*Beneath the Bodhi Tree that holy night
My soul went forth to face its final fight
Against the hosts of ignorance and fear;
Then was illusion's curtain rent in twain,
And in a dazzling flash of living flame
I saw the Truth appear.*

*So spake the Blessed One in accents sweet,
To those five wanderers kneeling at His feet,
Opening to them the Eight-fold Way of Peace.
Their minds unfolding like the lotus flower,
They understood how Karma's awful power
Might thereby fade and cease.*



"Whose Dhamma do you profess?" To him the Blessed One replied: "I have overcome all foes; I am all-wise; I am free from stains in all things; I have left everything; and have obtained emancipation from craving. Having myself gained knowledge, whom shall I call my master? I have no teacher; no one is equal to me; in the world of men and of devas no being is like me. I am the holy one in this world, I am the highest teacher, I alone am the perfectly ever Enlightened One; I have gained coolness and have obtained Nibbāna. To set in motion the wheel of the Dhamma, I go to the city of Kasis (Benares); I will beat the drum of the *Immortal* in the darkness of this world."

"And the Blessed One, wandering from place to place came to Benares, to the deer park Isipatana, to the place where the five ascetics were."....."Now they addressed the Blessed One by his name and with the appellation 'Friend'. The first words which the Blessed One spoke to the five ascetics were: "Do not address, monks, the Tathagata by his name, with the appellation 'Friend'. The Tathagata, monks, is the holy, perfectly ever Enlightened One. Give ear, O monks. The *Immortal* has been won by me: I will teach you; to you I preach the Dhamma."..... But the five monks offered remonstrances to which four times the Blessed One declared: "Give ear, O monks, the *Immortal* has been won; I will teach you; to you I will preach the Dhamma. Do you walk in the way I show you; you will live ere long, even in this life, having fully known yourselves, having seen face to face that incomparable goal of the holy life, for the sake of which clansmen rightly give up the world and go forth into the houseless state." And the Blessed One was able to convince the five monks; and the five monks again listened willingly to the Blessed One; they gave ear, and fixed their mind on the knowledge (imparted to them)."

Then the Blessed One delivered to the five monks what is known as his first sermon, or "The Setting in Motion of the Wheel of the Dhamma," in which he told them of the Noble Eightfold Path which leads to Nibbāna, and of the Four Noble Truths concerned with Ill, of that craving which is the cause of Ill, of the Cessation of Ill and the Path leading thereto. That is, the Blessed One taught them of that knowledge which came to him under the Bodhi-tree, of how things come to be and how they cease. Then in the mind of one monk after another arose "the pure and spotless Dhamma-

eye, (that is to say, the following knowledge): 'Whatsoever is an arising thing, all that is a ceasing thing.'"

Then the Blessed One delivered the discourse on "Not having Signs of the Self," in which he declared that that which is impermanent cannot be considered as the Self. "Considering this, monks, the wise and noble disciple turns away from the body, turns away from sensation, turns away from perception, turns away from the synergies, turns away from the body and mind. Turning away he loses passion, losing passion he is liberated, in being liberated the knowledge comes to him: 'I am liberated,' and he knows rebirth is exhausted, the holy life is completed, duty is fulfilled; there is no more living in these conditions."... "And when this exposition had been propounded, the minds of the five monks became free from attachment to the world, and were released from the Intoxicants (Āsavas). At that time therefore were

six Arahans (persons who had reached absolute holiness) in the world."

Shortly after this the Vinaya Texts recount the appearance to the Blessed One of Māra, that is Death, who thus addressed the Blessed One. "Thou art bound by all fetters human and divine. Thou art bound by strong fetters. Thou wilt not be delivered from me, recluse!" The Buddha replied: "I am delivered from all fetters human and divine. I am delivered from the strong fetters. Thou art struck down, O Death." Death: "That fetter which pervades the air, with which mind is bound, with that fetter I will bind thee. Thou wilt not be delivered from me, O recluse."

The Buddha: "Whatever forms, sounds, odours, tastes, or contacts there are which please the senses, in me desire for them has ceased. Thou art struck down, O Death."

"Then Death, the wicked One, understood: 'The Blessed One knows me, the Wellfarer knows me.' And sad and afflicted, he vanished away."*

The Pāli word translated Immortal is *amata*. It is a word occurring constantly in the canonical Scriptures. According to the Pāli Text Society's dictionary it is derived from the Vedic *amṛta*, and is equivalent to the Latin *im-mort-a(lis)*; it is thus defined:

1. "The drink of the gods, ambrosia, water of immortality..."
2. "A general conception of the state of durability and non-change, a state of security, i.e. where there is not



E. H. BREWSTER, Esq.

any more rebirth or redeath." Then follow many references where it is used as a synonym for Nibbāna. Several times the word occurs in the Samyutta Nikāya in the following context: "Now inasmuch, brethren, as the Ariyan disciple knows the causal relation thus, knows the uprising of the causal relation thus, knows the cessation of the causal relation thus, he is what we call the Ariyan disciple who has won the view, who has won the vision, who has arrived at this good doctrine, who sees this good doctrine, who possesses the knowledge of the trained man, who possesses the wisdom of the trained man, who has won the stream of the Norm, who has the Ariyan insight of revulsion, who stands knocking at the door of the "Deathless" (*Amata*). (Mrs. Rhys Davids, "Kindred Sayings, II").

It seems to us that this important word has not received sufficient attention from those who would interpret the Buddhist teachings; for it is a good word to refute the idea that the Buddhadhamma teaches absolute Nihilism. We cannot but object sometimes, when *amata* is rendered ambrosia. Imagine its being so rendered in any of the foregoing texts! Is it likely that when the Blessed One has reference to the highest attainment of his Dhamma he would refer to it as a "drink for the gods," even though it be a drink supposed to confer immortality! This word can have in many cases no less a meaning than the word immortality.

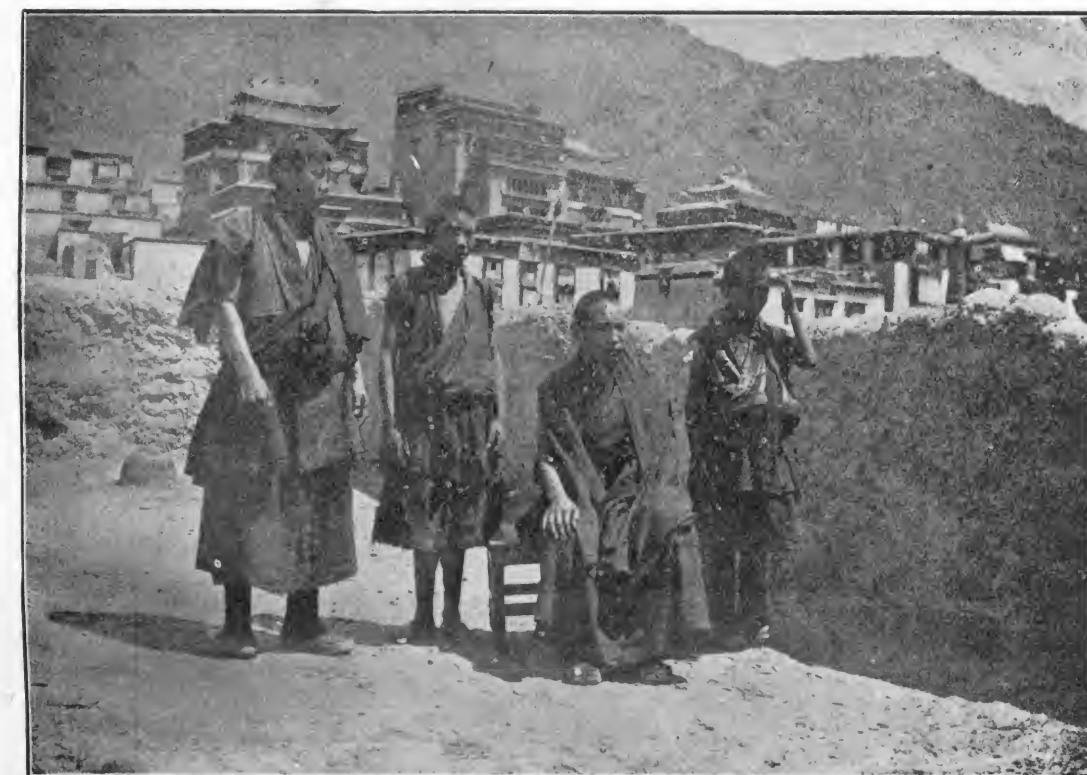
In the Majjhima Nikāya (64) it is written of the highly developed bhikkhu: "He purges his mind from those phenomena (of mind and body), and he applies his mind thus purged to the *state which is immortal*." ("So tehi dhammehi cittam pativāpeti, so tehi dhammehi cittam paṭivapetvā amataya dhatuya cittam upasamharati...")

The question which Moggallāna first asks of Sariputta after the latter's conversion is: "Have you then really reached the *Immortal*, friend?" To which Sariputta replies: "Yes, friend, I have attained to the *Immortal*." (Vinaya Texts—Mahāvagga XXIII).

Perhaps the reason that this teaching of immortality as contained in the Buddhist scriptures has made so little effect upon western writers is that for them generally immortality is devoid of significance unless it is personal immortality,

which to the Buddhist seems like a contradiction in terms.

We have placed at the first part of this article some of the texts from the Vinaya where the word *amata* occurs. There the word is found associated with most important events and with the fundamental teachings of Buddhism. Meditation on those texts we believe will reveal some idea of what Immortality meant to the Buddha and his Arahans. He saw that not in the impermanent mind and body is to be found the Immortal; it was this insight which constituted the Dhamma-eye, that is the perception "Whatsoever thing is an arising thing, all of that is a ceasing thing." But the Blessed One had gone much farther than that, in him had ceased to be those delusions, attachments and intoxications called the *Āsavas*, by this cessation he had himself reached that which is beyond change, the Immortal, Nibbāna.



Sent by Mme. Alexandra David-Neel.
Novices "Trapes" at the Tarshilumpo Monastery (Shigatze) Tibet
They are what Southern Buddhists call *Sumaneros*.

In Majjhima Nikāya (53) the gaining of this stage is compared to the freedom gained by the chicken in breaking its shell. On which a commentator in "The Blessing" writes: "The Arahant's is not a gloomy outlook, on a Nibbāna of annihilation. It is that of one who, breaking through the shell of nescience, enters the freedom of Enlightenment, the incomparable Security."

"There is, O Bhikkhus, an unborn, unoriginated, uncreated, unformed. Were there not, O Bhikkhus, this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed. Since, O Bhikkhus, there is an unborn, unoriginated, uncreated, unformed, therefore there is an escape from the born, originated, created, formed. (Udana VIII, §3; also Iti Vuttaka, §43).

* These quotations from the Vinaya Texts are adapted from Rhys David's and Oldenberg's translation. S. B. E.

A BUDDHIST LEGEND IN EUROPE.

[By F. L. WOODWARD]



HAVE come across, in an old English book, what I think to be the earliest reference to the story of the Buddha in England. The title is as follows:—

Flores Solitudinis. Certaine Rare and Elegant *PIECES*; viz., Two Excellent Discourses of 1. *Temperance and Patience*:

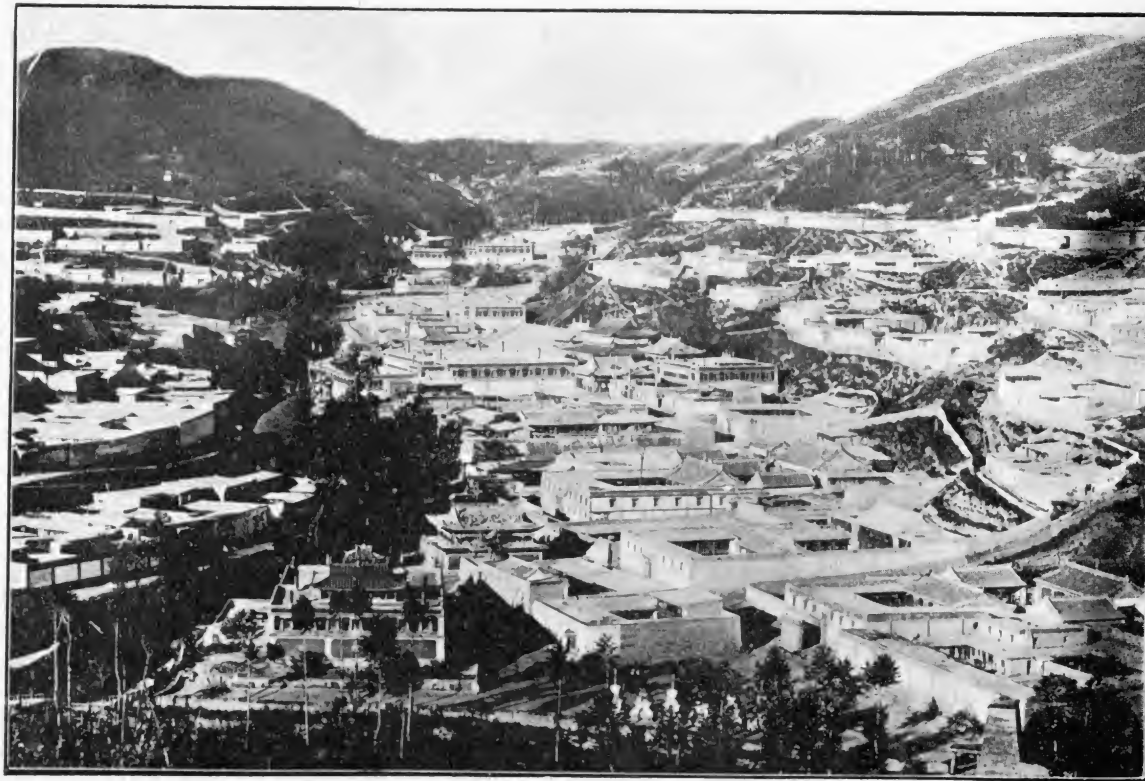
2. *Life and Death*, by I. E. NIEREMBERGIUS...Collected in his sicknesse and retirement BY HENRY VAUGHAN, Silurist...1654.

The author is the well-known mystic poet and writer, whose brother Thomas goes under the name of Eugenius Philalethes, also well-known to some as an occultist and alchemist. Though the Buddha's name is not mentioned and though his father Suddhodana appears under the name of *Abner*, the familiar setting of the story is without doubt that of the Buddha's boyhood. Possibly the story filtered through to the West owing to the Portuguese occupation of Ceylon. I extract the part referred to, which occurs in the second of the above-named 'Rare and elegant pieces'.

'*Abner the Eastern*

King, so soon as his son was born, gave order for his confinement to a stately and spacious Castle, where he should be delicately brought up & carefully kept from having any knowledge of humane calamities; he gave speciall command that no distressed person should be admitted into his presence; nothing sad, nothing lamentable, nothing unfortunate; no poor man, no old man, none weeping nor disconsolate was to come near his Palace. Youthfulness, pleasures, and joy were alwaies in his presence, nothing else was to be seene, nothing else was discoursed of in his company. A most ridiculous attempt to keep out sorrow with bars and walls, and to shut the gates against sadness, when life is an open door by which it enters. His very delights convey'd displeasure to him, and grief by a distast of long pleasure

found way to invade him. So constant is pleasure in inconstancy, that continual mirth turns it into sadness. Certainly though *Abner* by this device might keep all sorrows from the presence of his son, hee could not keep them from his sense: Hee could keep out, and restrain external evils, but could not restraints his inherent affections. His son longed; this made him sad in the very midst of his joyes. And what thinkst thou did he long for? Truly, not to be so cumberd with delights. The grief of pleasures made him request his father to loose the bonds of his miserable felicity. This suit of the Son crost the intentions of the Father,



Sent by Mme. Alexandra David-Neel.

KUM BUM MONASTERY IN AMDO—NORTH-EASTERN TIBET.

who was forced to give over his device to keep him from sadness lest by continuing it, he should make him sad. He gave him his liberty, but charged his attendants, to remove out of his way all objects of sorrow: The blind, the maimed, the deformed, and the old must not come near him. But what diligence is sufficient to conceal the miseries of Mortality? they are so numerous, that they may as soon be taken out of the world, as hidden from those that are in the world. Royal power prevailed lesse here then humane infirmity; for this last took place in spite of the first.

The *Prince* in his Recreations meets with an old man, blind, and leprous; the sight astonisheth him; he startles, trembles, and faints, like those that swoon at the apparition

of a Spirit; enquires of his followers what that thing might be? And being inwardly perswaded that it was some fruit of humane life, he became presently wise, disliked pleasures, condemned mirth, and despised life. And that his life might have the least share here, where Fortune hath the greatest, he rejected the hopes and blandishments of life, yea that which is to many the price of two lives, his Kingdom, and Royal Dignity: He laboured with all diligence to live so in the world as if he had been dead, that by avoyding sin, the cause of sorrow, he might be, though not safe, at least secure.....

The author enlarges on this aspect of life at some length, but goes no further in the story. But it is worth while noticing that he refers twice to Tibet, speaking of the 'Funeral rite of the *Tebitanses* (who are certain *East-Indians*)...', and again, of 'the *Lamæ* (who are the Priests of the *Tebitanses*)' for they 'summon the people together with the hollow, whispering sounds of certain Pipes made of the bones of dead men; they have also Rosaries, or Beads made of them, which they carry alwayes about them, and they drink constantly out of a Skull...'

IMMORTALITY.

[By E. H. BREWSTER]



IT is written in the Vinaya Texts: "At that time the Blessed Buddha dwelt at Uruvelā, on the banks of the River Neranjarā, at the foot of the Bodhi-tree just after he had become enlightened." For thirty-five days, according to these ancient scriptures, he dwelt beneath the trees of that place enjoying the bliss of his emancipation. "Then the Blessed One (on the seventh night) during the first watch of the night fixed his mind upon how things come to be (that is upon the "causal chain") in direct and in reverse order." He saw: "Such is the coming to pass of this entire body of ill." And after the middle watch he saw: "Such is the cessation of this entire body of ill."

On that occasion he uttered these verses: "Verily when things become manifest to the ardent, meditating brahmin then all doubts fade away, since he understands thing-with-cause."....."Verily when things become manifest to the ardent, meditating brahmin, then all his doubts fade away, since he has understood the cessation of causes."....."Verily when things become manifest to the ardent, meditating brahmin, he stands dispelling the host of *Death*, like the sun that illuminates the sky."

Under the Muchalinda-tree he said: "Happy the solitude of him who is content, who has heard the Truth, who sees! Happy is non-malice in this world, (self) restraint toward all beings that have life! Happy is passionlessness in this world, the getting beyond all sense desires! The suppression of that 'I am' conceit, this truly is the highest happiness."....."Then in the mind of the Blessed One, who was alone, and had retired into solitude, the following thought arose 'I have penetrated this dhamma which is profound, difficult to perceive and to understand, which brings quietude of heart, which is exalted, which is unattainable by reasoning, is abstruse, intelligible only to the wise. This people on the other hand is given to habit, intent upon habit, delighting in habit. To these people hard to see therefore is this matter, to wit, that this is caused by that, how things

come to be; most hard also to see is this matter, to wit, the tranquillization of all synergies, the renouncing of all the grounds (of rebirth), the destruction of craving, the absence of passion, ceasing, Nibbana. Now if I teach the Dhamma, and other men are not able to understand my teaching, there would result but weariness and annoyance for me."....."With great pains have I acquired it. Enough of making known! This doctrine will not be easy for beings to understand that are oppressed by lust and hatred. Steeped in lust, shrouded in thick darkness, they will not see what goes against the stream, abstruse, deep, difficult to perceive, and subtle."

"When the Blessed One had pondered over this matter, his mind became inclined to remain in quietude, and not to preach the Dhamma." "Then Brahmā Sahampāti, understanding by the power of his mind the reflection which had arisen in the mind of the Blessed One, thought: 'Alas! The world perishes. Alas! the world is destroyed if the mind of the Tathagata, of the holy, of the fully ever Enlightened One inclines itself to remain in quietude and not to preach the Dhamma.'" And Brahmā Sahampāti appeared to the Blessed One, saying: "There are beings whose mental eyes are darkened by scarcely any dust: but if they do not hear the Dhamma, they cannot attain salvation. There will be they who understand the Dhamma."..."The Dhamma hitherto manifested in the country of Magadha had been impure, thought out by contaminated men. But do thou now open the door of the *Immortal*." After Brahmā Sahampāti had repeated his supplication for the third time, the Blessed One full of compassion looked forth upon the world with the Buddha-eye, that eye of Enlightenment, and he saw that what Brahmā Sahampāti had said was true, and he addressed Brahmā Sahampāti with these words: "Wide open is the door of the *Immortal* to all who are hearers; let them send forth faith to meet it."

Soon after that time the Blessed One started for Benares to give his message to the five ascetics who were his former associates. On the way he met Upaka who asked of him:

BODHIDHARMA AND HIS TEACHING.

[BY MME ALEXANDRA DAVID-NEEL]



ABOUT the year 520 of the Christian era, a Buddhist missionary landed in China. He was a brahmin from Southern India, Bodhidharma by name. Bodhidharma was far from being a pioneer; when he reached China that country had already received many Buddhist missionaries, translations of *suttas* existed in the Chinese language, and there were ruling Chinese princes who professed Buddhism and on whose estates were to be found a number of *bhikkhus* and *bhikkhunīs*.

Yet, for all that, Bodhidharma brought with him a new message, an impressive message, indeed, which did not fail to shock those to whom it was addressed, for it made light of their time-honoured customs and of the objects of their traditional veneration.

The language of Bodhidharma was abrupt, direct and somewhat disconcerting to common devotees unable to detect its deep meaning.

It is related that when he landed in China, Bodhidharma was invited to the Court by the Emperor Wu of the Liang dynasty who was a fervent Buddhist and a scholar. In receiving him the sovereign asked him: "I have built temples, caused translations and copies of the Scriptures to be made, provided for the maintenance of *bhikkhus* and *bhikkhunīs*. What merit have I earned?" "No merit," answered Bodhidharma.

This unexpected reply must have greatly surprised the prince. It would, to-day, equally astonish and, I suppose, displease a good number of devotees who consider the performance of good deeds as a kind of "profitable trade" (I heard that term used by a Roman Catholic bishop) which allows the bartering of the meritorious deeds for much more valuable objects, in this life or in another one.

To these seekers after reward, immersed in craving and aiming at the gratification of craving, Bodhidharma had nothing to preach. Had he thought his royal interlocutor capable of understanding such words he might have told him that the happy fruit of good deeds is the change which they produce in the mind of him who performs them. Acts and thoughts springing from loving-kindness, good-will, uprightness, efforts made to acquire knowledge and to help others

to acquire it, weaken the evil, sorrow-bringing propensities; they are so many seeds of calm and equanimity sown in the mind. By them, (to change the metaphor) the waves of the passions that spring from craving and selfishness being abated, in the ocean of the mind that has become a clear mirror, higher truths may be reflected. The reward of the alms given to a needy brother is to strengthen, in the giver, the disposition to be charitable. If one is not able to appreciate the intrinsic value of a kind heart, and wishes to obtain considerable wealth or paradisiacal enjoyments as the reward of a few bowls of rice distributed to the *bhikkhus* or the poor, such a one is nothing but an impudent trader aiming at disproportionate profit.

Bodhidharma's message was intended for those who aspire to the destruction of desire, absence of passion, quietude of heart, supreme liberation. So he left Emperor Wu to his trade and proceeded to Shao ling monastery on the hills, a place now-a-days included in the Honan province. There he settled in an hermitage at some distance from the monastery and remained alone for years, spending most of the time seated in meditation, his face turned towards a rocky wall.

As *The Buddhist Annual of Ceylon* circulates amongst Japanese Buddhists, I beg to be allowed to point out to them—especially to those who belong to the *Zen shu* (the *dhyana* sect) the half ruined condition in which I found the Shao ling monastery when I visited it in 1917. It would become the followers of Bodhidharma to repair the monastery and establish there, as a memorial to their spiritual ancestor, a centre of learning and meditation.

After years of loneliness, came to Bodhidharma a disciple capable of understanding his teaching. He was a learned Confucian called Shang kwang and, after Bodhidharma had passed away, he propagated his method and became the founder of the Chinese *Shan* sect which declared introspective meditation to be the *only* way to Buddhahood. That sect was later on established in Japan where it still flourishes under the name of *Zen shu*.

Buddhahood was, in fact, the goal pointed out by Bodhidharma, a goal already too often forgotten or deliberately discarded by the Buddhists of his time.



Mme. ALEXANDRA DAVID-NEEL AT THE MONASTERY OF TRUSHILTAMPO, SHIGOTZE, TIBET.

Discarding controversy and metaphysics, Bodhidharma kept himself far away from the "maze of views", of which, long before him, the Buddha had denounced the futility and the danger.

The pandit delighting in hair splitting contests, the tame worshipper, the spiritual weakling, did not appear to him to be genuine disciples of the Buddha any more than the "business" devotee anticipating material profit as the remuneration for his good deeds. He only was worthy of the title of disciple, who followed boldly in the Master's steps, desirous of undergoing the very same experience that he had undergone beneath the Bodhi tree and of becoming like him, an enlightened, awakened one.

Was this a too presumptuous attitude? We may see by the words of the Buddha to his first hearers and followers, that he did not discourage the likening of his disciples to himself. "I am delivered, O Bhikkhus, from all fetters human and divine. You, O Bhikkhus, are also delivered from all fetters human and divine," he said establishing an equality which most Buddhists would be afraid to think of, deeming it, perhaps, sacrilegious.

Bodhidharma did not shrink from aiming at the Master's accomplishment. He looked at the Buddha, as Siddhartha Gautama had always looked at himself, never posing as a god or an avatar. Those who, in the course of time, have deified him thinking they exalted his person, have in fact, done him wrong, lowering his character and divesting his Dhamma of its best peculiarity, that of being a doctrine born of a man's spiritual experience and intended for men.

It is difficult to guess the degree of Bodhidharma's faith in the accuracy of the canonical Scriptures as representing the very teaching of the Buddha. Most probably, just as do modern Buddhist scholars, he made reservations on a number of points. But he did not tarry on learned investigations about the dates of texts and the confrontation of conflicting views. That work—interesting as it may be—he abandoned to laymen fond of historical and philosophic researches. This was not the Path as he saw it.

Buddhism transformed into religion—as it had already become in his time—did not appear to Bodhidharma, essentially different from or much superior to other religions, but Buddhism, he thought, was not meant to be a religion with the leaning on superhuman beings and the slavery which religions include. It was a land-mark planted by one who

had found the way out from sorrow and intended to point it to his brethren. Neither the landmark nor even he who had planted it, were to be made objects of adoration. This was vain and sterile. The only thing of importance was that supreme experience realised under the Bodhi tree, and this was uncommunicable.

All that Siddhartha Gautama had taught, how excellent, how perfect soever it was, could not convey that peculiar unique knowledge the possession of which had made him a Buddha. Nibbāna was, no doubt, as defined in the *suttas*, the extinction of lust, anger and illusion, but the third term of the enumeration opened unknown horizons. What was that beyond the illusion? What appeared to the dreamer when awakening from the dream? This was a matter of realization, not of learning.

Consequently, Bodhidharma advocated but one practice: introspective meditation.

A number of his disciples were remarkable personalities and the Buddhists of the Far East, who are acquainted with their works, would do a great service to many, in translating them into languages more accessible to the large majority than is Chinese.

Unfortunately, as time passed, the followers of the *Shan* and the *Zen* sects reverted to ritualism and though remaining faithful to the practice of meditation, they, too

often, transformed it into a kind of rite. Yet, it is amongst them, in Korea, that I have found at its best, Buddhist monastic life.

The small *vihara* stood solitary in the heart of the forest on a hill. Its name was Panya-an (monastery of the Wisdom).

I wished to retire for a period of meditation into one of the hermitages that still exist on the Diamond mountain and so, having been directed to apply to Panya-an, I went there with a young monk as interpreter.

It had been raining heavily for several weeks, and the path that led to the *vihara* had been partly washed away. I found the Panya-an *bhikkhus* repairing it. My guide stopped before a middle-aged monk mud-stained and as busy as his brethren, to whom he bowed low and uttered a few sentences. The monk ceased to work, leaning on his shovel; he cast on me an all-searching glance, remained silent for a while, uttered two words and resumed his work without taking any more notice of us.



Sent by Mme. Alexandra David-Neel.

MONGOLIAN CAMP IN SOUTHERN MONGOLIA.

"He is the head of the monastery," said my interpreter to me. "He has said that you are allowed to come with your son."*

And, so, the following day Rev. Yongden and I were guests at Panya-an. My son shared the room of a young *bhikkhu* of his age, and I got a cell for myself. The latter, as were all those of the monastery, was devoid of any kind of furniture. In the evening, one spread a few blankets on the floor to sleep on, books or other objects could be placed on two shelves, and if one had a box—as I happened to have—it could be used as a writing and dining table.

The routine, as in a Socialist State, divided the twenty four hours of each day into three parts of eight hours each, as follows: eight hours of meditation; eight hours of manual or intellectual work; eight hours of rest, to be spent as one liked.

The eight hours of meditation were not, of course, consecutive.

A little before 3 a.m., a monk went round the monastery beating that peculiar sonorous wooden instrument used instead of a bell in all Chinese monasteries. This was to call the monks to the assembly room. From 3 to 4 a.m. each one meditated motionless, his face turned towards the wall. At 4 a.m. a stroke on the wooden instrument gave the signal to stand and, for about ten minutes, all those present walked slowly round the room, in a file, eyes cast down. A signal and, again, each one sat in his place and remained in meditation till 5 a.m. Then, all went into their respective cells. Breakfast was served at 6 a.m. It was plain boiled rice with nothing at all, and a cup of tea. From 8 to 10 a.m. the monks gathered again for meditation. At 11 a.m. a second meal was served, plain boiled rice again, with a spoonful of pickles or, sometimes, the same quantity of boiled vegetables or beans without any sauce. Often pickles and vegetables were lacking and the lunch, like the breakfast, consisted of rice alone. From 1 to 3 p.m. meditation. A bowl of rice and tea at 5 p.m.

Mahāyānist *bhikkhus* eat in the evening, but they never, on any pretext, eat meat nor, as a rule, do they take milk and butter, for this is depriving the young of the cattle of their natural food and, consequently, is a lack of compassion.

The day ended with meditation from 7 to 9 p.m. And some still spent a part of the night in contemplation, alone in their cells.

I may add that the monks of the *Zen* sect are not allowed to keep servants or to be served in any way by lay people. All menial work is done, in turn, by the youngest members of the monastery.

There, then, is an example well worthy of imitation. It is much less austere than that set by the Tibetan anchorites,†

* My adopted son: the Rev. Lama Yongden.

† I intend to describe their strange life and lofty accomplishments in a book on "Mystic Tibet."

and the Panya-an rule—with, perhaps, some modifications regarding the very ascetic diet—could be adopted by groups of earnest Buddhists desirous of practising meditation either temporarily or for life.

But besides advocating the habitual practice of the formal meditation done at fixed hours, seated in silence, Bodhidharma and his great disciples did not neglect that other and not less useful kind of meditation which one may practise at every moment, when walking and working, and which takes the very acts done, and happenings witnessed, as the subject of a profitable contemplation.

How far on the Path that constant attentiveness and insight which ensue can lead one, few only suspect. Indeed, such attentiveness and insight may well be able to show the absurdity of our ambitions, our attachments, the worthlessness, nay, the very non-existence, of the objects of our craving and to lift gradually the veil that hides from us the vision of that which the Buddha saw.

So, under whichever of its forms we consider it, meditation is the Way, the *only* Way, as declared by Bodhidharma. And if some think of taking up again the missionary work enjoined by the Buddha on his disciples, it is the necessity of meditation that they must preach to the world. That theme alone is sufficient.

TANTALUS.

Not he alone of classic myth was fated

To see the sweet cool water rising, rising

All round him in a gleaming pool, enticing
His parched lips to have their thirst abated:—

But lo! what mockery? the longed-for, waited

Pleasure eludes his feverish, shaking palm,

And where was smiling water, cool and calm,
He sees the bare stone floor of Hades hated!

Even so doth Life deal with her playthings, men,

Making them yearn for this and t'other pleasure

Which, cruel-kind, she holds before their eyes.

And, when their joy thereat is beyond measure,

In jealous wise she snatches back again,

Changing their short-lived bliss to pained surprise.

S. A. W.

WINNING CEYLON FOR CHRIST.

[By G. K. W. PERERA]



CHRISTIAN missionaries protest more and more vigorously each year that they are "out to win the island for Jesus Christ", and that "this island is in need of Christianity as much as any other land". That the Sinhalese after fifty centuries of civilisation and twenty-two centuries of Buddhism should still be ranked among the least civilised peoples in the world, and as such in need of the civilising influence of Christianity, is a serious charge, and requires to be examined as much for the sake of the country as for its religion. Here is an island, seemingly prosperous and desirable, and admittedly the home of the best form of Buddhism, remaining in need of Christianity in spite of continuous effort on the part of missionaries during the last four hundred years. It is rather a peculiar situation for us, to want a thing badly during four hundred years, to have had willing friends to supply us, who have tried every means of forcing it on us, and yet to look yearly less and less like getting it.

If we consider, even casually, the history of missionary enterprise in Ceylon we are bound to admit that, whatever the intrinsic value of the wares they have to sell, whatever their merits as merchants and travellers there could be no question as to their patience or, what is the same thing, the patience and determination of the patrons of mission organisations in England. For four hundred years by persuasion and cajolery, by fraud and bribery, by threat and penalty, they have attempted to sell us a place in heaven but without success, but the unexhausted patience with which they pursue their object leaves us undecided whether more to admire the zeal which prompts their perseverance or to deplore the necessity which reduces men to exploit religion for the sake of a living. It would seem almost a pity to enquire into the success or otherwise of missionary work in Ceylon if

such enquiry is likely to result in getting any of those high-salaried officers of Christ out of work. When we remember that Christian work is their living we can understand the apparent earnestness with which they assert that Ceylon is in need of Christ, for it is necessary not only to keep up their own spirits but also to keep alive that spirit of pity and piety for the blinded and helpless natives whose salvation has been made the special trust of ignorant but well-meaning Christian people. I wonder if these zealous people could ever be induced to believe that so far as religions go there are a few to-day which in Asia could give Christianity a start and a beating, and that in its battle with Buddhism the betting



Photo by D'Martin & Harris.

PASSAGE FROM THE OLD PALACE TO THE MALIGAWA, KANDY.

would be very much against Christianity.

Like the modern clergyman who is "out to win the island for Jesus Christ", others have expressed opinions just as absurd, opinions which perhaps have led the Christians to continue this futile struggle against Buddhism and Hinduism. Robert Knox, an early historian of Ceylon, marvelled at the attitude of the Buddhist king and people of Ceylon, and concluded that "Both king and people do generally like

the Christian religion better than their own; and respect and honour the Christians as Christians; and do believe there is a greater God than any they adore. And in all probability they would be very easily drawn to the Christian or any other religion," and in his ignorance thanked his God for "not suffering the King of Ceylon to distrust or molest the Christians in the least in their religion, or ever attempt to force them to comply with the country's idolatry." It is not surprising that a man brought up in the traditions of the Christian religion should have misinterpreted the generosity of our kings, or he would have thanked, not his God, but the beautiful principles of the Buddhist religion which urged upon all its adherents the toleration of the religious beliefs of others. Buddha taught that false doctrine, the same as all evil, was the result of ignorance. Buddhism does not permit the coercion or oppression of the ignorant to whom the greater kindness has to be shown according to their ignorance. Knox must be forgiven for thinking that the consideration shown by the Buddhist king, so unchristian and so contrary to the accepted principles of religious propagation among Christian peoples, must have been due to an instinctive recognition of superiority in the God of the Christians. How could Knox know that the Buddhist is so honest and has such faith in the unsalability of his doctrines that he could say to the preacher of any strange religion: "If your doctrine is a false doctrine the Buddhist will not embrace it; if on the contrary it is true, what have we to fear? How can truth be prejudicial to man?" (words actually used by a lama of Tibet to a Christian missionary). But the Buddhist forgets that though honest himself all religionists do not consider themselves bound by the same strict moral code in matters of religious conversion. The missionary is not one whit concerned with the truth or falsity of forms of belief; he wants converts and is not particular about the means he adopts to gain his purpose. His success and whatever merit depends on it is measured by the number of scalps he has sprinkled holy water upon. Conversion in the proper sense of the word has never been, and seems unlikely could ever be, out of Buddhism.



Photo by D'Martin & Harris.

GANGARAMAYA VIHARA, KANDY.

never kissed the Pope's ring, and in their outward devotion and regularity at church they might many of them have been bishops. It is in keeping these devoted religionists within the church that such an army of priests of all nationalities is perpetually engaged. If these "dusky devotees" of foreign religion would but remember the disgraceful manner in which the foundations of Christianity were laid in Ceylon and India, and the "rapacity, bigotry and cruelty which characterised every stage" of its progress in the East (Sir Emerson Tennent) they would be more restrained in their blind enthusiasm and ignorant zeal. The ostensible motto of the missionary all over the world has been "amity, commerce and religion," but the Portuguese invaders never made

a secret of the fact that their instructions were "to begin by preaching, but that failing, to proceed to the decision of the sword." They, the Christians, brought their barbarity into the civilisation of the East, to gain wealth and power in the name of the Catholic Church. They converted the Hindus in the North in their time-honoured fashion and established themselves for the glory of their religion, as close to the pearl fisheries as possible before paying court to the rest of the island.

The Dutch were the next to bring a different edition of the Christian Bible, and with the aid of the Sinhalese succeeded in driving the Portuguese away, and themselves in turn, by less violent if not more excusable methods, made a regular host of "converts." Their numbers must have been very large for they ordained that nobody could get employment unless he professed the Christian faith, and no marriage would be registered except between Christian parties. What particular pleasure the Dutch invaders took in this form of conversion it is difficult to gather, but it may have been necessary to keep the Dutch home Government in humour by reports of the vigour with which their religion is being pushed so that the local Governors and other officers may carry on their trade of oppression and misappropriation of revenue unmolested. These two missionary efforts had been so "successful" that we find that in 1801 out of a total population of one and a half millions there were 342,000 Protestants and a larger number of Roman Catholics. In 1921 with the total population increased three times to 4½ millions the Christians of all denominations amounted to only 448,400 of whom only 74,900 were Protestants.

The British next took a turn at proselytising the country, and conversions went on just the same as under the Dutch, for by that time the people had come to recognise that becoming Christian was a necessary formality before obtaining rights of citizenship. In taking over the central provinces by treaty the British Government undertook to protect the Buddhist religion. In spite of this the Government continued to subsidise and encourage the building of churches all over the

country, and to create incumbencies for Christian priests. But the giving up of its open interest in conversions had a remarkable effect on the people. They no longer saw the necessity for religious hypocrisy and commenced to assume their real religions with the result that the numbers of the converts fell steadily particularly among the Protestants. From 342,000 in 1801 they fell to 240,000 in 1803-4 and continued to fall to 150,000 in 1810, to 130,000 in 1814, down to 40,000 in 1864, the Catholics having fallen at this date to 100,000.

Though the Government gave up its open work of conversion it did so only after substituting a more insidious and effective form through the intervention of privately organised missionary effort. The Government handed over the education

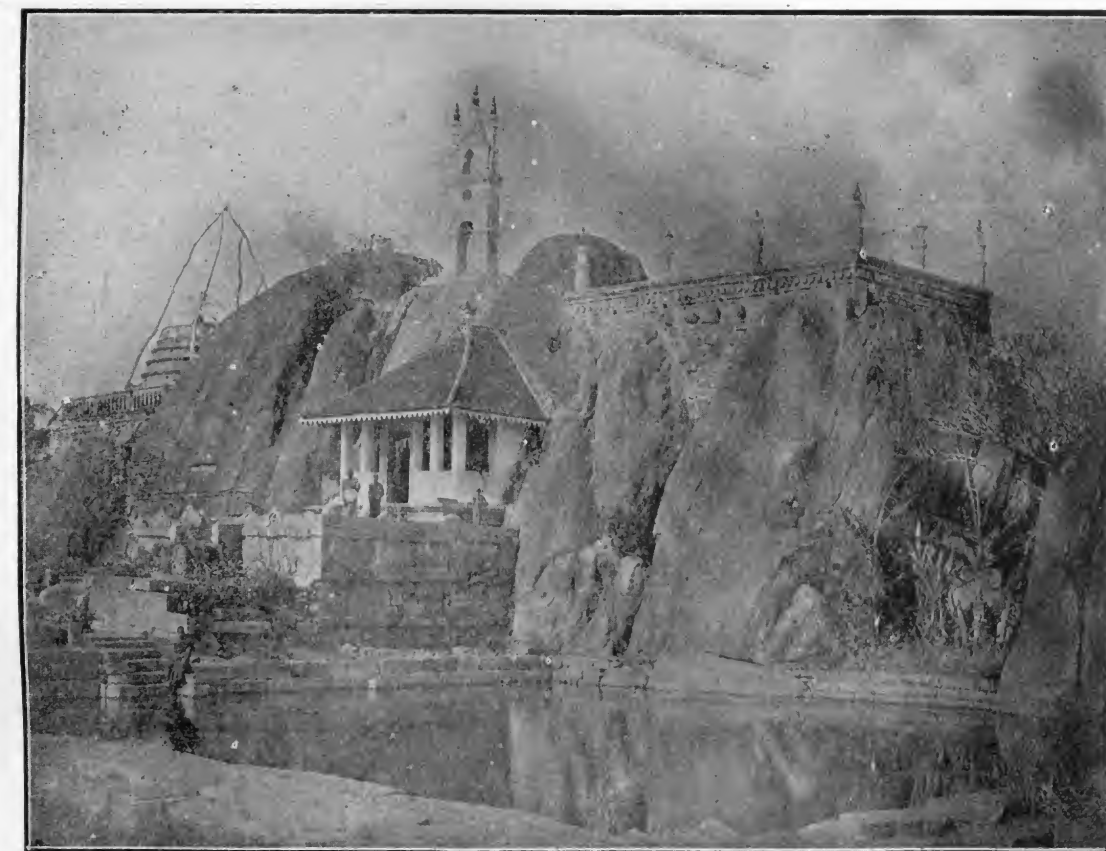


Photo by D'Martin & Harris.

ISURUMUNIYA, ANURADHAPURA.

of the people in the English language, a subject in which the people must necessarily seek the aid of Government, to the missionary bodies, who were given freedom for religious conversion on the ground of necessity to remove the ignorance and superstition of the country by means of the educative and civilising influence of Christianity. Nobody was really deceived by this; it has been done in India and other countries. Civilising the native has been the excuse for introducing all manner of British institutions and customs which create wants to be satisfied by the importation of British goods. This cry of civilisation has been done to death and it is to this day being made the excuse for destroying the culture, language and religion of different people who have the misfortune

to come under the complete domination of unprincipled governments. The free influx of the British exploiter and the missionary into India and Ceylon has accounted for the economic and national degeneration of India and Ceylon, a condition from which the people are now delivering themselves. The claim to civilise us is as absurd as to civilise the Indian. Sir Thomas Munro said: "I do not understand what is meant by the civilisation of the Hindus;...But if a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience and luxury; schools established in every village for teaching reading, writing and arithmetic; the general practice of hospitality and charity amongst each other; and above all, a treatment of the female sex, full of confidence, respect and delicacy, are among the signs which denote a civilised people, then the Hindus are not inferior to the nations of Europe; and if civilisation is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo."

The missionary took full advantage of the opportunity of effecting conversions from among the young who were entrusted to them for education in English. All the high dignities of the land were held by the Christian products of these institutions, and Buddhism began to be looked upon as a down-trodden thing unfit to be associated with high sounding name and title. But Christianity can never take the place of Buddhism for long, and to Panadura belongs the glory of having staged a public discussion on the merits of the two religions at which Buddhism was defended by the famous Migettuwatte, a specially gifted monk. Reading the reports of the debate now we find that the missionary ideas about the truths of Buddhism had been no more profound at that time than they appear to be now, but certainly the doctrines of Christianity were not mastered either. Though many of the arguments appear to us childish to-day the victory of Buddhism had a most important result, for the news brought to Ceylon in 1880 that great Buddhist worker Colonel Olcott. With the arrival of Col. Olcott commenced the slow but sure revival of Buddhism by the organising

of Buddhist educational activity. From one Buddhist school in 1888 the number rose to 15 the next year, and the growth kept steadily on. Many were the obstacles the missionaries attempted to place against the advancement of Buddhist education, but it overcame them all. The missionary felt the growing strength of Buddhism and raised the cry that Buddhism was becoming aggressive, that it was not acting in accordance with its traditions of religious toleration. The cry was not justified for the Buddhist only provided accommodation in Buddhist schools for Buddhist children who chose to come and no propaganda was at any time carried on to empty the Christian schools of Buddhist children; but the alarm was justified for the census of 1921



Photo by D'Martin & Harris.

DAMBULLA VIHARAYA.

clearly showed the influence of Buddhist activities on the increase of the Christian population. The rate of increase of the Christian population had been 11.6 per cent. for the decade ending 1881, 12.7 for the decade ending 1891, 15.6 for the next decade, rising to a maximum of 17.2 in the decade ending 1911; giving an average increase of 14.3 per cent. The figures for the next decade 1911 to 1921 showed a sudden drop to 8.4 per cent. which is less than half the rate for the previous decade.

Sections of the clergy have attempted to explain away the apparent falling off from the Christian following, but they

have all failed. A responsible Protestant clergyman has lately explained, no doubt for the benefit of the patrons who support the missions with the necessary funds, that there had been a great deal of organisation which might be termed entrenchment, when all the other parties were up in arms. He admitted, however, "on the Christian side people were losing hold." If there has been entrenchment on the side of the Christians we might say that the Buddhists are certainly organising to propagate Buddhist education. I am afraid the Christian missionary is finding that there are no more people even young who are willing to allow themselves to be converted, and that it is difficult enough to keep within the fold the few Christians they now have.

What does this "Winning of the island for Christ" mean? Though our missionaries use this phrase glibly enough we are not favoured with an explanation which we can understand. They are many of them sent from England, so can we presume that they have already won England for Christ, and that their object is to make such another country as England out of Ceylon, not of course politically or economically but in a moral and religious sense? If this be so is it a condition very much to be desired. Those of us who have some acquaintance with the conditions in Europe know that religion plays no part in their life, least of all in England. It is not a good model to hold up for us who see in England a country given altogether to irreligion, with immorality plying its ugly trades in the most public way and unashamed. Ninety per cent. of its "Christians" never attend church and those that do, merely attend, for such are the observances in Christian churches that the service could take place even if the audience went to sleep as they frequently do. Contrast the Buddhist or Hindu countries and their religious ceremonies where every member does some *pūja* or ceremonial himself, chants a text with his own lips; and in Ceylon ninety per cent. of the Buddhists attend to their religion on some day of the month. It is a mistake to let us learn the history of Christianity in Europe if the missionary wishes us to respect their religion. It is said that "Until the Reformation, Christianity was dominated by monks—parasites who lived by begging, lying, persecution; since then by capitalists—parasites who live by robbing, lying and warring." "Banish the Gods from the skies and capitalists from the earth" cry the socialists and the communists, and these are the result of winning a country for Christ. It may not be the inevitable result of embracing Christianity, in fact we know it ought not to be, for the religion of Christ is a noble doctrine as far as it goes, but this is the inevitable result of accepting the organisation which stands for the government of Christ's religion on earth. Says a recent writer: "The spectacle of the Churches of Europe sending up frantic appeals to the same God to give hell to each other in the recent war, so ludicrous were it not so pathetic, is the best proof, were proof needed, that Christianity has sunk back to the tribal level of a negative morality from which Christ elevated it to the height of a universal religion centuries ago. Churches have indeed killed their Christ".

What is the result of winning the country for Buddha? Can any Christian missionary point to any country in the world, either to-day or at any time these twenty-five centuries past, which has not been all the better for its Buddhist religion in spite of whatever superstition may have crept in to modify its observance? Can he point to one country in Asia which has not been all the worse for the Christianity which has weakened the influence of its ancient religion? What are the troubles in China to-day but the result of foreign religion which has attempted to denationalise the people? A militant European clergyman in Colombo said, "I make the bold assertion that religion has always been and must ever be the fundamental basis on which an enduring temple of nationhood must stand." He is quite correct, nationhood always stood and fell with its religion. The civil commotions in European countries were undoubtedly the signs of people adapting themselves to new conditions, adopting a new nationhood or modifying the old. The many sects in Christianity are due to the religion having been adapted to suit the temperament and traditions of the different peoples. If there had been many modern forms of religion in Europe the people might have been saved much bloodshed, but unfortunately they had but one form to divide and adapt the best way they could, for they felt with all peoples that a religion good or bad was an essential for the development of nationhood. Such upheavals were unknown in Asia, and the civilisations of Asia are not the mushroom ones of Europe but those which have endured for many centuries.

Buddhism as a nation-building factor stands supreme as witness the strength of nationhood in Japan, China, Siam and Burma, and of Ceylon. India has shaken off its Buddhism as much owing to the invasion of the Huns as the devastating armies of the Mahomedan, but the Hinduism which has endured is undoubtedly a new thing adapted to suit the requirements of a country which once was Buddhist. Ceylon has remained Buddhist without a check for twenty two centuries and its religion, influenced by Hinduism old and new, has moulded the character of the Sinhalese nation. The union between the two religions had been more complete if Christianity had not invaded the country with its wars and its denationalising influence, but to-day with the gradual weakening of whatever influence Christianity had in the island our nationhood will soon develop and the beautiful principles of Buddhism will soon assert themselves in conquering the social troubles of the country. By this means and not through any "sacrificial service to Jesus Christ" will Ceylon "come to the full greatness of her true destiny, so that the lustre of this pearl of the oceans may illuminate and radiate one and all who shall live or touch upon these emerald coasts."

LIFE OR DEATH.

Earnestness leads to the State Immortal;
Thoughtlessness is grim King Yama's portal.
Those who earnest are will never die,
While the thoughtless in Death's clutches lie.

Dhammapada, 21.

BUDDHISM IN ENGLAND.

Annual Report of the Buddhist Lodge, London.

[BY CHRISTMAS HUMPHREYS, M.A., PRESIDENT.]



THE main feature of the year's work has been the founding or reorganisation of new Buddhist movements. This is of course all to the good so long as all these movements work in harmony, for the spread of the Dhamma is of far greater importance than any one of the movements founded to that end. Two of these organisations, the new *Student Buddhists Association* and the *Maha Bodhi Society*, are sending their own reports, so nothing more about them need be said here.

With regard to the Japanese element in London, the Rev. Kenryo Kawasaki has done much to awaken them to their responsibilities, and we hope that the projected *Mahayana Association* will be founded in the near future. Karma is omnipresent, and if students from the East come to London to take from us what they require, they must in exchange be ready to impart the Wisdom of the East. The same applies to the *Burma Society Club*, whose members are showing themselves prepared to co-operate with any organisation working for the spread of the Dhamma in the West. In 1926 a large sum of money was raised by the Burma Club in Rangoon for the mother Club in London, and as soon as this money reaches England our Burmese friends will set about the task of helping the Buddhist movement in this country in every way. The presence among them of such valued members of the Lodge as Mr. S. S. Bu of Rangoon and Mr. M. K. Min, I. C. S., who has lately returned to take up the post of Under-Secretary of Finance to the Burmese Government, has helped to render them more active than before. Dr. W. A. de Silva paid us all too short a visit in the summer, and now that he has returned to Ceylon has promised to do what he can towards making our work known throughout that Island. Another distinguished visitor, now a member of the Lodge, is Prince Khun Mong, son of H. H. the Maharaja of Hsipaw, who is doing all he can to interest his countrymen on our behalf. Other visitors have been too numerous to mention individually, for they came from every corner of the earth, and we hope all readers of the



Sent by Mme. Alexandra David-Neel.
The Rev. Lama Yongden in a Korean Monastery.

Annual who find themselves in London will give us notice of their coming so that we may welcome them most cordially to the Lodge.

Our main work for the year, apart from individual lecture work and writing for the Press, has been the continued compilation of our Text-Book of Buddhism for the West. Discussed and criticised as it is by representatives of many schools of Buddhism, this synthesis of their opinions will, when published later in the year, provide a valuable hand-book for the West. It has been suggested by writers in *The Young East* that neither the Mahayana nor Thera Vada alone is capable of meeting the requirements of the English temperament, and that from a union of the two must be born a *Novayana* or Western School of Buddhism, in which the Dhamma of the All-Enlightened One will be clothed in a form acceptable to Western minds. Provided that it is but the form and not the Dhamma which is changed, this is obviously true, and we hope that our forthcoming publication will help to meet this demand.

In December of last year my marriage to Miss Aileen M. Faulkner, the Hony. Secretary of the Lodge and Manager of the Magazine, aroused considerable interest, as being the first all-British Buddhist marriage held in this country, and a flashlight photograph was published in the Press. The Ceremony was specially compiled by members of the Lodge and was published in the December issue of *Buddhism in England*. Our new home at 121, St. George's Road, Westminster, is now the new Headquarters of the Lodge and its library as well as of the Magazine and the shrine. The library now numbers over 200 books, the

greatly increased output of books on Buddhism in Europe being an indication of the increasing public interest in the subject. At least three new *Lives* of the Buddha have been published in the last twelve months, while of the rest among the most interesting have been Dr. Dahlke's *Buddhism and Its Place in the Mental Life of Mankind*, Dr. Suzuki's *Essays in Zen Buddhism*, Mr. Evans-Wentz's *Tibetan Book of the Dead* and the new Peking edition of the *Voice of the Silence* with a Foreword by the Tashi Lama himself, adopting it as a pure Buddhist work.

The Magazine grows apace in all but funds, but he is an optimist indeed who imagines that a Buddhist Magazine in England can with ease be made to support itself in the face of the spiritual apathy still prevalent in the West. Christian opposition is, however, with the exception of course of the Roman Church, decreasing fast, and many of the leaders of the more enlightened sects are actively supporting such splendid modern movements as the Fellowship of Faiths, which organises meetings wherever possible in which representatives of all religions share a common platform.

The merits of the Magazine are shown by the fact that the four Copyright Libraries of Great Britain have sent for copies of the Magazine from its commencement and for all future issues as they appear. We are now using its pages among other things for an automatic scheme of International Correspondence whereby readers scattered in all parts of the world may be kept in touch with one another through the post.

Wesak will we hope this year be noteworthy as containing in the audience representatives of all the Buddhist movements in this country, for the future of Buddhism in Europe lies in every group and individual putting the work before all things and questions of names and nations, schools and personalities nowhere at all. Buddhism is Universal Truth and cannot therefore be confined to any single sect or point of view. It has a universal message in the world of ideas and it is as general principles and not as a code of rules and dogmas that we must spread it far and wide. That such ideas are slowly permeating the Western atmosphere is shown by the appearance in the Press of articles on Karma and Rebirth, the cruelty of sport, the need of self-reliance in the development of character, and a knowledge of the unreal nature of the self. This is as it should be, for Europe like all else must work out its own salvation, and to that end must formulate a religion or philosophy suited to its needs. In the building up of this it can but use the unchanging principles of Truth as taught by the All-Enlightened One, though these are capable of being built and rebuilt in a thousand different forms.

As is well pointed out by Mr. J. B. Pratt in the current issue of *The Eastern Buddhist* (pp. 122 et seq.), the genius of Buddhism is such that it includes within its fold the most

divergent points of view, yet all are synthesised in the source from which all came and to the goal to which all tend. For above all doctrine and divergence of interpretation stands the glorious figure of the Buddha as the prototype of all men, while the different schools are so many convergent ways to the self-same journey's end. If we wish to know the cause of the decline of Buddhism in recent centuries we shall find it in a gradual substitution of doctrine, ritual and outward form for that "immediacy of living experience" which Dr. Dahlke rightly holds to be the only way to Buddhahood. The West is tired of dogmas, creeds and rituals and needs to-day some rational philosophy which will, while offering an explanation for its problems, leave it free to accept or reject that solution as it pleases and which, above all, will stand the acid test of daily life. If we are to supply this need we must be prepared to offer Buddhism as a *reasonable* and *practical* philosophy. That it is the former can be proved by reasoning



By D'Martin & Harris.

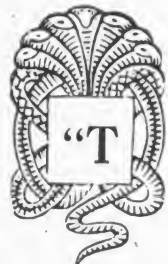
MAHATMA GANDHI.

and common sense, but how else can it be shown to be practical except by the personal example of those who have the courage and the strength of mind to practise what they preach? This must be the keynote of our work in the years to come, and only when it once more becomes the keynote of all Buddhists in the world will the Dhamma again be visible for all to see.

We send our greetings to our brothers in the East and wish them a happy year of good work well and truly done.

BROTHERHOOD.

[BY SHINKAKU]



HEREFORE stand ye together, assist one another, and strengthen one another's efforts.

Be like unto brothers; one in love, one in holiness, and one in your zeal for the truth."

These words, taken from the second and third verses of the 17th chapter of *The Gospel of Buddha*, and familiar to most of us, were uttered by our Lord Buddha himself, and when we hear them read or see them on the printed page, we realise that our Master not only taught brotherhood, but emphasised its importance in a most emphatic way.

On looking around us however what do we see? Universal Brotherhood? No, rather universal strife, violent competition, national jealousies, colour problems, racial prejudices, selfishness in every form. Some of us, seeing these conditions all around, feel inclined to say, "Oh! this talk of universal brotherhood is an impossible vision, it is too high an ideal, it can never be attained. The Lord Buddha was a dreamer of dreams." And then, because we fail to see universal brotherhood as we understand, rather I should say misunderstand, it, we cease to strive any longer to do our share in establishing it on earth.

Brotherhood as taught by our Lord Buddha is a condition of consciousness. To be attained intelligently, it must be based on the first of the steps on the Noble Eight-fold Path, namely, a "Right Understanding", a comprehension of the Unity of life and the whole system of evolution.

It must of necessity be realised first of all on a spiritual level before it can be materialised before our eyes.

What key will open the door for us into this spiritual condition? What is the ideal that we are striving to live up to? Our answer to these questions will shew whether we have the passport that leads into this spiritual realm or not, because our ideal is our God which we worship and we, each of us, make this God in our own image. If our ideal is greed, pride, lust or the desire for separateness, we can

never attain to membership in the Universal Brotherhood founded by our Lord Buddha. We may talk about the beauty of brotherhood. We may laud it as a fine ideal, but we shall never understand it or be able consciously to enter in unless we have the one thing necessary and that one thing is Love. Love then is the key. It must however be the Lord Buddha's ideal of love, an universal love extending to every living thing, to all forms of life, "the love of a mother for her only child." It must have capability for self-sacrifice, it must enable us to give up our opinion in things of no great importance, it must help us to understand and alleviate our brothers' sufferings. It must make us realise that the Law ever works against separateness and with Unity. It must lead us into harmony with the Law.



The Buddhist Priests of Eight Japanese Sects bidding
Farewell to Colonel H. S. Olcott and
Mr. H. Dharmapala.

from us? Are we trouble-makers or pacifists? Are we striving to bring about a change of heart in both the Christian and Buddhist communities of the country in which we live? Do we as individual members and as branches understand that if Buddhism is to take its proper place in the world, we must realise our responsibilities and take a deeper interest in the problems now confronting us?

The old creeds of blind belief are going to pieces. Many are searching for a light to shew the way through the darkness. Everywhere, if we look, we can see little groups of earnest thinking people stepping aside from orthodoxy and seeking for the truth. Are we doing our part and letting the Light of Lord Buddha's teaching shine forth in our lives so that all may plainly see it and be attracted by it. Many of these strangers are asking questions of us to-day; are we ready to answer them? Do we spend a small portion of our time in study so that we can reply in an intelligent

way to these seekers? Do we use the key of love to unlock the doors of our brothers' hearts? Do we use the salve of love to heal our brothers' wounds? Do we apply the plaster of understanding love to strengthen our brothers' efforts?

These are searching questions which we must ask ourselves if we wish to see a real revival of the Lord Buddha's teaching. The ideal of Universal Brotherhood must be established in our daily lives, we must practise this ideal on those among whom we work or whom we meet socially. Let us think in terms of brotherhood. Let us talk in terms of brotherhood. Let unselfish love dominate every sentence we utter, every decision we come to.

The world needs to-day, as perhaps never before, a

body of men willing to love and serve, men who can think generously, men who are above sect and all the petty limitations with which a sect mind surrounds itself. In the Buddhism of the future there will be no room for sect, men will be too busy furthering the Buddha ideal of Unity, Love and Brotherhood.

Let us determine to lift Buddhism up to a higher plane in our respective communities, by practising real brotherhood, by holding tenaciously thoughts of love toward all forms of life. If we do this with all our might, without fear or favour, irrespective of class, colour, creed or sect we shall be helping to lay the foundation stone of a Universal Brotherhood through which the teaching of the Blessed One shall shine for evermore.

LIVER ACCORDING TO NORM.

(Rendered from the *Pali* of the Section of Pentads of the *Anguttara-Nikaya*).

[BY A. D. JAYASUNDERE]



according to Norm?

ONCE a certain brother came into the presence of the Exalted One. Having drawn near he made obeisance to the Exalted One and sat at one side. So seated aside that brother said thus to the Exalted One:—Liver according to Norm, liver according to Norm one is called, O Lord. In what respect, Lord, does a brother become a liver

Herein brother, a brother masters the Norm, consisting of sermons in prose, sermons in verse and prose, exposition, songs, solemn sayings, my own utterances, stories of (former) births, talks about the supernormal, discourses long and short of diverse nature.* He spends the day thus thoroughly learning, abandons seclusion and does not practise the inward calm of mind. Brother, this brother is called one full of learning, but not a liver according to Norm.

Again brother, a brother preaches to others in detail the Norm, according as he has heard and learnt. He spends the day in the exposition of the Norm, abandons seclusion and does not practise the inward calm of mind. Brother, this brother is called an expositor, but not a liver according to Norm.

Again brother, a brother recites in detail the Norm, according as he has heard and learnt. He spends the day reciting the Norm, abandons seclusion and does not practise the inward calm of mind. Brother, this brother is called a constant reciter but not a liver according to Norm.

Then again brother, a brother reflects, ponders and considers in his mind the Norm according as he has heard and learnt. He spends the day reflecting, pondering and considering in his mind the Norm, abandons seclusion and

does not practise the inward calm of mind. Brother, this brother is called one given to reflection but not a liver according to Norm.

Yet again brother, a brother masters the Norm (consisting of the said nine factors). He does not however spend the (whole) day in learning the Norm, nor does he abandon seclusion, but he practises the inward calm of mind. Verily brother, this brother is a liver according to Norm.

Of a truth brother, thus have I declared the learner of the Norm, declared the expositor, declared the reciter, declared the one who reflects, and also declared the liver according to Norm. Whatsoever should be done, brother, by a kindly master out of compassion for his disciples, that have I done unto thee. Here are, brother, roots of trees, here are vacant houses! Meditate, brother, tarry not, and thus become not remorseful afterwards. This is my admonition unto thee.

OURSELVES.

By ourselves is evil done,
By ourselves we pain endure,
By ourselves we cease from wrong,
By ourselves become we pure.
No one saves us but ourselves:
No one can, and no one may,
We ourselves must walk the path—
Buddhas merely teach the way.

Dhammapada, 21.

* *Navanga-Buddha-Sasana* or The Nine Factors of the Norm.

The Buddha's Discovery of Love.

[BY ALBERT J. EDMUNDS, M.A.]



THE Buddha made the Great Discovery of the Ages: he discovered Spiritual Love (mettā). Sending out the Love-Thoughts every day is a cardinal practice of the Buddhist Discipline, but it is not mentioned in the First Sermon. The Noble Eightfold Path of that Deer Park discourse has *sati*, but not *metta-cittam*. This appears to have arisen in the Master's mind later on. In the Book of Sevens the Buddha tells us that a teacher who lived billions of years ago, in a forgotten universe, taught men the way to fellowship with the Great Supreme. The teacher's name was Good-Guide (Sunetto). Finding that his disciples were not being saved quickly enough, he devised the Love-Thoughts. In the Jātaka Book, the Bodhisat Arako practises the same, and of both him and Sunetto it is said that seven years of such practice exempted them from transmigration for seven aeons. Seven times did the universe go to pieces and a new one take its place before seven years of loving thought had their merit exhausted.

I believe that Sunetto and Arako are parables. The Buddha meant himself. The compilers of the Pāli Itivuttaka understood this, and put the words of the Book of Sevens into the first person:—

Having practised the Love-Thoughts for seven years, I did not return to this world during seven aeons of consummation and restoration of the universe.

He goes on to say that he rose to be the Great Supreme himself. Now, nowhere in the loftiest sacred literature, not even in my beloved New Testament, is there a sublimer description of the omnipotence of Love.

Curiously enough, Yuan Chwang, in his seventh-century

translation of the Itiyuttaka, omits this text. For many years I regarded it as a patristic addition, until lately it dawned upon me that Sunetto was Buddha. I translated both texts in the *Chicago Open Court* more than a quarter of a century ago, when Paul Carus was editor. It is astonishing how slowly the mind works when one has been imbued from childhood with a rigid set of religious opinions.

I repeat that the Buddha made the Great Discovery of the Ages: the omnipotence of Love.



Photo by D'Martin & Harris.

ENTRANCE TO WATADAGE, POLONNARUWA.

THE BEST WEAPONS.

With goodness meet an evil deed,
With lovingkindness conquer wrath,
With generosity quench greed,
And lies, by walking in truth's path.

Dhammapada, 223.

PRIZE STORY.

KUVENI'S REVENGE.

(A Historical Romance.)

[BY J. A. WIJEYESINGHE]



UNDASALA bowed low before the throne of the haughty young Yakkha chieftain and murmured in low guttural tones, "The hour is come, Oh Raja!" A frown of malignant satisfaction darkened the clear-cut Aryan features of the handsome young prince and the warm red blood rushed to his face—lighter in complexion than those of the short, squat dark-skinned savages by whom he was surrounded. He turned to the beautiful moon-faced girl by his side. "My own Disala," he exclaimed, "at last the enemy of our race, the cruel tyrant who has driven us forth from the homes of our ancestors to this rude wilderness is in our power. Vijaya, 'King' forsooth! as he calls himself, has come out hunting the wild deer to within a few miles of our encampment. He is only accompanied by a few of his cruel, ruthless band of marauders. If we strike now, we should have him in our power and then may the wrongs of the Yakkha race be avenged. Then may we once more revive the glories of Ravana the moment the brutal Aryan is driven out from these shores." A curious, inexplicable expression stole for a moment across the face of the girl. She made as if she would speak. But at that moment a woman, past her prime of life, of a dignified and striking appearance, whose face, seamed with sorrow and care, still retained the traces of a wondrous beauty, stepped forth almost imperceptibly from the crowd of attendants filling the room and caught her eye. Her luminous eyes fixed on her intently, the tip of her finger raised warningly to her lips, gripped Disala's attention, arrested her half-formed resolve. For a moment they looked at one another searchingly. Some secret unspoken message passed between them. Disala sighed. "Go forth, my Jivahatta, and be avenged," she whispered with broken voice, her eyes dim with tears.

"Beware, Sire. We are drawing too nigh the haunts of the Yakkhas to my thinking. Though subjugated and well-nigh crushed they are ever on the prowl to wreak vengeance on those of the unfortunate Sinhalese who happen to fall into their clutches. I would suggest that we turn

back now, or at least wait here till our followers—the lazy loons to lag so far behind—come up with us." The speaker, a short-built gray-haired man of about fifty or thereabouts, looked uneasily round the dense jungle thicket that met their gaze on every side and glanced a trifle testily, yet withal with all outward seeming of respectful deference, at his companion. The latter waved his hand contemptuously and laughed in



Photo by Mr. L. V. Loos, Advocate.

Stone Carvings at Isurumuni Vihare, Anuradhapura.

gay defiance. A tall well-built man in the very prime of life with keen hawk-like features and dark piercing black eyes, with a general devil-may-care air of reckless *insouciance* about him, there was still a shade of haunting sadness in King Vijaya's clear-cut but brooding features that showed that his soul was ill at ease with itself, that it was still the plaything of wild passions and unsubdued desires and that, though seared with sorrow and crime, it had passed through the crucible of suffering, it had attained no lasting peace thereby, but was still shadowed and overcast by the ineffaceable memory of some dark tragic chapter of the past. Whatever his inward feelings, however, his stoical fortitude of spirit rarely betrayed them. It was therefore with an affectation of careless indifference that he exclaimed scornfully, spurring his horse to a swifter pace along the hardly perceptible forest-track they had been following for some time in pursuit of their quarry, a beautiful spotted fawn which had baffled their utmost efforts

for the best part of the last two hours: "Thou art too timorous, Upatissa. There is no danger at all. The courage of the Yakkhas is broken. We taught them a rare lesson at Sirivatthapura if you would remember when we swooped down with fire and sword on them in the midst of their feasting and revelry held in honour of the marriage of one of their princes, and rudely broke up their festive enjoyments. Since that terrible lesson they have been content to skulk in the back-woods, retreating further and further into the interior before our conquering advance. As regards those who still remain in our dominions they are growing broken to the yoke, and hard though the methods were which we were constrained to adopt

at first, they are gradually beginning to appreciate, if not to be grateful for, the civilisation which we have introduced into their midst. Where once was impenetrable jungle and barren desolate rock are smiling fields and rich and opulent cities the seats of culture and refinement. Mark my words, Upatissa, a day will yet come when these same rude Yakkhas assimilating our ways and habits and methods of thinking will grow reconciled to their lot and in course of time come to form the back-bone of the new Sinhalese nation. Away therefore with thy ill-omened croakings and let us urge on the chase and corner this same elusive doe, which has led us such a weary dance, before night-fall. After that a few broiled steaks of venison and a cup of cold water from some streamlet for our supper and a spread of withered grass and dried leaves for our bed with the starry sky above us for a canopy and I warrant you we will sleep as soundly as ever we have done on the downy couches of my palace at Tammana Nuwara. Upatissa made no reply to the imprudent

King except by a half-muttered grunt of surly ill-humour. Obedient to his leader's half-expressed command however he urged his wearied horse, with many cross words and a vigorous application of the whip, in Vijaya's wake. For some time the two friends continued to ride on in silence. All was as quiet as the grave in the vast primeval forest through which they were making their way save for the cracking of the twigs under their horses' feet, the rustling of the branches overhead and the occasional distant howl of a cheetah or other wild denizen of the woods. Gradually it grew darker and the lengthening shadows and fast-failing light told them that the evening was nearly over and night was drawing nigh. They had just reached a wide open clearing in the jungle strewn over with huge uneven boulders the result of some gigantic convulsion of Nature when a thin, piercing, long drawn-out whistle like the hoot of some night-bird cleared the silence, and a tall athletic man with bended bow in hand sprang



Photo by Mr. L. V. Loos, Advocate.
AT ANURADHAPURA.

from behind one of the jagged masses of rock and, seizing Vijaya's steed by the bridle with such violence as almost to throw it back on its haunches, exclaimed in loud challenging tones: "Halt! None passes this way without paying toll to the King of the Yakkhas."

Almost simultaneously a dozen naked figures clad only in their loin-cloths and variously armed with bows and spears and hatchets threw themselves on Upatissa and dragged him bodily from his saddle. The attack was so sudden and unexpected that for a moment Vijaya was completely stupefied with surprise, but quickly recovering himself however the next instant he had put spurs to his horse and skilfully making him rear on his hind-legs threatened to ride down the Yakkha leader. The latter drawing a sharp dagger from his girdle did the only possible thing he could have done to save himself. He hamstringed the noble animal. With a crash down fell horse and rider but, quickly disentangling himself from his fallen

steed and drawing his sword, Vijaya kept at bay with a few lightning passes the Yakkhas who, having disposed of Upatissa, crowded round the gallant Aryan with savage threats and blood curdling yells, looking for all the world in the darkening twilight like demons from the nethermost pit of *Avicchia*. "Back! back! all of you back! By Ravana! the Sinhalaya is a gallant fighter and he and I must fight out this battle alone," thundered the young chieftain driving his officious followers away with his now useless bow. Hurling it at the foremost of them he snatched at the same time from Kundasala a short two-edged sword and hurled himself with such impetuous fury on Vijaya that the latter, taken by surprise, was forced back and all but disarmed before he had well realised the situation. Quickly regaining his cool intrepidity however, the monarch, a skilled and practised fencer, perhaps the best swordsman of India of his day, dexterously warded off with cool and unruffled assurance the rain of murderous blows and in his turn forced his adversary back and ever backwards until at last he had nearly driven him to the spot where Upatissa was watching the combat a helpless prisoner impotent to render his friend and sovereign any assistance. The Yakkha leader was much younger. He was infinitely the stronger of the two and his extraordinary agility and strength enabled him for some time to sustain the combat on almost equal terms. But what could youth and strength alone divorced from art avail against the placid courage and masterly science of his foe. Dogged and relentless as *Mara*,† inexorable as Fate, foot by foot, inch by inch, Vijaya pressed his now exhausted and bewildered opponent, too proud and chivalrous to put an end to the combat by an appeal to his followers. Suddenly as the blades once more clanged together, with a dexterous twist of his wrist the King sent Jivahatta's sword hurtling through the air. His foe stood disarmed before him. This hour of dire peril, surrounded as he was by foes still undealt with, was no time for sentimental considerations of mercy although he did feel a rising wave of pity sweep over him for the gallant young lad, for he was little more than that, who had put up so brave a fight. But self-preservation is the first law of nature. He shortened his blade and moved forward towards the Yakkha who stood proudly, defiantly, before him, scorning to ask for mercy as indeed he would have shown none. But the gods averted the consummation of

* *Avicchia* is the lower world, Hades—Ed.

† *Mara*, is the Lord of Death, Pluto—Ed.

a deed which would have perhaps haunted him to his dying day, and added another secret grief to the guilty load he was already bearing. Something bright and gleaming came whizzing through the air. The rim of the heavy axe head caught the King full on the back of his head. A million stars, red, green, blue and orange seemed to dance before his eyes in myriad-coloured coruscations. With a heavy groan he sank down on the ground, his sword dropping from his nerveless hand—limp, lifeless dead to all outward seeming. "That was a lucky throw of yours, Kundasala—lucky for me!" exclaimed Jivahatta. "Ay, ay," grunted the Yakkha, "but thou shouldst not have risked thy life so recklessly. What

would the Princess, what would thy old nurse Kumbini, have said had aught befallen thee?" and he proceeded with apparent unconcern in his task of binding the now unconscious Vijaya.

"And now my brave followers, Nagas, Yakkhas, descendants of Ravana's gallant warriors, I have recounted to you all that I and mine, you and yours, have suffered at the hands of this man, this usurper who calls himself King of Lanka, the degenerate son of a princely Indian house, driven out with his outcaste followers from his own land for his deeds of oppression and cruelty. I have told you how with his band of seven hundred marauders, the off-scourings of Indian society, he sought a refuge on these shores, how he deceived the confiding heart of a Princess of this land (who has since met a merited doom along with her children) into conferring the sovereignty on him, how with her aid and assistance, by force and fraud, treacherous

guile and ruthless warfare, he gradually made himself master of the greater part of the kingdom, greater part I say because thanks be to the gods of our fathers there are untrodden wilds still where the free-born Yakkha scorns to bow to a base foreign yoke. Ye know too, none better, how when once he had achieved his purpose he drove that unfortunate lady away with her children, his offspring and hers, to perish in the wilderness or meet merited vengeance at the hands of her injured kinsmen. What then shall be the fate ye mete out to this Vijaya, usurper, robber, wife-betrayer, murderer? Tell me, my countrymen, what shall be his doom?" The clear ringing tones pulsating with passion and indignation rang bell-like through the great open hall hurling its challenge at accused and judges alike.



Mme. Alexandra David-Neel before the door of her hermitage—altitude about 13,000 feet.

The proud solitary figure with arms pinioned by his side who stood in the middle of the hall, his eyes flashing with the age-old Aryan contempt for the inferior race, which was inbred in him, looked disdainfully round, a smile of scornful hauteur curling his lip. He seemed in no way disconcerted by the savage clamour of the struggling, seething, gesticulating mass of humanity who fought with one another and with the small cordon of soldiers who guarded him in their efforts to approach nearer and obtain a closer view of their hated foe. Nor did his face blanch, or a muscle quiver as a universal shout of "Death! death to the usurper! Death to the betrayer of Kuveni!" rose above the tumult, ominous, bodeful, pregnant with fatal significance, drowning all other sounds into silence. One last request however he essayed to make and that not about himself. "It boots not impeaching your stern justice, or what you call justice," he exclaimed in a resonant commanding voice which deeper more sonorous, seemed to many of his hearers, curiously not unlike the more youthful tones of the Yakkha leader. "I fear not death although an I had my will I would meet it sword in hand and after sending a few dozen of those snarling, yelping curs to perdition. But Upatissa, my brave comrade, my minister—" The word seemed to awake unpleasant associations in the minds of his hearers and to lash them to fresh fury. "The same doom for the King and the minister, the master and the servant! To the stake, to the stake with the captain of the robbers and his lieutenant!" drowned his further attempts at speaking. A gag was thrust into his mouth, a dozen rude hands hurried him away

while ever there rang in his ears like the tocsin of doom the demoniac yell. "To the stake, to the stake with them both! We will make a rare bonfire of them on Samanakuta Kanda,* a beacon-fire visible from all parts of Lanka, in the smoke of which shall be quenched the hated Aryan domination!" That was the first inkling the King had of the awful nature of the death that awaited him. The inhuman savages purposed burning them alive—a holocaust to the cruel, obscene deities whom they adored. Brave man though he was, tried and proved in danger, impervious to fear, even his iron nerves were shaken for a moment by the horrible prospect. "God grant my brave followers, missing me, may yet arrive in time to save us!" was the prayer broken and faltering that issued from his pallor-struck lips.

* Samanakuta Kanda is what is now known as Adam's Peak, one of the highest mountains in Ceylon.—Ed.

It was perhaps a couple of hours after the incidents narrated in the last scene that a tall and stately woman might have been seen toiling up the steep-ascent that led up to Samanakuta Kanda. She had a bundle of faggots on her back—her contribution to the terrible holocaust that was being prepared on the summit of the mountain, and she chuckled with savage glee as she already pictured to herself in imagination the devouring flames leaping up and licking hungrily the form of the man she hated with an intensity of hatred that surpassed even the hate of Jivahatta. The Yakkha leader's deadly enmity against Vijaya might almost be termed a lofty and sublime sentiment based on national feeling and patriotism, whetted by the recollection of the many foul wrongs the Yakkhas had suffered at the hands of the Aryan conquerors. But Kumbini's—for the woman in question was none other than Disala's and Jivahatta's old



Photo by Messrs. Plate Ltd.

WATA-DA-GE CIRCULAR RELIC SHRINE, POLONNARUWA.

nurse—partook of no such ennobling quality. It was for some reason or other, which will develop in the course of this story, an implacable personal hatred towards Vijaya the individual, a hatred which nothing but death itself could extinguish, and would only cease with the grave. She had followed with savage exultation in the judgment hall his trial (if it could be dignified with such a name!) and condemnation. Though a woman she had been loudest amongst those who had clamoured, "Death! death to the foreigner!" And she knew that nothing but the sight of his charred and blackened corpse could satisfy the insatiable longing for revenge that devoured her very soul. "Vengeance, vengeance at last on my betrayer!" she exclaimed half audibly in the excitement of her feelings. "Gods of my ancestors, how I have yearned and prayed for this moment! For fifteen years the sweet

realisation of my scheme of revenge has been the one aim of my life, the one thought of my existence, the only solace that has upheld my miserable being. And now it has come at last, and soon, very soon, the jackals and foxes will be crunching the charred bones and half-baked flesh of my bitter enemy." "Be compassionate towards all men and most of all thine enemies. Leave each man's misdeeds to work out their own karma, and stain not thy hands with blood, my daughter." The words uttered in a sweet, clear and mellow voice came wafted on the breeze persuasively to her ears, breathing a message of ineffable tranquillity and peace which sank into her very heart calming the sea of raging passion within. Kumbini started in surprise and gazed around her confusedly, uncertain in her own mind whether the admonition came from some living human being or from some *devatava** of the skies, who, as she had often heard, deigned at critical periods of men's lives to guide and direct them aright with their advice. She saw a man of middle age seated on a stone step by the side of a thorny bush, busy mending a rent in the yellow robe wrapping his person, which had evidently been caused by contact with the sharp thorns of the thicket. By his side on the ground was his begging bowl containing a few grains of boiled rice, his fan, and a parasol made of talipot leaves with the grateful shade of which he was accustomed to protect himself whenever the burning rays of the tropical sun rendered it necessary. As he sat with head bent downwards intent on his task, there was nothing remarkable about his person, nothing to distinguish him from the many begging Hindoo fakirs and religious mendicants who even at that early period of history frequented Samanakuta Kanda. After a short pause during which Kumbini was trying to collect her scattered senses and make some suitable reply, he raised his head and as the sweetly calm, wistful face full of a tender melancholy as if in pity for the sufferings of the world, with its perfectly chiselled features, its large, dark softly lambent eyes so filled with the peace that passeth all understanding, met Kumbini's wondering gaze, in spite of herself, almost involuntarily, her knees trembled and bent in adoration and her hands clasped together in mute and reverential worship. "Kneel not to me, daughter!" continued the stranger. "I am as mortal as thyself. Kneel not to me but cast out the adder of hatred from thy heart and let the milk of charity find a refuge therein. Tell me thy troubles and I would see if I couldn't find a remedy. What hath this man whom thou wert talking of done to thee that thou shouldst hate him so bitterly?

* Devatavas are the supernatural beings of a beneficent and protective nature, guardian deities, etc.—Ed.

Hesitate not to make a confidant of me and I will seek to help thee even as I helped a few nights back the Nagas of Kelaniya in their dispute over a gem-set throne." "Who art thou?" asked Kumbini in an awe-struck whisper. "Methinks something of thee and thy doings, Lord, have penetrated to our ears even in these solitary fastnesses. Art thou, art thou," she exclaimed, her voice broken and faltering, "Art thou the Tathagata?" The stranger smiled and said mildly, "Yea, I am he whom they call the Buddha, my daughter. Now lay thy burden at my feet and I will see if I cannot lighten it." Moved by some sudden impulse which she could scarcely explain, Kumbini rent the veil aside from her past and poured into the Blessed One's ears things she had never breathed to anyone during the last fifteen years— all the sordid story of the brief splendour and tragic misery of her life. "I have heard in my own home in Ayodhya of this Vijaya— a sort of Angulimāla, a reckless marauder whom his own father my cousin



Photo by Messrs. John & Co.

Remains of King Parakrama Bahu's Palace, Polonnaruwa.

the good King Sinha Bahu was constrained to banish for the peace of his kingdom. Had he been otherwise, who knows but that I would have elected to preach my *dhamma* here? But, though it is not to be yet, I tell thee, my daughter, that a day will come not many centuries hence when, under one of his descendants, my religion will be received by the inhabitants of this fair land and flourish like the sacred bo-tree from one corner of Lanka to another. And now as regards thyself, daughter, bethink thee that if thou forgoest thy revenge and forgive thy enemy thou wouldst both be performing an act pleasing in the sight of both gods and men and also store up for thyself merit and good works which will mitigate the harshness of thy karma and bring thee nearer to Nirvana. Be ruled by me, daughter, and cast away from thy heart this thirst for revenge that consumes thee." And so, gently and almost imperceptibly with many words of salutary advice, did the Blessed One lighten the darkness of Kumbini's mind

and gradually wean her away from vicious and cruel thoughts, until, no longer inflamed by the yearning for revenge, she solemnly promised to abandon all thoughts of vengeance and do all in her power to save the unfortunate King. "I thank thee, O Lord," she cried prostrating herself on the ground before him, "for having opened my eyes to the error of my ways, and hard though it be to sacrifice my long-cherished plans of revenge I promise thee that I will save this Vijaya, this wicked kinsman of thine." When she raised herself again and looked round for her companion there was no one to be seen. He had disappeared as silently and noiselessly as he had come and it seemed to Kumbini as if with him the light that gilded the horizon had disappeared too. Away in the distance the peak of Samanakuta towered to the sky, grim, sombre and majestic, mutely reminding her of Vijaya's impending fate. With a cry of sudden misgiving, for she feared she might be too late to save him, she threw the faggots away and hastily retraced her steps in the direction from which she had come.

"Jivahatta, wilt thou not be merciful? My mind misgives me sorely. Let these prisoners go and perhaps thou wilt have reason for not regretting it all the days of thy life." The speaker, the fair and beautiful Disala, looked up pleadingly at the stern, handsome face of the Yakkha chieftain. The latter bending down to pat her shapely head affectionately exclaimed with just a touch of impatient chiding in his tone, "Nay, nay, Disala, thou must not rob me and my brave people of our long-expected revenge. It is a duty we owe ourselves for a quarter-century of misrule and oppression. Besides, how can we ever expect to realise our cherished dream of re-establishing the Yakkha kingdom and restoring the glories of our ancestors under Ravana were we to be so blind to our own interests as to allow the detested Aryan enemy now in our power to slip through our fingers? Nay, nay, dear one, I know your kind nature and tenderness of heart which ever shrinks from the thought of causing pain and suffering to anyone, but this is not an instance where any pity could be shown. Vijaya, the self-styled King of Lanka, the oppressor of our race, must die!" Disala half-opened her lips as if she would speak, although she well knew the futility of it unless she was prepared to disclose the tremendous secret locked up in her heart. The words "But he is our—" half-trembled on her lips, but checking herself with an effort, she sighed deeply as she realised that the secret was not hers to disclose, that she had pledged her word under the most solemn and binding of oaths to the proud, mysterious, sphinx-like woman who had been their nurse from almost the time that memory



Photo by Mr. L. V. Loos, Advocate
AT POLONNARUWA.

began, never to divulge the mystery of their parenthood to anyone, not even to Jivahatta, without her previous sanction. "Vijaya, the self-styled King of Lanka, shall die!" repeated Jivahatta, steeling his heart against the qualms that his admiration of the man's daring and cool indifference in the face of danger could not but awake in his breast. Like the answering echo of his words there suddenly rang through the hall in muffled, hollow tones, "Nay, that he shall not. Vijaya shall not die." Jivahatta started angrily at the seeming flouting of his authority implied in the bold contradiction. "Who or what art thou," he indignantly inquired clapping his hand to his sword, "that darest to question the decree of the Yakkha nation and their Prince?" "One old enough to be thy mother, Jivahatta!" came the bold reply and, flinging open a small side-door that led to an antechamber, there strode into the room a woman of imperial mien, of haughty and commanding appearance, tall, stately and majestic with the remains of great beauty still marking her features in spite of the ravages of time. Needless to say it was Kumbini, the woman whom Jivahatta at least had only known hitherto as their foster-mother, the faithful devoted nurse who had brought them many years ago, a couple of wee prattling children, to the Yakkha encampment and watched over their infant years with more than a mother's devotion. With a glad cry Disala rose from her seat and, running up to her, twined her fingers in her own and sobbed aloud in the fullness of her heart. "Mother, mother, in spite of all the cruel wrongs of the past, the agony and the pain he has inflicted on us, he is still thy husband and our father. I am so happy that thou hast decided to save him. Oh! save his life and spare Jivahatta the unforgivable sin of parricide." Jivahatta, who had stood dazed and bewildered and lost in amazement, now ejaculated in broken words as one recovering from a trance,

"Mother! Cruel wrongs of the past! Parricide! Tell me, Disala—I do not understand—what may all this mean?" The older woman bent tenderly over him and, smoothing his brow hot and fevered with the excitement of the last few hours, murmured gently, "It means O my son, child of my pain and sorrow, heir to my heritage of revenge, it means that the time for concealment is past. Start not, I, whom thou hast hitherto known only as your foster-nurse, am thy mother Kuvēni, the wife of that unfortunate man whom thou and thy people have late adjudged to a horrible death. It is true that he has cruelly wronged me and mine. He drove me forth with you two, my children, to seek refuge with my own people and there are scars in my body still that bear witness to the treatment they meted out to the traitor Queen,

the faithless kins-woman who had betrayed them to the stranger. They deemed me dead, but the wounds were not fatal. I recovered and with the help of Kundasala, the only one save Disala who shares my secret, I brought you secretly to a tribe of our race who knew me not. They received us graciously and thou, Jivahatta, hast by thine own valour without the adventitious aids of noble rank or princely ancestry to support thee, risen to be their Prince and hast extended thy dominion over other clans and other peoples as well. Remembering my foul wrongs I would have kept silent and allowed thee to wreak thy will on this wicked prince, but yesterday I saw him facing with such cool disdain the howling throng of those who were clamouring for his blood and he looked so like the Vijaya of the olden time, my Vijaya, the husband of my girlhood, the partner of my throne, the father of my children, that my heart went out to him and I half faltered in my resolution. To-day, as the result of the advice of a good and noble man, a great religious teacher, almost a god, my wavering indecision has been confirmed and I have determined to save him. Thou wilt not kill him, Jivahatta. Thou wilt not commit this crime against nature. Thou wilt not doom thine own father to death." The haughty voice which had so far proceeded without a quiver, a break in its rich musical tones, now faltered, as a surging sea of fond recollections swept over Kuvēni's mind; covering her face with her hands she wept loud and long. When she had sufficiently mastered her feelings to look around her Jivahatta and Disala were nowhere to be seen. Instead, gazing down on her mournfully with a look of intense sorrow and bitter remorse on his face, stood the man whom she had hated so bitterly and was so anxious to drive to his death but a few short hours before. The blood rushed tumultuously to her face and she started quivering like a leaf stirred by the wind as her eyes met the handsome face, the well-remembered countenance of the lover of her youth. A new tenderness filled her heart as her memory carried her back to those far-off days when on the banks of Tamanna tank he had thrown himself on the copper-coloured sands and wooed her with all the ardour of his passionate nature, the while the distaff and spindle and the half-embroidered cloth lay neglected on her lap as she listened rapturously to his tale of love. "Kuvēni, my Kuvēni, the bride of my youth, my own long-lost love!" cried Vijaya, passionately making as if he would clasp her to his heart. But she drew back proudly, imperiously waving him aside. "What of her—my rival, the Pandyan Princess?" she questioned eagerly, her voice trembling with anxiety to hear his reply, "Methought," she bitterly added, hurling back the ungenerous excuse with which he had announced to her his resolution to part from her, "methought a daughter of royalty is a timid being!" "Hush! Speak not of her. Peace be with her!" said Vijaya sorrowfully, "she is dead." The next moment the long-divided lovers, now so happily united, were in one another's arms. "I am an old man now, beloved," continued Vijaya pressing her passionately to his breast, "but tell me that thou lovest me as of yore. Tell me that thou wilt give me an opportunity of atoning for the past by dedicating all the remaining years of my life to thee and our children. Wilt thou, canst thou forgive me, Kuvēni, for the cruel wrongs of the past?" She kissed him for answer,

KING KAVANTISSA TO VIHARA MAHA DEVI.

Upon thy head how fortune showers
Delight and loveliness and grace!
O Queen, behold these lotus flowers
Unfaded from that sacred place*
Where all our thoughts with longing turn.
Lo, as you wished, see also here
The hero's head. What rage must burn
In King Elara! Standing near
My best of warriors who thus wrought
Thy dream into reality,
These garlands wear and with glad thought—
Making the hero's head for thee
A foot-stool—drink, even as you longed,
This water which did cleanse the blade
That smote the hero.

Glories thronged
Around me when I thought to wade
Through the glad waters on that morn
When I beheld thee on the raft
Adrift. Thy child that will be born,†
The sages say, will be a shaft
Of sudden and most wondrous light
Hurled forth upon the gloom that now
Fills all the land with foreign might;
So that again all men will bow
To that high Majesty, the Law
Which is the best upon the earth,
Whose utter sway our people saw
Before this heathen rule had birth.

George Keyt.

* Anuradhapura.

† i.e. Datugemunu, the warrior King, who became one of the most loyal supporters of the Religion.—Ed.

SWEETER.

Sweet in the world is fatherhood,
And motherhood is sweet;
But sweeter is the thought of good,
If nobly our heart beat.
Sweet a life to old age spent
In truth and purity;
Sweeter to reach enlightenment
And keep from evil free.

Dhammapada, 332-333.

THE PATH TO NIBBANA.

[BY THE REV. BHIKKHU NARADA]



BUDDHISM stands unique in that it ungrudgingly presents to every individual seeker after Truth the only Perfect Way that leads to the Eternal Peace of Nibbāna, the Ultimate Goal of Buddhists.

This Grand Highway is the Noble Eight-fold Path. In other words it is the *via media* that avoids the two extremes—the extreme of self-mortification, which involves unnecessary pain, and the extreme of indulgence in sensual pleasures, which tends to cloud one's mental vision, and retard spiritual progress.

The first stage on the Path to Nibbāna is *Sila* or Discipline, which consists of two divisions—*Caritta* and *Varitta*. Under *Caritta Sila* are included all the minor rules and regulations which the Buddha said 'should be observed' and which are conformable to the etiquette of civilised society. They are only conducive to one's external refinement.

Varitta Sila enjoins the avoidance of those evils which the Buddha expressly stated, 'should not be done.' Not killing or causing injury to any living being, one should be kind and compassionate towards all, even to the tiniest creature that crawls at one's feet. Refraining from stealing whether in its disguised or obvious forms, one should be upright and honest in all one's dealings. Abstaining from sexual misconduct, one should be pure and chaste. Shunning false speech, one should be truthful. Avoiding pernicious drinks, one should be sober and diligent.

These Five Precepts should be strictly observed, for transgression of them is likely to create fresh troubles and obstacles almost impassable and insurmountable. If the spiritual pilgrim finds them too elementary, he may advance a step further and observe the Eight Precepts or even the Ten Precepts.

It is interesting to note that as the pilgrim proceeds on this Highway, he is expected to live a life of complete chastity, simplicity and voluntary poverty, nourishing the body but sparingly, lest vigour and comfort might foster indolence, sloth and torpidity.



Photo by Mr. L. V. Loos, Advocate,
AT POLONNARUWA.

Whilst he progresses slowly and steadily with word and deed well regulated and senses well restrained his Kammic force compels him to renounce worldly pleasures and adopt the ascetic life. To him then comes the idea that

"A den of strife is household life.
And filled with toil and need;
But free and high as the open sky
Is the life the homeless lead."

Accordingly, he voluntarily forsakes his earthly possessions, and entering the Order endeavours his best to lead the holy life in all its purity. Here he practises the four kinds of Higher *Sila*, namely:—Discipline, as prescribed by the *Pātimokkha*, Sense-restraint, Purity of conduct in connection with livelihood, as well as with the necessities of life to such a high pitch of perfection that, as a result of his absolute purity, he practically becomes selfless in all his actions. Neither fame nor wealth nor honour nor worldly gain could induce him to do anything contrary to his high principles. Money possesses no greater attraction for him than fame and position.

The above-mentioned Four-fold Discipline constitutes *Sila Visuddhi* (Purity of Virtue), the first of the seven *Visuddhis*. The homeless life is certainly the shortest path to Nibbana, yet it is not absolutely necessary to enter the Order to attain Sainthood. For instance the lay-follower *Anāthapindika* was a *Sotapanna*, the *Sākya Mahānāma* was a *Sakadagami*, the potter *Ghatikāra* was an *Anagami*, and King *Suddhodana* was an *Arahant*. An *Anagami*

must, of course, lead a life of celibacy, and a lay *Arahant*, according to the Books, must either enter the Order or attain *Pari-Nibbana*, for he cannot stay for more than seven days amidst the uncongenial surroundings of the worldly life.

Securing, therefore, a firm footing on the ground of *Sila*, the pilgrim then embarks upon the higher practice of *Samadhi*, the second stage on the Path to Nibbāna. Purity of Virtue (*1. Sila Visuddhi*), it must be understood, is an essential preliminary for the development of *Samadhi*: for "unregulated conduct imparts the predominance of passion and where passion prevails, there, for the time being, his mind is in a state of exile."

The Path to Nibbana.

Samadhi is "one-pointedness of the mind." It is the concentration at will on one object, to the entire exclusion of all irrelevant matter. In order to cultivate this one-pointedness of the mind, the pilgrim should at first give careful consideration to the subject under contemplation. Of the forty subjects that are elaborately discussed in the *Visuddhimagga*, he should choose the one most suited to his character.

This being satisfactorily settled, he retires to a quiet place, where he is least disturbed, and adopting any position that is easy and relaxed, makes a persistent effort to focus his mind on the subject of contemplation (*Kammattana*).

However intent he may be on the subject, he will not be exempt from the initial difficulties that confront a beginner. External thoughts dance before him like the flickering pictures of a cinematograph; impatience overcomes him owing to slowness of progress; and his efforts get slackened in consequence. The resolute pilgrim only welcomes these hindrances; the difficulties he cuts through; the obstacles he surmounts, and looks straight to his goal, never for a moment turning his eyes from it.

Thus with renewed confidence and redoubled vigour he strives after his desired end, concentrating his entire attention on the object (*Parikamma Nimitta*), until he gets so wholly absorbed and interested in it, that all other thoughts are *ipso facto* expelled from the mind. A point is ultimately reached when he is able to visualise the object even with closed eyes. On this visualised image, (*Uggaha Nimitta*) which is an exact mental replica of the object, he now concentrates until it develops into a conceptualised image (*Patibhoga Nimitta*). As he continually concentrates on this abstract concept, he is said to be in possession of *Upacara Samadhi* ('neighbourhood concentration'), and the innate five Hindrances to progress (*Nivāraṇa*), namely:—sense-desires, sloth and torpor, restlessness and brooding, and doubts—get temporarily inhibited. Eventually he gains *Appana Samadhi* (ecstatic concentration), and, to his indescribable joy, becomes enwrapped in *Jhāna*, enjoying the calmness and serenity of a one-pointed mind.

These two kinds of concentration are collectively termed *Citta Visuddhi* (purity of mind), the second of the seven *Visuddhis* on the Path to Nibbāna.

When once he succeeds in exercising perfect control over his discursive mind, he can, without the least difficulty, develop the five supernormal faculties (*Abhinna*), clairvoyance

(*Dibbacakkhu*), clairaudience (*Dibbasota*), reminiscence of past births (*Pubbe Nivasaṃussati Nāna*), thought-reading (*Paracitta Vijāṇana*) and different psychic powers (*Iddhi-vidhā*).

It should be understood that *Samadhi* and these supernormal powers are not essential to the attainment of Arahantship. Dry-visioned Arahants (*Sukkha Vipassakas*), for instance, gain Sainthood by straightway cultivating Insight, without attempting to develop concentration.

Though at this stage the mind of the advanced pilgrim is considerably purified, yet he is not wholly free from giving vent to his passions. For, by concentration, the evil tendencies are only lulled to sleep temporarily. They may rise to the surface at quite unexpected moments.

Sila or Discipline regulates word and deed, *Samadhi* or Concentration controls the mind, but it is *Panna* or Insight, the third and the final stage on the Path to Nibbāna, that

alone leads the spiritual pilgrim to the Ultimate Goal, that alone enables him to annihilate completely the passions inhibited by *Samadhi*.

At the outset he cultivates "Purity of Vision" (*3. Ditthi Visuddhi*) in order to comprehend things as they really are. With his one-pointed mind he probes into his "self" and, on close examination, discovers that his I-personality is nothing but a mere composition of mind and matter—the former consisting of volitional activities that arise as a result of the senses coming in contact with sense-objects, and the latter of forces and qualities that manifest themselves in multifarious phenomena.

Having thus gained a correct view of the real nature of his self, freed from the false notion of an identical substance of mind and matter, he attempts to investigate into the cause of this I-personality. He realises that everything worldly, himself not excluded, is conditioned by some cause or causes, past or present, and that his existence is due to past ignorance, craving, and attachment acting as the mother, Kamma as the father, and the food of present life as the nurse. On account of these five causes has this personality arisen, and as the past activities have conditioned the present, so the present activities will condition the future. Meditating on these lines, he transcends all doubts with regard to the past, present and future. (*4. Kankhavitaraṇa Visuddhi*). Developing this purity of certitude he contemplates that all conditioned things are transient (*Anicca*), subject to suffering



Photo by Mr. L. V. Loos, Advocate, Kandy, Ceylon.
AT POLONNARUWA.

(*Dukkha*), and devoid of an eternal soul (*Anatta*). Wherever he turns his eyes he sees nought but these three characteristics standing out in bold relief. He comprehends that life is a flowing, a continuous undivided movement. Neither in heaven nor on earth does he find any genuine happiness, for every form of pleasure is only a prelude to pain. What is transient is therefore painful, and where change and sorrow prevail, there cannot be a permanent "ego."

As he meditates thus by means of his contemplative Insight (*Sammasana Nana*), a day comes when, to his surprise, he witnesses an aura emanating from his body, experiences an unprecedented pleasure, happiness, and quietude, and becomes even-minded, exceptionally devotional and extremely strenuous. Moreover his mindfulness becomes exceedingly clear and his insight extraordinarily keen. Labouring under the misconception that he has attained Sainthood, chiefly owing to the presence of the aura, he yearns for this state of mind. Later the instructed pilgrim realises that these temptations are only defilements to Insight and that he has not really attained Sainthood. Accordingly, he cultivates the faculty of distinguishing between the right and the wrong path (5. *Maggamagga-Nanadassana Visuddhi*).

Perceiving in this manner the right path, he resumes his meditation on the arising and passing away (*Udaya-Vaya Nana*) of conditioned things. In the course of his meditation, the latter characteristic becomes more impressed in his mind, because change is more visible than becoming. Thereupon he turns his attention to the contemplation of the dissolution of things (*Bhanga Nana*). He perceives that both mind and matter, which constitute this personality, are in a state of constant flux, not remaining for two consecutive moments the same. To him then comes the knowledge that all dissolving things are fearful (*Bhayatupatthana Nana*). The whole world appears to him like a pit of burning embers—a source of danger. Subsequently he reflects on the wretchedness and vanity of the fearful and wicked world (*Adinavanupassana Nana*), and feeling disgusted of it (*Nibbidanupassana Nana*) acquires the desire to escape therefrom (*Muncitukamyata Nana*).

With this object in view, he meditates again on the Three Characteristics (*Patisankhanupassana Nana*), and thereafter becomes completely indifferent to all conditioned things, (*Sankharupekkha Nana*)—harbouring neither attachment nor aversion to any worldly object. Reaching this point of mental culture, he takes for his object one of the three characteristics

that appeal to him most, and intently keeps on developing Insight in that particular direction until on one glorious day there comes to him like a flash of lightning the intuition of Nibbana for the first time in his life.

Just then a *Javana* process, which usually consists of seven thought-moments, takes place in the following order:—

1	2	3	4	5	6	7
Parikamma	Upacara	Anuloma	Gotrabhu	Magga	Phala	Phala
Preliminary	Access	Adaptation	Adoption	Path	Fruit	Fruit

To use an illustration from the Books, the first three thought-moments correspond to three winds that disperse three clouds of darkness that overshadow the moon, Nibbana. The fourth is similar to the actual sight of the moon.

The first three thought-moments have conditioned things (*Sankharas*) as their object, and the developed Insight contained therein (*Saccanulomika Nana*—knowledge that conforms to the Truths) dispels the ignorance that hides the Four Noble Truths.

The Adoption thought-moment (*Gotrabhu*), so-called as it transcends the lineage of the worldling, has Nibbana for its object, but is powerless to extirpate the passions. This is followed by a single moment of Supramundane Path. Consciousness—the most important psychological thought-moment that performs the four-fold function of (1) clearly discerning the Truth of Suffering, (2) destroying the three Fetters:— Self-illusion (*Sakkaya-diitthi*), doubts (*Vicikiccha*), and

indulgence in (wrongful) rites and ceremonies (*Silabbata-paramasa*), (3) realising Nibbana, and (4) cultivating the constituents of the Noble Eightfold Path. Immediately after which two or three Fruit thought-moments arise, as the case may be, and consciousness lapses again into the stream (*Bhavanga*). It may be remarked that the same *Javana* process occurs in the subsequent three stages of Sainthood as well, with the only difference that *Gotrabhu* receives the name *Vodana* (purification).

The above-mentioned nine modes of Insight from *Udaya Vaya Nana* upwards constitute "Purity of Mental Culture" (6. *Patipada Nanadassana Visuddhi*—purified vision as to the knowledge of the Path). The four-fold Path (*Magga*) of Sainthood, which should be reached by means of the aforesaid six kinds of "Purity", is called the "Purity of Insight" (*Nanadassana Visuddhi*), the last of the seven *Visuddhis*.

When the spiritual pilgrim realises Nibbana for the first time in his life, he is called a *Sotapanna*—one who has



Photo by Mr. L. V. Loos, Advocate, Kandy, Ceylon.
AT POLONNARUWA.

entered the stream that leads to Nibbana. As he has not eradicated the "will-to-live", he is reborn seven times at the most. In the second birth, since his initiation into the Path, he may or may not be aware of the fact that he is a *Sotapanna*, yet he possesses the characteristic virtues of such a Saint. He gains implicit confidence in the Buddha, Dhamma and the Sangha, and can never be induced to violate any of the Five Precepts or commit any of the six heinous crimes. He is moreover absolved from states of woe, for he is destined to Enlightenment.

Summoning up fresh courage, as a result of this distant glimpse of Nibbana, the Aryan pilgrim makes rapid progress, and perfecting his Insight, becomes a *Sakadagami*—Once-Returner—by weakening two more fetters, namely sense desires and ill-will. He is called a *Sakadagami* because he is reborn on earth only once, in case he does not attain Arahantship. It is interesting to note that the pilgrim who has attained the second stage of Sainthood is only capable of weakening these two powerful fetters with which he is bound from a beginningless past. Occasionally he may be obsessed by thoughts of lust and anger, though he may not be driven to do any deeds of violence thereby.

It is in the third stage of Sainthood, *Anagami* (Never-Returner), that he completely discards the above two fetters. Thereafter he neither returns to this world nor does he seek birth in the celestial realms, since he has no more desire for sensual pleasures. After death he is reborn in the "Pure Abodes" (*Suddhavasa*), a camping place meant exclusively for *Anagamis* and *Arahants*. Even an *Anagami*, it must be understood, has not completely got rid of his "will-to-live."

Now the earnest pilgrim, encouraged by the unprecedented success of his endeavours, makes his final advance and destroying the remaining five fetters, namely:—lust after life in Realms of Forms (*Rupaloka*) and Formless Realms (*Arupaloka*), conceit, restlessness, and ignorance, becomes a

perfected Saint by attaining Arahantship, his Ultimate Goal.

Instantly he realises that what was to be accomplished has been done, that a heavy burden of sorrow has been finally relinquished, that all forms of the "will-to-live" have been totally annihilated, and that the Path to Nibbana has been perfectly trodden. The happy pilgrim now stands on heights more than celestial, far removed from the rebellious passions and defilements of the world, realising the unutterable Bliss of Eternal Deliverance, and like many an Arahant

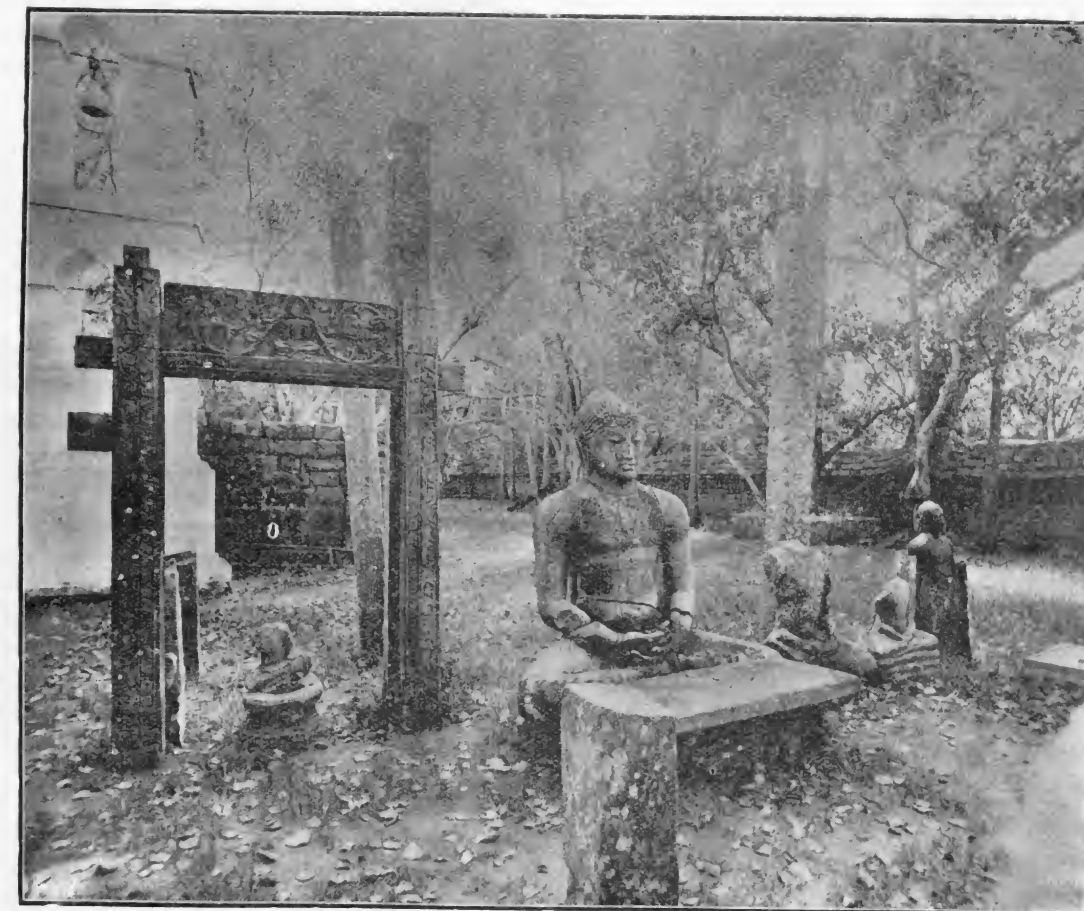


Photo by Messrs. Plate Ltd.
Sedent Buddha and wooden door frame in the premises of the Sacred Bo-tree (Udamaluwa), Anuradhapura.

of old singing that psalm of joy:—

"Goodwill and wisdom, mind by method trained,
The highest conduct on good morals based,
This maketh mortals pure, not rank nor wealth!"

TRANSIENCY.

The king's mighty chariot of iron will rust,
And also our bodies resolve into dust;
But deeds, 'tis sure,
For aye endure.

Dhammapada, 151.

REALIZATION TO-DAY.

[BY DR. CASSIUS A. PEREIRA]

"Here, O Bhikkhus!" said the Blessed One, "are found the first Saint, the second Saint, the third Saint, and the Arahant. Elsewhere are only empty prattlers of Sainthood."



Y the word Realization, the Buddhist means, ultimately, the attainment of the Highest, the Actual, the Final Deliverance, the Hyper-cosmic Nibbana. This attainment is effected by one of three ways.

The first is the extremely difficult path of a Sammā Sambuddha, a Fully Enlightened One, who not only achieves the Highest, but is able to depict the path to It to all who have sufficient understanding.

The second is the path of the Pacceka Buddha. A Pacceka Buddha is an Englightened One who attains the Final Deliverance alone and by his own endeavour, but who is unable to trace, for another's benefit and similar enlightenment, the details of the path that he himself has thus successfully trod. Several Pacceka Buddhas can exist at the same time, whereas a Sammā Sambuddha appears but rarely, and then only one at a time. Also, during the dispensation of a Sammā Sambuddha, —that is, during his life-time and so long as his Teaching is preserved among men, no Pacceka Buddha appears. For Pacceka Buddhas only arise in the dreary Buddha-dhamma-less intervals of time. As these arid intervals are immense and frequent, it follows that the world has seen many, many more Pacceka Buddhas than Sammā Sambuddhas.

The third and last path to the Goal is the comparatively easy one of the Arahant. While only a man may attain Sammā Sambuddhahood or Pacceka Buddhahood, the path of the Arahant is open to both women and men. The easiness of this path is only comparative. For examining it, apart from the impossible-seeming path of the Buddhas, the way of the Arahants is very long, very toilsome, and requiring indomitable resolution.

While nobody, not even a Sammā Sambuddha like our Lord Gotama the Blessed One, can give Realization to anybody else, —the Arahant owes the *plan*, of his path to Enlightenment, to a Sammā Sambuddha. Without the personal help of a Sammā Sambuddha, or, failing that blessing, a study of the

Dhamma he re-discovered and taught, nobody can become Arahant. What the worldly style "wisdom", and even what the other-worldly style "spiritual attainment" (that is, the gain of high concentration and ecstasy with, perhaps, the mastery of various supernormal powers), is not Ultimate Realization, nor is it sufficient for achieving that Realization. Realization is a matter of letting go, of renunciation, and not one merely of mastery of all the world's sciences,—or even the development of "spiritual" power. One who, in a period when the world knows naught of either a Buddha or the Dhamma he reveals, intuitively the Final Knowledge and attains Realization, is known as a Pacceka Buddha, and not by the name of Arahant, though, in a wider sense, the name Arahant, which has the specialized meaning of "one who is worthy of the highest trust and reverence", is applied to Sammā Sambuddhas and Pacceka Buddhas also, when a Buddhist wishes to speak of their qualities.

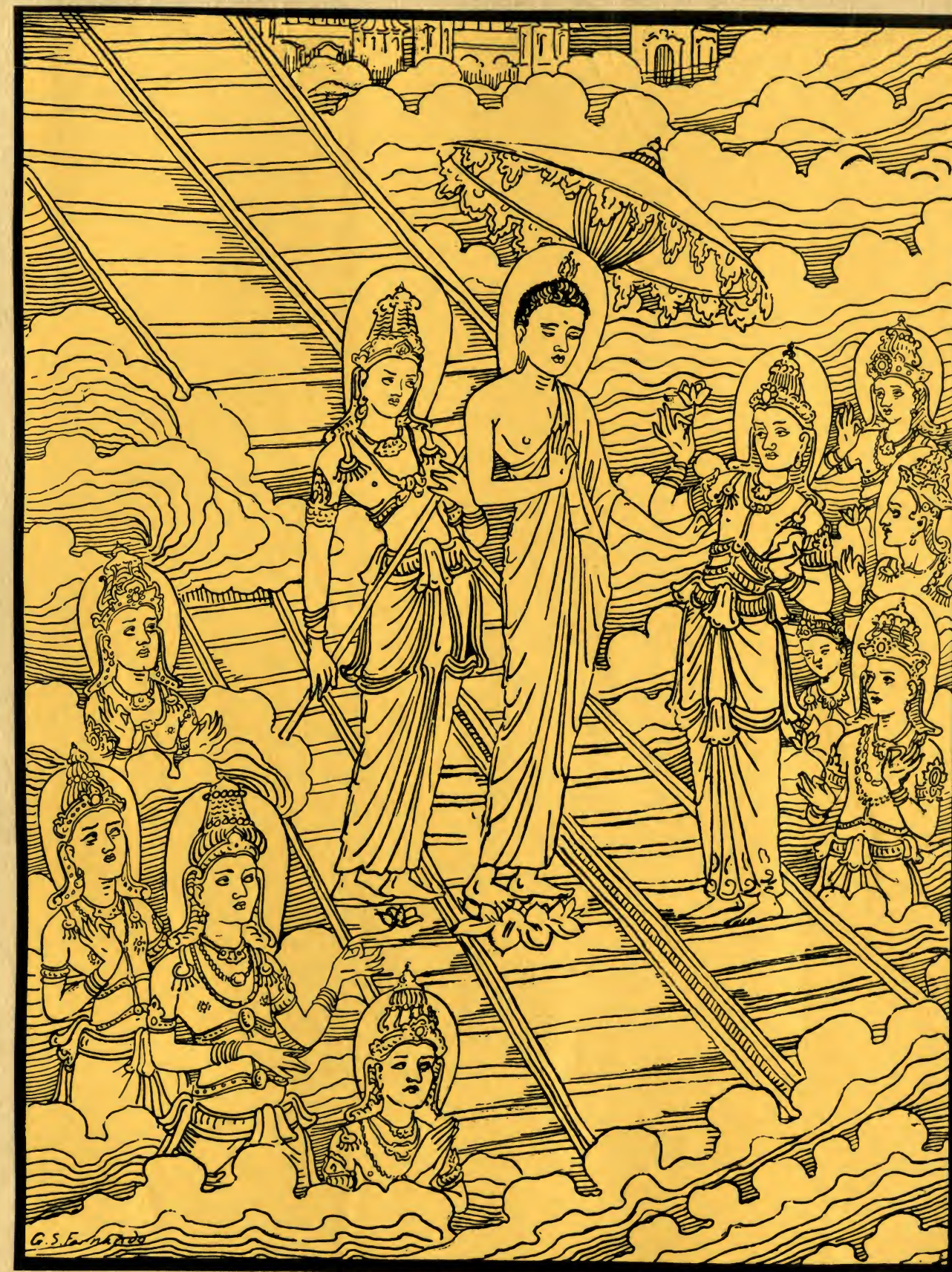
Are there any Arahants now? Yes. There are many; many thousands perhaps; but they are not dwelling, as men, on this earth. We Buddhists believe, on the word of our Teacher, that Arahants, even from the time of Vipassi the Blessed One (who lived an immense period ago, and who was the seventh of the Buddha line, counting back from our own Sammā Sambuddha Gotama) yet exist in the state known to us as the Pure Abodes.

There are three stages of Hyper-cosmic attainment before a being gains the Utter Realization as Arahant. These are known as the Sotāpanna, the Sakadāgāmi, and the Anāgāmi stages. The Pure Abodes are exalted states where none less than Anāgāmi may enter. All who die here as Anāgāmi are reborn in the Pure Abodes. The Arahants now existing on those planes are those who developed the Final Realization while there.

Are there no Arahants now on earth? This is a question to which it is difficult to give a definite answer. Of course Arahants, from the Pure Abodes, may appear at any time, and whenever they wish, on earth. They have the power to come here, but whether they have the will depends on the potency of the incentive. It is quite likely that they keep in view the progress of the present Buddha-dispensation, and may intervene to assist wherever possible. Indeed, the possibility of a touch of manna in the wilderness, from this high source, to a deserving aspirant in any genuine difficulty on the Path of Dhamma.



Photo by Mr. L. V. Loos, Advocate, Kandy.
Arahant Mahinda's Preaching
Platform at Anuradhapura.



"SANKASSA LADDER"

is a continual stimulus to every Buddhist who resolutely labours up the road of renunciation. Who can tell how often, by what subtle means, and where, such Arahant intervention yet continues to be exercised?

Are there no *human* Arahants then, in this world, at the present moment? Who can tell! It is certain that no Arahant will broadcast a claim to this highest Realization,—so that all the world may know of his attainment. It is certain that, to a Buddhist, such an indecorous claim will itself prove that the claimant is no Arahant,—or aught approaching Arahantship in the remotest way. In the long history of the present Buddha-dispensation, it is not to the layman, or even to the ordinary Bhikkhu, that Arahants have revealed themselves. Repeatedly do we read of how Arahants have dwelt, unrecognized as such, for years amidst their own following. So we do not know, for certain, whether or no there are any human Arahants today. Stories of human Arahants of old time who, by exercise of supernormal power, continue to live on earth, in the Himalayan or other regions, or “in a crystal palace in the depths of the Southern Sea”,—as in the Burmese legend of Upagutta Thera—are not at all probable. Such tales, which are common enough in the East, assign as motive for the prolonged life of such an Arahant, that he would protect the Dhamma for the good of all beings. But such a wish is one of supererogation for a human Arahant who must know that thousands of Pure Abode Arahants, whose normal span of life is not ended, can do this work just as efficiently as he. It is also expressly stated in our Books that one who has gained the Final Certainty that “anything whatsoever that has been born, or come into being, has within itself inherent the inevitability of dissolution” has “neither the wish to die immediately, nor the wish to prolong life beyond the natural span.”

When masters of the Dhamma like the great Theras Sāriputta and Mahā Kassapa, or a heart of love like the Arahant Ānanda, saw no necessity to continue living on earth beyond their normal term of life, “for the welfare of gods and men,” it is difficult to accept that lesser Arahants would attempt to do so, when the Teacher himself said—“The Truths and the Discipline for the Order that I have declared and established for you all, let these be your Teacher after I am gone.” These Truths, this Discipline, the Theravāda of Ceylon, Burma and Siam, has preserved, through a line of the Order, unbroken in descent, from the very Arahants that surrounded the person of our Great Teacher. These are the reasons why the Buddhists of these lands deem it an act of supererogation for an Arahant to prolong his life in order to continue teaching.

Can it be that these Arahants continue to live in order to protect the Dhamma itself? There is no evidence to show that such hypothetical Arahants have ever done this. The everlasting Dhamma is not a thing of Books, and needs no protection. As for the books, the Ti-Pitaka, these will be guarded so long as men live who can appreciate and prize them. When mankind has become so worldly and materialistic that such men cease to exist in this world, then the Books will be of no further use to the world. Besides this, every Buddhist knows that the Tathagata himself has frequently declared that “the Dhamma is a raft, to be cast adrift, not to be cared after, once Realization has been accomplished.”

Are there human Arahants alive to-day who have won their Goal but lately? Do men yet continue, in the present time, to become Arahant? We know the statement of the

Blessed One that—“So long as the Bhikkhus lead the Noble Life, thus long will the world not be bereft of Arahants.” There is a tradition in Theravāda lands that Arahantship is no longer attainable. Though nobody will deny that to-day, even in the simple-living East, humanity gets more and more worldly and pleasure-loving, and less and less inclined to strive for “spiritual” advance, this belief, based on words of difficult interpretation, and exegetical works whose authority is uncertain, has cast a damper on serious endeavour to attain the Final Realization. Once this happens, once it is believed that the very Highest is shut out, for human attainment in the present Dispensation, it is easy to understand the attitude that, although the three lower rungs of attainment may still be open, it is as well for the aspirant to await the coming of Metteyya, the next Sammā Sambuddha, to make, under more favourable auspices, the final endeavour for the Goal. Who can say that the wise writers of the ancient exegeses had not truth behind them when they foretold the decline of the present Buddha's Dispensation as the



Photo by Mr. L. V. Loos, Advocate, Kandy.
Lankatilaka Temple, Polonnaruwa.

years rolled on. The cream, it appears, of ripe humanity, has already been whipped off into Arahantship. Those who remain, and who may now live the Holy Life, need further development. They are not yet built in a sufficiently heroic mould. And we are told that the age itself, and all its vibratory influences, are adverse and tend towards materialism and material progress and softness, and away from that mighty resolution that irresistibly overcame all hindrances when, of yore, “young men of noble families rightly left the home for the homeless life, to realize, in this very life and by their own intuitive wisdom the consummation of the incomparable life of holiness.” These words, the refrain of many a discourse by the Master, now seem to fall on ears that are too smug, insensible, out of tune, dejected and callous to appreciate their deep import, or to feel their healthy driving force.

As far as one can see, these are the reasons why the Theravāda is inactive to-day, with reference to strenuous effort towards Realization. It cannot be gainsaid that, on the whole, its Bhikkhus and lay adherents yet live a pure, noble and thoughtful life. But this apparently is a relative matter to-day, when all humanity has gone degenerate. The equipment is there, the books, the very Words of the Master, are preserved intact; but the jungles, the lonely places, the feet of the shady trees call in vain. Patient resignation, and will merely to study and intellectually appreciate the Sacred Word, and to preserve it intact for the good of the generations to come, seem to have replaced the old-time determination to push the practice of concentration to its evident end. It is not that the practice of meditation is entirely neglected to-day. But it does not seem to be entered upon with the same old verve and confidence. In Ceylon, and in Burma, the practice of meditation holds a high place. Almost every Bhikkhu does some meditation, and a few even yet retire to the jungle and the mountain cave. The present writer will be the last to assert that amongst Theravādists to-day the lowest grades of attainment are entirely wanting. There are probably more individuals who have experienced ecstasy, even to the highest trances, than is generally believed. Possibly there are those who, if not attained to the Final Realization, have nevertheless reached its first, second, and third stages. The Discipline of the Theravāda has consistently opposed any declaration, except to teachers, of psychic attainment, or any parade of supernormal power. Hence, it is extremely difficult for even an ordinary Bhikkhu, leaving alone a Buddhist layman,

(and impossible for a stranger and a non-Buddhist) to know the actual position in these matters. Still, sufficient leaks out to enable a privileged few to know that there is yet no lack of those, in the Order of the Blessed One, who have gained the higher trance and supernormal powers. The Theravāda never prized these things, as Europeans, for instance, are inclined to prize them. To the Theravādist who appreciates the Dhamma, there is nothing "mystic", nothing "occult", nothing marvellous, in these lower attainments. They are not only not an end, but if not used only as a means to the End, are liable to dazzle the weak, lead to false views, and even wean the aspirant from the Right Path, thereby making his last state infinitely worse than his first.

While the parent stock of original Buddhism, known more definitely as the Theravāda, is thus discouraged by a tradition,

and kept within bounds by its loyally upheld discipline, its several bastard offshoots, collectively known as Mahayana, luxuriate in a rank tangle of untrammelled mysticism and occultism. The most blasé hunter after the bizarre, in the shape of occultism, will find something fresh and titillating in Mahayana lands like Tibet or Mongolia, where mysticism is undisciplined, rampant and promiscuous. Many a European, chilled by the calm intellectual dignity of the Theravāda, turns with relief to the intriguing medley of mongrel Mahayana. Mahayana glibly claims to breed Arahants in abundance, Mahatmas, Masters, Gurus, Saints, and even Living-Buddhas. Mahayana turns these out as easily as, and by methods comparable to, the hatching out of chickens from a modern incubator. Every illiterate country-yokel of a Mahāyanist, so the enthusiastic want us to believe, is a Bodhisatta, or potential Buddha. The land is full of devils, banshees, ghouls and hobgoblins, and reeks with a miasma of superstition and magic. Theosophists,



Photo by Messrs. Plate Ltd., Ceylon.
VIHARA "PAVILION" No. 2, NEAR RUWANVELI SEYA.

"Esoteric" Buddhists, "Liberal" Catholics, and such peculiar people may revel in all this. But the sincere Theravādist patiently wades through the available books of the Mahayana and only stands amazed. Here indeed do mountains labour to bring forth mice. The illegitimate seed of the glorious Dhamma has become but a scurrilous caricature. Yet has this debased teaching saved these backward lands from worse things. Although the tortuosity of this tainted teaching is well-nigh inconceivable to one who knows only the pure, straightforward Dhamma of the Pali Pitakas, nevertheless meditation, meditation oft of a fantastic character and with grotesque motives, yet meditation, is earnestly practised in Mahayana lands. Now wherever meditation is seriously practised, results, of one kind or another, are bound to follow. And thereby hangs the tale of marvellous hypnotic power, fortune-telling, prestidigitation and magic, all things that the Blessed One condemned in plain

words, but things which will ever excite the wonder of the undeveloped and foolish, who see here the miracles of Arahants and Mahatmas, where the Theravādist recognizes but the charlatan and vulgar magician.

Sometimes one hears it said that the free and easy Mahayana, with its liberty to take alcohol, and its common disregard of discipline and propriety, is more suited to the world of to-day, than the more austere Theravāda. One is compelled to admit, with profound regret, that this perhaps is true. The pure, stern, righteous Dhamma is distasteful, unwanted and neglected in a world that thirsts for luxury, hectic pleasure and lurid excitement. If we would cut down the grand old picture of our revered Master, to suit the contemptible shoddy frame of to-day, then we must surely scrap the everlasting Truth that our Theravāda books yet enshrine.

THE ACTIVE LIFE OF A BUDDHIST.

[BY THE HON. DR. W. A. DE SILVA]



THE real scope of the life that is enjoined on a follower of the Buddha is often misunderstood and some who have made a superficial observation of the practice of Buddhism have fallen into the error of narrowing down Buddhism to a few negative virtues or the avoidance of certain tendencies. They describe Buddhism as inculcating a passive inactivity and draw conclusions that are almost entirely opposed to the conception of living as indicated by the Buddha, and as understood and realized by his followers. The negative indications for the avoidance of certain pitfalls that are likely to retard the progress of a being are only preliminary warnings to enable one to follow the activities of life with certainty and without faltering. They are not a part of the Dhamma, or the Way to emancipation. That Way lies in energetic and unfaltering activities that alone can lead a being in his progressive path towards Nibbana, eternal peace: the living of the Noble Eight-fold Path of Right Views, Right Thoughts, Right Speech, Right Activities, Right Living, Right Energy, Right Reflection, and Right Concentration. Thus it is seen the mere avoidance of any action does not come within the activities indicated by the teaching of the Buddha. This is emphasized in the discourses and teachings in Buddhist writings. Nowhere is it stated that the mere avoidance of certain tendencies leads to any results. On the other hand the indications throughout the Buddhist Teachings are positive that progress and emancipation lie in activities. This is very tersely put in the *Alavaka Sutta*, wherein the Teacher in reply to a question states: "The temptations of life are overcome through clear understanding, the ocean of birth and rebirth is crossed through unfaltering activity, sorrow, suffering and unhappiness annihilated through energetic endeavour, and clear happiness is gained through the exercise of wisdom."

The foundation of the Buddhist ideal is the realization of the nature of being, that is that everything we feel, see or

But it is just here that the Theravāda Sangha justifies its continued existence. The obstinate faithfulness of the Theravāda order of Bhikkhus, through their steadfastness and persistent refusal to alter one jot of the Dhamma-treasure they guard, proves them to be the saving grace of a shameless world. Possibly the Theravāda now produces no Arahants, even of the pinchbeck, make-believe Mahayana type. But it yet has a mission. It is a wholesome brake to a world bent on doing itself a mischief, and training for hell-ward flight. In a mad world, its Bhikkhus nearest approach sanity; and, most important of all, whenever an exceptional man does arise, the Theravāda, and it alone, can teach him the deep, heart stirring genuine Buddha-dhamma, and point out the Gates to Realization, which he mayhap will have the good fortune to enter. For this reason, may the Theravāda live long! May its adherents be strong in faith justified!

conceive in our minds has the nature of continuous change, disturbance and non-independence; and unrest, unhappiness, sorrow and suffering are due to this cause, and peace and happiness come with the overcoming of *Tanha*,—desire for individual possession and attachment which is bound up with the conditions of nature. The elimination of *Tanha* brings emancipation from the thralldom of Nature.

The activities that lead to peace are known as *Kusala*. The meaning of the word itself indicates clearly its purpose. *Kusala* means that which inhibits disturbance (vibration). It is *Pin* or the elements of progress and completion. The activities of progress are classified and described under ten heads. These divisions are made merely as a convenience for description, to enable those who follow the teachings to derive a clear conception of the Dhamma. The divisions it must be borne in mind have no absolute distinction or separation from each other. The ten activities that should be pursued by a Buddhist are *charity*; *right conduct*, i.e. activities that do not harm, or act prejudicially to the interests or well-being of others; *cultivation of the mind*; *honouring* those worthy of honour; *service*; offering *good wishes*; accepting *good wishes* from others; listening to the Good Law, (Dhamma) preached by others; instructing others in the Good Law (Dhamma); and gaining strength in one's views by realizing and honouring the Buddha, Dhamma, (teaching) the Sangha (institution of disciples) as the guide in life.

These progressive activities counteract *Tanha*, the desire for attachment and possession for self with its concomitants passion and delusion.

Charity or *Dana* is giving to others of one's good thoughts, good words or possessions, with a clear, kind, good-will, without hesitation and with complete detachment from self-seeking motives and without any idea of deriving any benefit from the recipient either in the form of service or gratitude. If for instance one extends one's good thoughts and good words to

another, with the object of getting praise or a reward from the recipient one's act is not *Dana* in its true and effective sense. If one gives food or possessions to another, with the object of keeping him under an obligation or expecting service from him in return such act will not be *Dana* in its true and effective sense. If for instance a member of the Order of the Sangha is maintained with offerings with the object of getting him to do a service in preaching or teaching it will not be true *Dana*. For *dana* is absolute surrender of possessions, good thoughts or good words, given with a full heart.

Right Conduct is life blameless and the conduct of one's duties and activities in such a way as not to injure the interests of others. A householder has his duties clearly defined and codified for his benefit and in regard to one who enters the Order of Sangha or a life detached from the householder's life he has his own code of conduct to suit the condition of his life. A householder in all things has to be considerate and in acting thus he has among other duties to see that he does not bring pain and sorrow to other beings whether they are human or animal or otherwise, by causing through his own hands or through his directions hurt or death to them. He should not harm them by depriving them of their possessions; he should avoid causing injury through passion towards those who are bound by conjugal ties; he should always be truthful and avoid injuring others by untruthfulness; he should avoid drinks and drugs that cause intoxication and heedlessness, and make him abnormal in his conduct. He should endeavour to have from time to time fixed days of detachment from household duties, devoting his entire time on such days to meditation and good acts, and avoiding ornaments, amusements or attachments. Briefly, he should in his deeds, words and actions avoid injuring or causing hurt to others.

Meditation is the cultivation of the functions of the mind by training it in strength, so that one may be strong and mindful to avoid laxity of thought and cultivate concentration so as to further his activities. There are forty subjects for meditation indicated by the teachers,—meditations to be practised in accordance with the character and tendencies manifest in an individual. Concentration on inanimate objects, (Kasina)—reflections on great ones and their qualities,—such as the great qualities of the Buddha, Dhamma, Sangha,—reflections on conditions of nature such as the human body and its parts, breathing, death, etc.,—reflections on virtues such as universal friendliness, kindness, compassion and quietude,—meditation on the composition of things and insight in regard to the condition

of nature such as continuous change, disturbance and non-independence (*anicca, dukkha, anatma*), etc. The details in regard to these subjects of meditation and the methods and instructions for carrying them out are described and explained at considerable length in Buddhist treatises.

Honouring those worthy of honour is another of the progressive activities which have to be cultivated with mindfulness. Those who live a virtuous life should be honoured by worship or the expression of humility before them; they should be cherished with love and offerings, and their life and work should receive grateful appreciation. Service unstinted and wholehearted should ever be rendered to those in need, without expecting any recompense from the recipients; the weak must ever be cherished and given a helping hand and endeavours should be made to relieve their disabilities; the

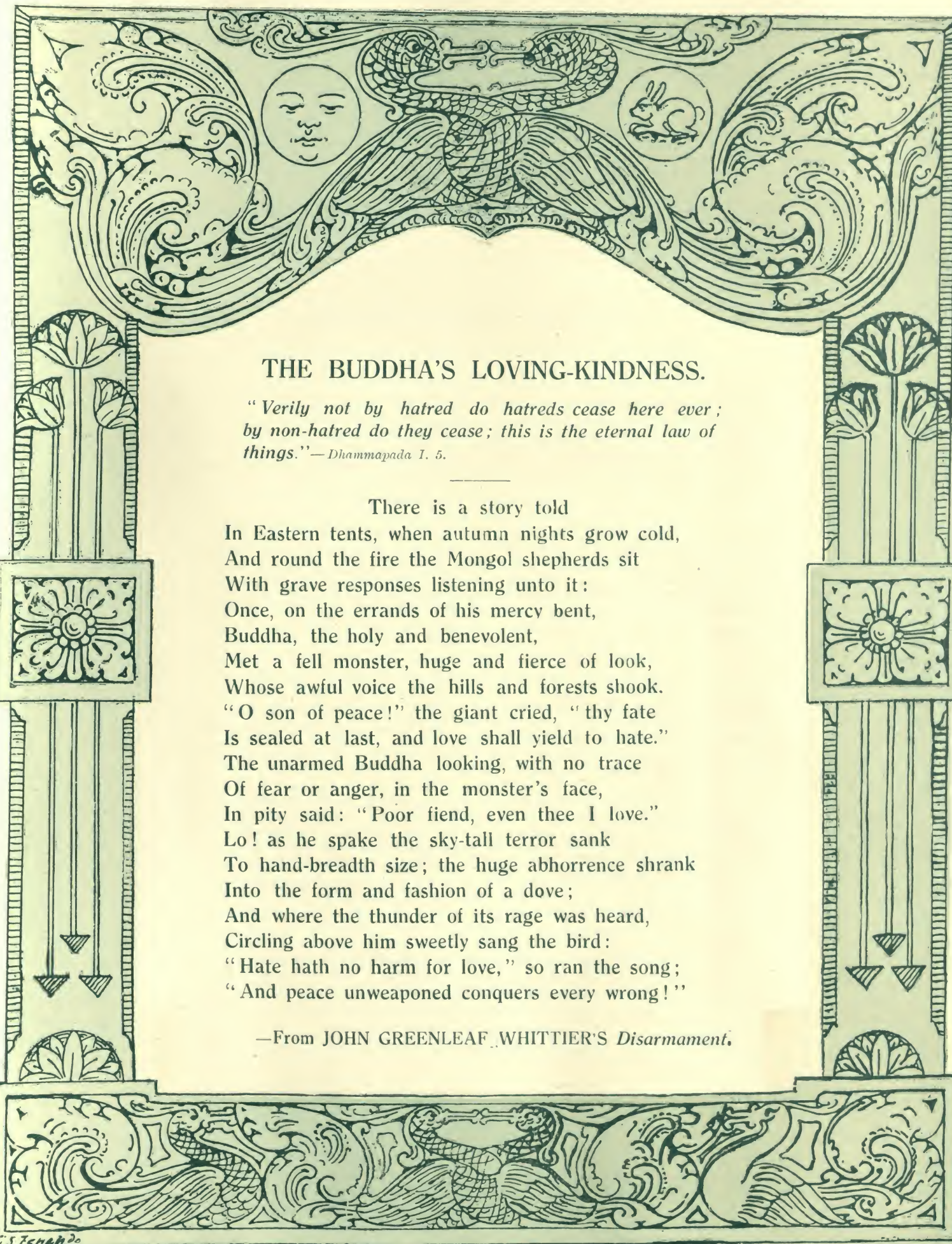


Photo by Messrs. Plate Ltd., Ceylon.
LANKARAMA DAGOBA, ANURADHAPURA.

sick must be tended and their sufferings eased; and in all cases one should be ever ready to serve others and make their lives pleasant and cheerful.

Offering Good Wishes. Where one lives a pleasant life, where one feels happy in the performance of one's duties, when one's heart is full of kindness, one should take every opportunity to wish for others that they should partake of the peace and happiness one feels and the ecstasy of mind which results from one's good acts and thus stimulate thoughts of love and virtue in others.

Accepting the good wishes of others is the means of purifying one's thoughts and acts and preventing thoughts of jealousy, resentment, passion and hatred getting entrance into one's thoughts. When another offers his kind wishes, one



THE BUDDHA'S LOVING-KINDNESS.

*"Verily not by hatred do hatreds cease here ever;
by non-hatred do they cease; this is the eternal law of
things."*—Dhammapada I. 5.

There is a story told
In Eastern tents, when autumn nights grow cold,
And round the fire the Mongol shepherds sit
With grave responses listening unto it:
Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forests shook.
"O son of peace!" the giant cried, "thy fate
Is sealed at last, and love shall yield to hate."
The unarmed Buddha looking, with no trace
Of fear or anger, in the monster's face,
In pity said: "Poor fiend, even thee I love."
Lo! as he spake the sky-tall terror sank
To hand-breadth size; the huge abhorrence shrank
Into the form and fashion of a dove;
And where the thunder of its rage was heard,
Circling above him sweetly sang the bird:
"Hate hath no harm for love," so ran the song;
"And peace unweaponed conquers every wrong!"

—From JOHN GREENLEAF WHITTIER'S *Disarmament*.

The Song of Queen Kuvanna.

(By George Keyt)

I.

Kinsuka blossoms petalled red
Are large and lustrous, but they shed
No fragrant breath on air,
Like to my life these flowers burn
And call to them the bees that yearn
For fragrant honey there.

II.

My body that is shaped so sweet
And pleasant from bright hair to feet,
Alluring like the moon,
There is no inner soul with this
Although to me drawn life-lust is
As languor is to noon.

III.

The secret of the subtleties
That weave illusions on the breeze
With rainbows and cool dawns,
I know this thing. My craft can turn
Cold mountains to loud fires that burn
And pards to timid fawns.

IV.

All potent alchemies, all wine
With venomous bliss, all arts that shine
With sorcery and dark spells;
The hidden secrets in these things
Are with me. In my voice that sings
A siren sweetness dwells.

IX.

My soles are stained with sandal-red
And noiselessly I move and tread
Cool floors with pale bare feet.
My mantle rustles like a breeze
Among tall grasses. On far seas
The while my dreams are fleet.

V.

Within my house of cloudy pearl
All other visions dream and whirl
With scents and tunes, but mine,
In crystal chambers, any life
Cast on my shores from worlds of strife,
That moment can divine.

VI.

With lute-like mouths my spiced hours
Cling smiling with closed eyes; on flowers
By shady streams that drowse
My languid lovers are supreme
In pleasant ease, their lives a dream,
Tranced in my magic house.

VII.

The phases of the seasons fail
To colour things or make things pale
At their own changing will.
The nights are full of stars and calm,
The days are summer, and the balm
Of winds fill vale and hill.

VIII.

The bright arms of the sleepless sea
Clasp—lying round and watching me—
My charmed and secret isle.
Safe with thrall'd ministrants I live,
Elusive pleasures fain to give
And indolence awhile.

should accept them with a kindly feeling of happiness and friendliness. One should ever be ready to listen with attention and profit to the relation of the Dhamma or teachings, and should practise and concentrate one's mind and listen with interest and profit to such talks so that one may purify one's mind and obtain wisdom that enables one to live the right life.

In the same manner, one should take every opportunity to speak to others on things that lead to right appreciation of one's duties and lay before them one's experience and knowledge in living in accordance with right conduct of body, speech, and mind and thus increase one's own capacity for cultivating wisdom and giving others that opportunity through

which one's mind and thoughts are purified and strengthened.

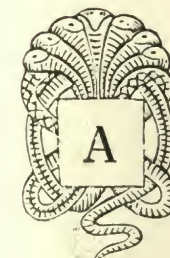
One should always endeavour to gain right views and insight in regard to one's ideals and to the Teachings of the Buddha and to identify oneself in taking refuge in the Buddha, Dhamma, and Sangha as one's guide unmistakable in life.

The teaching of the Buddha is the teaching of the leading of an active and alert life, unselfish and all-absorbing, rejecting the idea of "ego" with its attendant praise, glory and self, which bring in their wake dissension, jealousy, conflict and unhappiness. It is through activity one gains peace,—Nibbana.

The Fundamental Value of the Abhidhamma.

[BY ERNST L. HOFFMANN]

(Translated from the German by J. F. McKechnie)



ALBEIT in the lands of the West the knowledge of Buddhism during the course of the last few decades has made considerable progress, a certain one-sidedness clings to this Occidental Buddhism, the overcoming of which ought to be one of the chief tasks of Buddhist research. The main cause of this one-sidedness lies in the mental assumptions with which the European met Buddhism, and from which he has not yet by any means freed himself. These assumptions are indicated by the world of ideas of Schopenhauer who, notwithstanding contemporary opposition, was a typical representative of the nineteenth century. Even if the result of his keen, close reasoning was rejected by the mass of the public, yet his methods were taken from the rationalistic-scientific spirit of his age, and corresponded throughout to the predominant intellectualism which he fought with its own weapons. By putting the value of life itself in question and furnishing the philosophical foundation for an ethic that was related to the Indian feeling about life, he became a pioneer of the Buddhist world-view. What, however, at the beginning was a support, in the course of time has proved itself a hindrance. Quite apart from the pessimism that was projected into Buddhism, we have become accustomed to appraise the teaching of the Buddha as a rationalistic-ethical system, and have forgotten that ethics is a matter-of-course element of every religion, and that what the Buddha has to say to us is not exhausted with the tools of logic or of conceptual-philosophical speculations. It is characteristic of this understanding of the matter that the current idea of Buddhism, also in the circles of the spiritually interested and inwardly akin, is almost exclusively founded upon a small group of Canonical Texts of Southern Buddhism, as if with this single form of outlook the whole realm of Buddhist teaching was exhausted. Of the three main divisions of the Canon, the Vinaya Pitaka (Disciplinary Rules of the Order), the Sutta Pitaka (Discourses of Instruction), and the Abhidhamma

Pitaka (Philosophy and Psychology), only the central portion exists in the German language in approximate completeness while of the other two divisions as good as nothing is to hand, namely, only the Puggala Pannatti (the Book of Characters) from the Abhidhamma, translated by Nyānatiloka.

Although, without doubt, the Discourses of Instruction are the most attractive portion of the Pali Canon, yet we ought not to forget that they represent just the *front elevation* of the structure of Buddhist teaching, and hence for the greater part are designed for the understanding of the larger body of learners. By this, however, it is not in the least meant that in them also the deepest problems are not to an equal extent to be found, but hereby attention is only drawn to the fact that here we have to do with a particular form, fashioned from certain definite points of view, knowledge of which alone, despite all their profundity, must lead to a more or less one-sided understanding of the matter.

In the days of the Buddha, which means, in the times when his teaching was in its prime, no such danger was present since the Buddha's hearers were in immediate relations with what was set before them, and stood upon a level footing both as regards language and culture. We, however, are not only lacking from the outset in all these antecedent conditions; but, on the contrary, we in addition bring with us *false* pre-suppositions, and may congratulate ourselves if we succeed even partially in getting rid of these obstacles.

To achieve this end there is no better means than the study of the Buddhist psychology and philosophy of the Abhidhamma Pitaka. If the Discourses are indeed the more original and primitive, it is nevertheless probable that the most essential portions of the Abhidhamma Pitaka were sketched out at the same time as the former, all the more so in that they represent the quintessence of the Discourses of Instruction. It is indeed quite thinkable that the Discourses have been edited after the Abhidhamma, for just for as long

as there was a Sangha, there was also an Abhidhamma, that is, a form in which the teaching of the Exalted One, in its deepest meaning, was concentrated, an ideal frame-work which was in a position to hold together the vast fullness of the spiritual tradition. If one scrutinises closely the Discourses of the Buddha, one becomes aware of a systematic arrangement even down to the least details which is carried out with such strictness that one cannot fit it in with the free form of discourse. And the Abhidhamma Pitaka again contains in its most important parts precisely that extraordinarily subtle fabric of ideas and mental

presuppositions upon which the Discourses are built. Much that is necessarily veiled by the linguistically step-by-step unfolding, and concretising, form of the Discourse, is only solved in the formal unambiguity of the Abhidhamma; and in the greater terseness of the concepts, connections flash out whose existence else had remained concealed.

The Abhidhamma Pitaka is the foundation and key of all Buddhist philosophy, to whatever land and whatever epoch it may belong. And what importance at all times has been attached to it may be clearly seen from the fact that Thera Anuruddha, a Sinhalese scholar of the ninth century, gathered together the contents of the seven books of the Abhidhamma Pitaka* into a compendium, so that, supported by mnemonics, it might be more easily memorised, and thus become the mental possession of a greater number of pupils.

These historical considerations, however, are by no means to be regarded as deciding the issue in the question as to the value of the Abhidhamma Texts, for even during the lifetime of the Buddha there was no "absolute" Buddhism, but only a Gotama Buddhism, an Ananda Buddhism, an Anuruddha Buddhism, and so on. And in exactly the same way, at the present day, A will experience another Buddhism than B,

and so on. But from this one cannot conclude that there has never been any true Buddhism at all, nor yet that there are no true Buddhists, but only that "truth" is not anything objectively constant, but is a perpetually derived thing. And Buddhist truth is the experience of particular relations in which it is a question not of a cognition which can be conceptually fixed and established, but of a state of cognising, ever and again to be brought about anew. The actual basis of such experience may at times be different according to conditions of time and space or the immanent qualities of the



Photo by Messrs. Plate Ltd., Ceylon.
VIHARA (PAVILION) No. 1, NEAR RUANVELI SEYA.

subject himself; the *direction*, however, the tendency, remains the same, and is that which marks out this experience as Buddhist, and distinguishes it from other forms of experience. If, thus, any one calls himself a Buddhist, this does not mean that he makes a claim for himself to *represent* the world-view of the Buddha—in that case he would himself have to be a Buddha—but only that he recognises the Buddha as his teacher, as one who has shown him a way which he himself can tread by his own strength, without disowning his individuality. And just as a person to whom another has pointed out a certain way, by the encountering of the various

characteristic marks described to him, perceives that he is travelling on the right way, so also the Buddhist by certain characteristic marks within his own experience, can ascertain for himself as to whether he is travelling on the way of the Buddha. The subjective experience can thus be objectively checked and judged. In other words: Within our subjective experience there are at work laws that are objectively demonstrable, and the deeper we dive into the human psyche, all the more akin or uniform becomes their structure. The historically and nationally conditioned strata of the psyche belong to its periphery, not to its centre.*

Tischner very beautifully says: "One receives the impression that the sub-consciousness, expressed in terms of form and space, is not so sharply outlined against its environment, but as a psychic domain stands in connection with something psychic that is not human and individual, that is super-individual. Descending from our super-consciousness, we would come gradually into sub-conscious psychic regions which no longer belong to the individual alone, somewhat the same as a vein of water gushing forth out of a mountain, in the darkness of the mountain's recesses soon passes into the all-surrounding and all-pervading water there. These deepest strata of the sub-consciousness would then participate in something psychic that is non-individual or super-individual, and therefore conducts to knowledge about things which are inaccessible, indeed incomprehensible, to the individual life of consciousness. The rarity of this phenomenon, however, would be explicable from the difficulty of bringing this knowledge out of the depths of the sub-consciousness into the light of the super-consciousness." To remove this difficulty is one of the main tasks of the mental training of Buddhism. The disciple on the Holy Path, as it is ever and again called, is to be "*clearly conscious*" of every action, every bodily function, every mental motion, every psychic process. And the further his consciousness presses its way into the depths, all the more comprehensive becomes his vision, passing from

his own limited personality to the knowledge of all beings, from the narrowness of the present to the furthest stretches of time, from the circumscribed destiny of one existence to the vast rhythm of whole world-epochs. But in order to find the way into these depths we must learn to know the *nature of consciousness* and that conformity to law which is inherent in our experience. Here we are helped by the teachings of the Abhidhamma. They constitute the exposition of the *characteristic marks of the way* alluded to above, and of the *structure of the human psyche* which conditions them.

CAPRI, ITALY.



Photo by Messrs. Plate Ltd., Ceylon.
DALADA MALIGAWA AT THUPARAMA, ANURADHAPURA.

THE EGO ILLUSION.

Mara the Evil One:

So long as to the things
Called *mine* and *I* and *me*
Thy anxious heart still clings,
My snares thou canst not flee

The Disciple:

Naught's mine and naught of me,
The self I do not mind!
Thus Mara, I tell thee,
My path thou canst not find.

Samyutta Nikaya, IV, 2-9.

* Therefore are we so much nearer to other times and cultures in experience, than we are in thought. "Experience" here, is to be understood in the deepest sense, passing beyond the intellectual, as well as the emotional, understanding of the term.

* The seven books of the Abhidhamma Pitaka are:—

1. *Dhamma-Sangani*: Enumeration of psychic and material properties: the elements and objects of consciousness.
2. *Vibhanga*: Eighteen treatises upon various themes of a philosophical, psychological and ethical character.
3. *Katha-Vatthu*: Book of Disputed Questions.
4. *Puggala-Pannatti*: Book of Qualities of Character.
5. *Dhatu-Katha*: Expositions of the functions of the senses in their eighteen foundation elements; the six organs, the six classes of objects corresponding to them, and the six classes of consciousness resulting from the mutual relationship of the two.
6. *Yamaka*: Book of the Pairs of Contraries.
7. *Patthana*: Book of the Arisings of psychic and material states: Causal Connections and Mutual Dependence.

ILLUSIONS AND DISILLUSIONS.

[BY PROF. A. BRODRICK-BULLOCK]



If we turn to consider the writings of Julius Cæsar, not so much as students of his achievements, as from a desire to discover what manner of man he was, we soon find that we have to do with an intellect of no common order. By such an intellect is here meant that rare kind which penetrates below the surface of things, which overturns every form of pretence and hypocrisy, and pierces with clear unswerving vision right down into the ultimate substratum of phenomenal existence, beyond which no human intelligence can ever pass. Among the little group on whom Nature has bestowed her highest mental gifts there need be no hesitation in assigning a place to Cæsar. It is not often that he emerges from an objective statement of facts, in his own strong incisive style; but now and then we find a phrase where it is not the consummate general who is speaking, but the acute observer of human nature.

Such a remark giving us a glimpse of the real man may be found in the eighteenth chapter of the third book *De Bello Gallico*: "fere libenter homines id quod volunt credunt."*

It is interesting to compare the characteristic terse brevity of this statement with the form which the same truth takes in the words of Bacon, who with his usual acumen clearly discerned the cause, as well as the immense significance, of the part played by illusion in the lives of the vast majority of mankind, and therefore in the history of the world. In his *Essay on Truth* we read: "Doth any man doubt that if there were taken out of men's minds vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds of a number of men poor shrunken things, full of melancholy, and indisposition, and unpleasing to themselves."

This passage admirably explains why most men have always instinctively clung to their pet illusions, and shrunk from contemplating whatever might confute them.

The term "illusion" is here used to denote that belief or attitude of mind which is based not on knowledge, but

on ignorance, and which, depending not on reason, but on the will or imagination, weaves fantastic shapes which soon assume the appearance of truth, though corresponding to no external reality.

Sooner or later, under the search-light of the intellect, the process of disillusion sets in, and the structure once reared on the fragile basis of desires, hopes, fears, emotions, imaginings and the like, little by little dissolves into the air. This process is too well-known in the life of the individual to require illustration. The bitterness of disappointed affection; the faithlessness of friends; "the fond-eyed hopes we bury silently"; the treacherous evanescence of all we aim at or cling to—these and many other grievous things soon destroy the shelter of our tiny world of illusions, and disclose the cold grey pitiless cycle of phenomenal existence. It needs, however, but little investigation to show that human institutions in the widest sense have always been covered by a dense overgrowth of illusion, partial clearings to let in a little bright light having been effected from time to time by the courage of intrepid spirits, with no small difficulty, and at the cost of imminent danger to themselves.

"Die Wenigen die ihren vollen Sinn Dem Pöbel offenbart, hat man von je Gekreuzigt und verbrannt!"†

And these clearings have always been quickly choked by the baleful offshoots of the surrounding rank vegetation.

There can be no better illustration of the two principles of illusion and disillusion—the former the creation of the Will, the latter the work of the Intellect—than that furnished by the mythologies and cosmogonies of the world. These represent the wondering search of primitive man after his origin and his place among the living things and the unknown forces surrounding him. It is here that we find the human consciousness busily at work to account for the external world of phenomena, and the internal world of the Self. Soon the vague imaginings crystallised into forms of definite shape, which to all appearance offered the true solution of the Why, the Whence, and the Whither. Hence arose the various systems of theology‡ all alike darkening the world with their shadow, and reflecting from age to age the changing characters



Photo by Mr. L. V. Loos, Advocate, Kandy.
KIRI VEHERA.

Illusions and Disillusions.

of the men who made them. Hence the numberless rites and ceremonies in which the barbarous, the licentious, the grotesque met together. Hence the sacerdotal functions and vestments with all their sensuous splendor, well calculated to captivate and inspire with awe the simple minds of the uneducated masses. Hence the subtle disquisitions, the hair-splitting sophistry, the crude and harsh dogmas, the orthodoxies, heterodoxies, and schisms, and all the repulsive practices of fanatics and ascetics, the whole structure being stained and unutterably degraded by the indelible infamy of execrable cruelties, inflicted not less on wholly defenceless and innocent animals than on men and women; and this creation of human illusion has fixed and dominated the different customs and institutions which have prevailed from age to age, dating from the remotest past!

But in course of time the process of disillusion began. The earth, which once seemed to be the centre of all things, being regarded as a kind of flat plate, bordered by the Ocean, and arched over by a solid firmament, in which were set sun, moon and stars, gradually came to take its place as a tiny member of one of an infinite number of solar systems in an infinite universe, without beginning and without end. This, however, was only a preface to what was to come. The far-reaching researches of modern times in the realms of physics and chemistry have revealed the enormous chasm which separates that which seems from that which is, and have disclosed a kosmos totally unlike anything ever dreamt of by our forefathers, who had nothing to guide them but the testimony of their senses.

The phenomena of sound and light, with all their beauty or ugliness, are now known to be wholly subjective and non-existent, except in the brain which translates into what is called sound and light the nerve impressions which it receives, when the ear is stimulated by air-vibrations, or the eye by the pulses of energy which surge throughout the universe everlastingly; so that, apart from eyes and ears, the only reality left is a ceaseless throbbing activity in an eternal night of unbroken silence.

So much for the sense-impressions of seeing and hearing. Still more profoundly significant is the discovery that the atom is not a simple indivisible particle, but a complicated system, consisting of a positive nucleus or proton, with a swarm of negative electrons revolving round it at relatively considerable distances,—not unlike an infinitesimal solar system.* It is obvious that we are here face to face with a disillusion of the

first magnitude, leading, as it does, to the necessary conclusion that what is called matter is nothing but electricity, or force, or energy, or activity, or by whatever other name we may try to denote that which is, and will be for ever, unthinkable and therefore unnameable. To know what *that* is, we should have to get outside the forms of our intellect, that is outside ourselves. But we *are* it; or, in the words of the poet: it is "closer than breathing, and nearer than hands and feet".

Moreover the old distinction between Mind and Matter, which throughout the ages has given rise to much embittered strife and vacuous verbosity, now falls to the ground; and the phenomena of matter, (whether living, or non-living), no less than of mind, extending from the lowliest beginnings of plant-life up to man, (as these phenomena appear to us in terms of our consciousness), are found to be merely different forms of one and the same Energy, or Activity.† In terms of our consciousness: because outside these terms such differences have doubtless no existence.

It is thus that many illusions relating to the phenomenal universe, inevitable as they were in the past, have faded away before the growing light of the intellect, and we now find ourselves, literally, in presence of "a new heaven and a new earth".

But if the intellect has won a clearer knowledge of the cosmic structure, it has, unhappily, not succeeded in overthrowing the illusions which have always governed human society. This is because the latter depend on the Will, that is, on the desires and passions, which, except in a few isolated individuals, are always stronger than the intellect.

The savage, that lurks beneath man's boasted civilisation, ever ready to emerge with hands imbrued in blood; the hateful cruelty inflicted on other highly sensitive life-forms, to provide pastime for the idleness of the rich; the barbarities which in many countries the lower orders practise on the poor living things that are their helpless slaves; the feverish unrest, especially in Europe, where the little peoples, of races and customs reciprocally repugnant, building higher and yet higher their walls of partition, glare with envious eyes at their neighbours' possessions; and maddened by jealous suspicion and ambitious dreams of power and place, infused with self and vain conceits, are ready at any moment to blot each other out by a deadly rain of poison-gases; the morbid craving for sensations, excitements and amusements, which are filled with unhealthy,



Photo by Mr. L. V. Loos, Advocate, Kandy.
Weeping Ananda at Polonnaruwa.

* The number of electrons in the atom varies from one in hydrogen to about two hundred in uranium.

† It is characteristic of human vanity to ascribe to this Power anthropomorphic and, in recent times, even friendly attributes. But apart from other considerations, the fact that all life-forms with which we are acquainted, depend for their existence on the horrible process of devouring each other alone suffices to prove the contrary.

* Men for the most part readily believe what they wish.

† The few that to the rabble dared to show their inmost thoughts have ever been condemned to crucifixion and the flames.

‡ The term "Theology" is here chosen instead of the more common, but less accurate, expression "religion". The latter should be kept to denote that sense of obligation *religare*, on whatever motive it may be based, which leads to the conscientious discharge of duty and to uniform attitude of unselfishness. With the exception of Buddhism, which is a philosophy, the so-called world-religions are in fact theologies.

if not repulsive, sexual suggestions; the conspicuous and growing lack of true courtesy and kindly consideration in all the manifold forms of human intercourse which are saturated with sordid vulgarity; the aggressive ugliness of female fashions and attire, which seem expressly designed to rob women of whatever charms Nature may have given them, and this, apparently, with the complaisant approval of husbands, fathers, brothers; the universal rush and strain which have fastened on all the activities, whether of business, or of pleasure, and which are largely the cause of the wide-spread nervous diseases that turn life into a curse; the fatuous mentality, which in restless dissatisfaction with things as they are, yet devoid of all clear, sane, independent and objective thinking makes no attempt to discover whether perchance there be a real remedy, but lightly turns to any new idea, method or system, however extravagant, (whether in politics or theology) as a panacea to regenerate the world:—all these evil things, for which man alone is responsible, spring from illusions. They are blind searchings in quest of imaginary satisfactions, which like the tempting fruit before the eyes of Tantalos, for ever elude the longing grasp. And, what is worse, these characteristics of human nature turn large portions of the earth into enclosures of spiteful apes, full of noise, strife, clamour and confusion, where the inmates, divided against themselves, into little chattering groups, play odious tricks upon each other, thus adding greatly to the sum of those inevitable sufferings which are the toll levied by Nature on all living things.

Is there anything, it may be asked, that is not an illusion? Amid the stormy seas of existence, is there nothing that lies wholly outside illusion, nothing that perchance might guide the ship of human destiny into smoother waters?

There is something that lies outside the region of illusion, of mythology, of superstition, and which therefore can never be subject to disillusion.

All the Sacred Books of the world contain precepts of right thinking, of right acting, of right living. These rules of life were taught by idealists of different races, at different dates, under widely different circumstances and from different points of view. Hence also the motives, whether worldly or other-worldly, adduced for their observance, show much diversity; while they all in substance agree with regard to that which constitutes the good life.



The Pioneers of the Buddhist Revival in Ceylon, 1889.

They are, it is true, counsels of perfection, and being such, the world, (in so far as it has had any knowledge of their existence), regarding their standpoint as wholly fantastic and impracticable, has of course always dismissed them with a supercilious smile of contempt, instead of at least trying to follow them, however feebly, and as it were, from afar.

The real motive lies hidden in the heart of things, outside the ken of the vast majority of mankind. We refer to the essential unity of the life-force in all its manifold appearance forms—a principle which has now been fully recognised by biologists, and which Wordsworth was unconsciously feeling after in many passages of his poetry; for instance, when he wrote:

"To me the meanest flower that blows can give
Thoughts that do often
lie too deep for
tears."
And again, in the beautiful lines addressed to the Daisy:
"Sweet silent creature
That breath'st with me
in sun and air,
Do thou, as thou art
wont, repair
My heart with gladness,
and a share
Of thy meek nature!"

But that which has now been laboriously won as a dry scientific fact, with little or no effect on the world at large, was long ago in India intuitively perceived in all its fulness, in all its significance. To those Seers of old, who lived so close to Nature, their mother, who listened to the busy forest-folk around them, and learnt and understood their ways, there came the vision of the metaphysical identity of all life-forms, which in their eyes transformed the whole aspect of the world, so that they recognised themselves again in every living thing, and every living thing in themselves. Hence it came about that counsels prompted by the light of this intuition are everywhere entwined in their Sacred Books, like threads of pure gold.

For practical purposes it matters little what motive be adduced for obeying the precepts of right thinking, of right endeavour, of right action, provided it be efficient; but the testimony of history makes it sufficiently evident that none of these motives have ever been taken seriously by mankind as a whole, and the reason is not far to seek.

To say nothing of the other theologies of the world, whose records are stained from first to last with blood and tears, and wholly excluding the Buddhist philosophy which lies altogether on a higher plane, it should not be forgotten that for twenty centuries the different Churches of Christendom have never spent their time in devotedly obeying and zealously teaching the two Commandments which according to the Evangelist were specially selected by the Christ from the Hebrew Scriptures.* Instead of this, with treacherous disloyalty to their Master,† they have always preferred to occupy themselves in formulating contradictory dogmas and articles, in wasting their energies on the barren seas of bitter hatred and strife, and in committing unnumbered acts of atrocious cruelty both physical and mental.

In view of this extraordinary, not to say, repulsive spectacle, it is not surprising that the world has always refused to attempt even the slightest approximation to those sublime precepts which, obscured by thick layers of mythology and superstition, have never been adequately presented as the one thing needful.

Nor is there much in the aspect of human affairs today to encourage the prospect of a happier morrow.

Does anyone suppose that man has changed his nature since the Great War? That the schemes of ambition and of aggrandisement at the cost of other people have lost their fascination? That there are no danger spots which may explode at any time with frightful violence? That the mediæval system of annexation and of forcibly denationalising the conquered is obsolete?

Does anyone doubt but that at the first favourable conjuncture the old deadly struggle for power and space will burst out afresh, reinforced with all the new and overwhelmingly destructive resources which Science has now placed in human hands?

These and other hitherto unimagined discoveries of the intellect cannot be said to make the course of life on this planet smoother, more peaceful or more reasonable; on the contrary, the pathological symptoms of nervous excitement are rather increasing than decreasing, and we find an exact reflection of them in the hysterical extravagances of the press, and in the spasmodic dissonances and grotesque ugliness of productions,

which, supposed to be artistic, are merely ridiculous caricatures of the real thing.

With the unique exception of scientific research, the fact remains that nearly all human happenings are still governed by illusions, and it is vain to look forward to better things unless we patiently tread the path that leads to them, and which has been clearly marked out by the great Seers. The world goes on its way—in the opposite direction, and would not be persuaded, "though one rose from the dead".

For just as in the past the Seers have always been misunderstood and rejected by the blind multitude, just as their real teaching has been defaced and made of none effect by fantastic superstitions, so assuredly in the future, a better age will never be born through the advent of any World-Deliverer, who is to

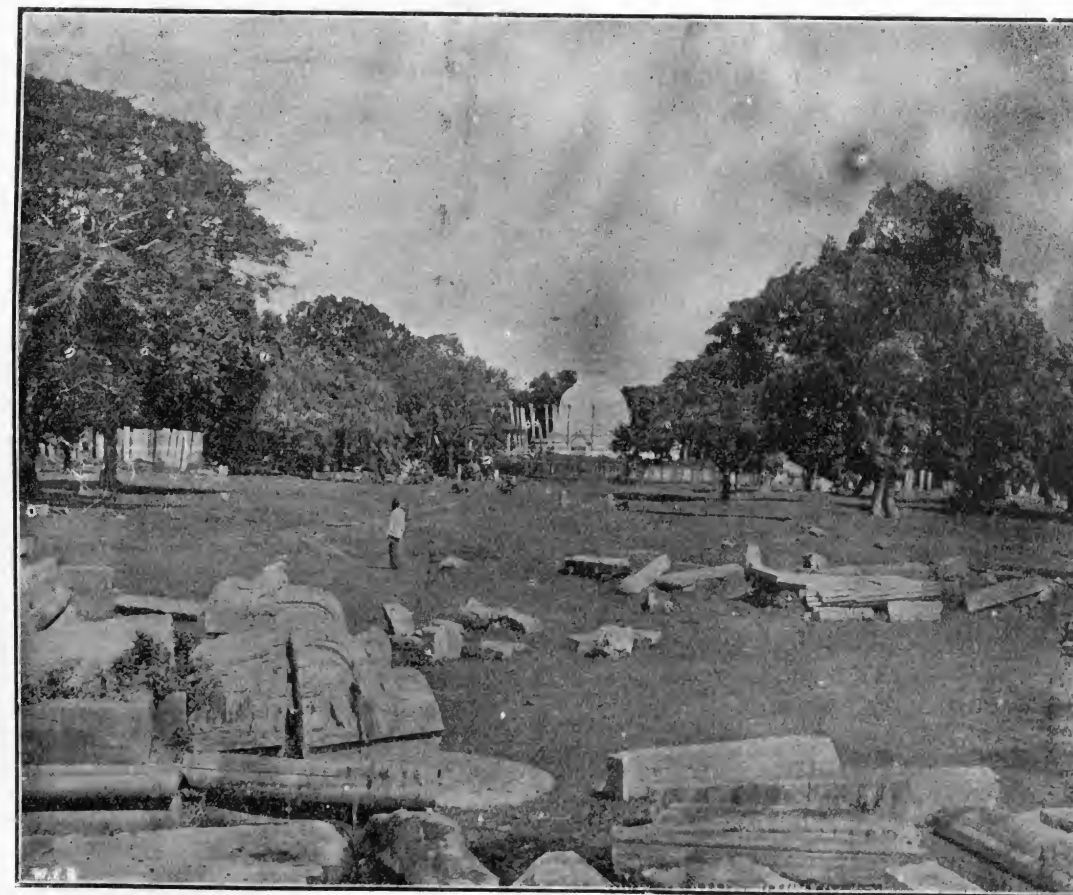


Photo by Messrs. Plate Ltd., Ceylon.

Thuparama (distant view) showing surrounding ruins.

do what each individual must do for himself. "By oneself evil is done, by oneself one suffers, by oneself evil is left undone, by oneself one is purified."

The world, if ever, must be liberated by itself. Perhaps some day, at last grown weary of the tangled webs of illusion which bring no healing to their sorrows, men may cease to "readily believe what they wish", and turn for deliverance to that wisdom which lies far removed from the clashing discords of all Churches and all theologies, and which, looking through the veil of infinite diversity, has penetrated to the underlying eternal Unity.

* V. Deut. VI. 5 and Levit. XIX. 18

† "By this shall all men know that ye are my disciples, if ye have love one to another." John XIII. 35.

THE HATRED OF THE QUEEN.

A STORY OF BURMA.

[BY MRS. L. ADAMS-BECK.]



MOST wonderful is the Irawadi, the mighty river of Burma. In all the world elsewhere is no such river, bearing the melted snows from its mysterious sources in the high places of the mountains. The dawn rises upon its league-wide flood; the moon walks upon it with silver feet. It is the pulsing heart of the land, living still though so many rules and rulers have risen and fallen beside it, their pomps and glories drifting like flotsam down the river to the eternal ocean that is the end of all—and the beginning. Dead civilisations strew its banks, dreaming in the torrid sunshine of glories that were—of blood-stained gold, jewels wept from woeful crowns, nightmare dreams of murder and terror; dreaming also of heavenly beauty, for the Lord Buddha looks down in moonlight peace upon the land that leaped to kiss His footprints, that has laid its heart in the hands of the Blessed One, and shares therefore in His bliss and content. The Land of the Lord Buddha, where the myriad pagodas lift their golden flames of worship everywhere, and no idlest wind can pass but it ruffles the bells below the *htees* until they send forth their silver ripple of music to swell the hymn of praise!

There is a little bay on the bank of the flooding river—a silent, deserted place of sand-dunes and small hills. When a ship is in sight, some poor folk come and spread out the red lacquer that helps their scanty subsistence, and the people from the passing ship land and barter and in a few minutes are gone on their busy way and silence settles down once more. They neither know nor care that, near by, a mighty city spread its splendour for miles along the river bank, that the king known as Lord of the Golden Palace, The Golden Foot, Lord of the White Elephant held his state here with halls of magnificence, obsequious women, fawning courtiers and all the riot and colour of an Eastern tyranny. How should they care? Now there are ruins—ruins, and the cobras slip in and out through the deserted holy places. They breed their writhing young in the sleeping chambers of queens, the tigers mew in the moonlight, and the giant spider, more terrible than the cobra, strikes with its black poison-claw and paralyzing the life of the victim, sucks its brain with slow pleasure,



Photo by Mr. L. V. Loos, Advocate, Kandy.
Stone Bath at Anuradhapura.

But this is a story of the dead days of Pagān, by the Irawadi, and it will be shown that, as the Lotus of the Lord Buddha grows up a white splendour from the black mud of the depths, so also may the soul of a woman.

In the days of the Lord of the White Elephant, the King Pagan Men, was a boy named Mindōn, son of the second Queen and the King. So, at least, it was said in the Golden Palace, but those who knew the secrets of such matters whispered that the boy was the son of an Indian trader. Furthermore it was said that she herself was a woman of the Rajputs, knowledgeable in spells, incantations and elemental spirits such as the Belooos that terribly haunt waste places and all Powers that move in the dark, and that thus she had won the King. Certainly she had been captured by the King's war-boats off the coast from a trading ship bound for Ceylon. Being captured, she was brought to the Lord of the Golden Palace. The tongue she spoke was strange to all the fighting men, but it was wondrous to see how swiftly she learnt theirs and spoke it with a sweet ripple such as is in the throat of a bird.

She was beautiful exceedingly, with a colour of pale gold upon her and lengths of silk-spun hair, and eyes like those of a jungle-deer, and water might run beneath the arch of her foot without wetting it.

Now, at Pagān, the name they called her was Dwaymenau, but her true name, known only to herself, was Sundari, and she knew not the Law of the Blessed Buddha but was a heathen accursed. In the strong hollow of her hand she held the heart of the King, so that on the birth of her son

she had risen to be the second Queen and a power to whom all bowed. The first Queen, Maya, languished in her palace, her pale beauty wasting daily, deserted and lonely, for she had been the light of the King's eyes until the coming of the Indian woman, and she loved her Lord with a great love and was a noble woman brought up in honour and all things becoming a queen. But, sigh as she would, the King never came. All day he sat beside Dwaymenau, whether at the great water pageants or at the festival when the dancing-girls swayed and postured before him in her gilded chambers. Even when he went

The Hatred of the Queen.

forth to hunt the tiger, she went with him as far as a woman may go, and then stood back only because he would not risk his jewel, her life. So all that was evil in the man she fostered and all that was good she cherished not at all, fearing lest he should return to the Queen. At her will he had consulted the Council of the Ministers, concerning a divorce of the Queen, but this they told him could not be since she had kept all the laws of Manu, being faithful, noble and beautiful and having borne him a son.

For, before the Indian woman had come to the King, the Queen had borne a son, Ananda, and he was pale and slender and the King despised him because of the wiles of Dwaymenau, saying he was fit only to sit among the women, having the soul of a slave, and he laughed bitterly as the pale child crouched in the corner to see him pass. If his eyes had been clear, he would have known that here was no slave, but a heart as much greater than his own as the spirit is stronger than the body. But this he did not know and he strode past with Dwaymenau's boy on his shoulder, laughing with cruel glee.

And this boy, Mindōn, was beautiful and strong as his mother, pale olive of face, with the dark and crafty eyes of the Indian traders, with black hair and a body straight, strong and long in the leg for his years—apt at the beginnings of bow, sword and spear—full of promise, if the promise was only words and looks.

And so matters rested in the palace until Ananda had ten years and Mindōn nine.

It was the warm and sunny winter and the days were pleasant, and on a certain day the Queen, Maya, went with her ladies to worship the Blessed One at the Thapinyu Temple, looking down upon the swiftly flowing river. The temple was exceedingly rich and magnificent, so gilded with pure gold-leaf that it appeared of solid gold. And about the upper part were golden bells beneath the jewelled *htee* which danced very sweetly in the wind and gave forth a crystal-clear music. The ladies bore in their hands more gold-leaf, that they might acquire merit by offering this for the service of the Master of the Law, and indeed this temple was the offering of the Queen herself, who, because she bore the name of the Mother of the Lord, excelled in good works and was the Moon of this lower world in charity and piety.

Though wan with grief and anxiety, this Queen was beautiful. Her eyes, like mournful lakes of darkness, were lovely in the pale ivory of her face. Her lips were nobly cut

and calm, and by the favour of the Guardian Nats she was shaped with grace and health, a worthy mother of kings. Also she wore her jewels like a mighty princess, a magnificence to which all the people *shikoed* as she passed, folding their hands and touching the forehead while they bowed down, kneeling.

Before the colossal image of the Holy One she made her offering and, attended by her women, she sat in meditation, drawing consolation from the Tranquillity above her and the silence of the shrine. This ended, the Queen rose and did obeisance to the Lord and, retiring, paced back beneath the White Canopy and entered the courtyard where the palace stood—a place of noble teak wood, brown and golden and carved like lace into strong fantasies of spires and pinnacles and branches where Nats and Tree Spirits and Belooos and swaying river-maidens mingled and met amid fruits and leaves and flowers in a wide and joyous confusion. The faces, the blowing garments, whirled into points with the swiftness of the dance, were touched with gold, and so glad was the building that it seemed as if a very light wind might whirl it to the sky, and even the sad Queen stopped to rejoice in its beauty as it blossomed in the sunlight.

And as she paused her little son Ananda rushed to meet her, pale and panting, and flung himself into her arms with dry sobs like those of an over-run man. She soothed him until he

could speak, and then the grief made way in a rain of tears.

"Mindōn has killed my deer. He bared his knife, slit his throat and cast him in the ditch and there he lies."

"There he will not lie long!" shouted Mindōn, breaking from the palace to the group where all were silent now. "For the worms will eat him and the dogs pick clean his bones, and he will show his horns at his lords no more. If you loved him, White-liver, you should have taught him better manners towards his betters."

With a stifled shriek Ananda caught the slender knife from his girdle and flew at Mindōn like a cat of the woods. Such things were done daily by young and old, and this was a long sorrow come to a head between the boys.

Sullenly, lifting the hangings of the palace gateway, before them stood the mother of Mindōn, the Lady Dwaymenau, pale as wool, having heard the shout of her boy, so that the two Queens faced each other, each holding the



Photo by Mr. L. V. Loos, Advocate, Kandy.
AT POLONNARUWA.

shoulders of her son, and the ladies watched, mute as fishes, for it was years since these two had met.

"What have you done to my son?" breathed Maya the Queen, dry in the throat and all but speechless with passion. For indeed his face, for a child, was ghastly.

"Look at his knife! What would he do to my son?" Dwaymenau was stiff with hate and spoke as to a slave.

"He has killed my deer and mocks me because I loved him. He is the devil in this place. Look at the devils in his eyes. Look quick, before he smiles, my mother."

And indeed, young as the boy was, an evil thing sat in either eye and glittered upon them. Dwaymenau passed her hand across his brow, and he smiled and they were gone.

"The beast ran at me and would have flung me with his horns," he said, looking up brightly at his mother. "He had the madness upon him. I struck once and he was dead. My father would have done the same."

"That would he not!" said Queen Maya bitterly. "Your father would have crept up, fawning on the deer and offered him the fruits he loved, stroking him the while. And in trust the beast would have eaten and the poison in the fruit would have slain him. For the people of your father meet neither man nor beast in fair fight. With a kiss they stab!"

Horror kept the women staring and silent. No one had dreamed that the scandal had reached the Queen. Never had she spoken or looked her knowledge but endured all in patience. Now it sprang out like a sword among them, and they feared for Maya whom all loved.

Mindōn did not understand. It was beyond him, but he saw he was scorned. Dwaymenau, her face rigid as a mask, looked pitilessly at the shaking Queen, and each word dropped from her mouth hard and cold as the falling of diamonds. She refused the insult.

"If it is thus you speak of our lord and my love what wonder he forsakes you? Mother of a craven, milk runs in your veins and his for blood. Take your slinking brat away and weep together! My son and I go forth to meet the King as he comes from hunting, and to welcome him in kingly wise!"

She caught her boy to her with a magnificent gesture; he flung his little arm about her, and, laughing loudly, they went off together.

The tension relaxed a little when they were out of sight. The women knew that, since Dwaymenau had refused to take the

Queen's meaning, she would certainly not carry her complaint to the King. They guessed at her reason for this forbearance, but be that as it might, it was certain that no other person would dare to tell him and risk the fate that waits the messenger of evil.

The eldest lady led away the Queen, now almost tottering in the reaction of fear and pain. Oh, that she had controlled her speech! Not for her own sake—for she had lost all and the beggar can lose no more—but for the boy's sake, the unloved child that stood between the stranger and her hopes. For him she had made a terrible enemy. Weeping, the boy followed her.

"Take comfort, little son," she said, drawing him to her tenderly. "The deer can suffer no more. For the tigers, he does not fear them. He runs in green woods now where there is none to hunt. He is up and away. The Blessed One was once a deer as gentle as yours."

But still the child wept, and the Queen broke down utterly. "Oh, if life be a dream, let us wake, let us wake!" she sobbed. "For evil things walk in it that cannot live in the light. Or let us dream deeper and forget. Go, little son, yet stay—for who can tell what waits us when the King comes. Let us meet him here."

For she believed that Dwaymenau would certainly carry the tale of her speech to the King, and, if so, what hope but death together?

That night, after the feasting, when the girls were dancing the dance of the fairies and spirits, in gold dresses, winged on the legs and shoulders, and high gold-spined and pinnacled caps, the King missed the little Prince, Ananda, and asked why he was absent.

No one answered, the women looking upon each other, until Dwaymenau sitting beside him glimmering with rough pearls and rubies, spoke smoothly:

"Lord, worshipped and beloved, the two boys quarrelled this day, and Ananda's deer attacked our Mindōn. He had a madness upon him and thrust with his horns. But Mindōn, your true son, flew in upon him and in a great fight he slit the beast's throat with the knife you gave him. Did he not well?"

"Well," said the King briefly, "But is there no hurt? Have you searched? For he is mine."

There was arrogance in the last sentence and her proud soul rebelled, but smoothly as ever she spoke:

"I have searched and there is not the slightest scratch.

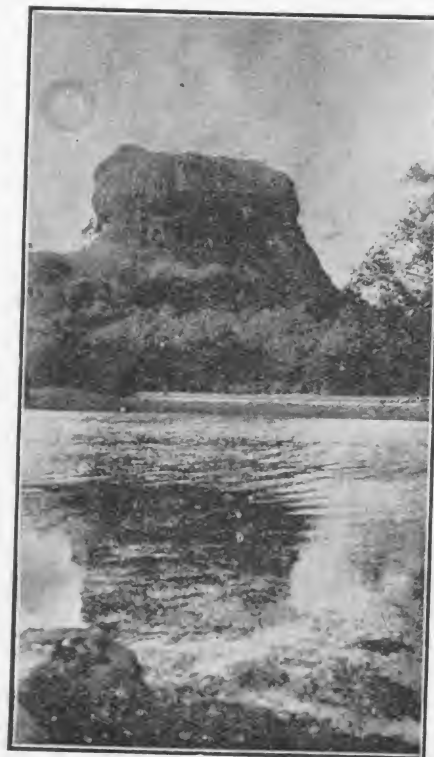


Photo by Mr. L. V. Loos, Advocate, Kandy.
SIGIRIYA.

But Ananda is weeping because the deer is dead, and his mother is angry. What should I do?"

"Nothing. Ananda is worthless and worthless let him be! And for that pale shadow that was once a woman, let her be forgotten. And now, drink, my Queen!"

And Dwaymenau drank but the drink was bitter to her, for a ghost had risen upon her that day. She had never dreamed that such a scandal had been spoken, and it stunned her very soul with fear, that the Queen should know her vileness and the cheat she had put upon the King. As pure maid he had received her, and she knew, none better, what the doom would be if his trust were broken and he knew the child not his. She herself had seen this thing done to one who had a little offended. She was thrust living in a sack and this hung between two earthen jars pierced with small holes, and thus she was set afloat on the terrible river. And not before the slow filling and sinking of the jars was the agony over and the cries for mercy stilled. No, the Queen's speech was safe with her, but was it safe with the Queen? For her silence, Dwaymenau must take measures.

Then she put it all aside and laughed and jested with the King and did indeed for a time forget, for she loved him for his black-browed beauty and his courage and royalty and the childlike trust and the man's passion that mingled in him for her. Daily and nightly such prayers as she made to strange gods were that she might bear a son, true son of his.

Next day, in the noonday stillness when all slept, she led her young son by the hand to her secret chamber, and, holding him upon her knees in that rich and golden place, she lifted his face to hers and stared into his eyes. And so unwavering was her gaze, so mighty the hard, unblinking stare that his own was held against it, and he stared back as the earth stares breathless at the moon. Gradually the terror faded out of his eyes; they glazed as if in a trance; his head fell stupidly against her bosom; his spirit stood on the borderland of being and waited.

Seeing this, she took his palm, and, moulding it like wax, into the cup of it she dropped clear fluid from a small vessel of

pottery with the fylfot upon its side and the discs of the god Shiva. And strange it was to see that lore of India in the palace where the Blessed Law reigned in peace. Then, fixing her eyes with power upon Mindōn, she bade him, a pure child, see for her in its clearness.

"Only virgin-pure can see!" she muttered, staring into his eyes. "See! See!"

The eyes of Mindōn were closing. He half opened them and looked dully at his palm. His face was pinched and yellow.

"A woman—a child, on a long couch. Dead! I see!"

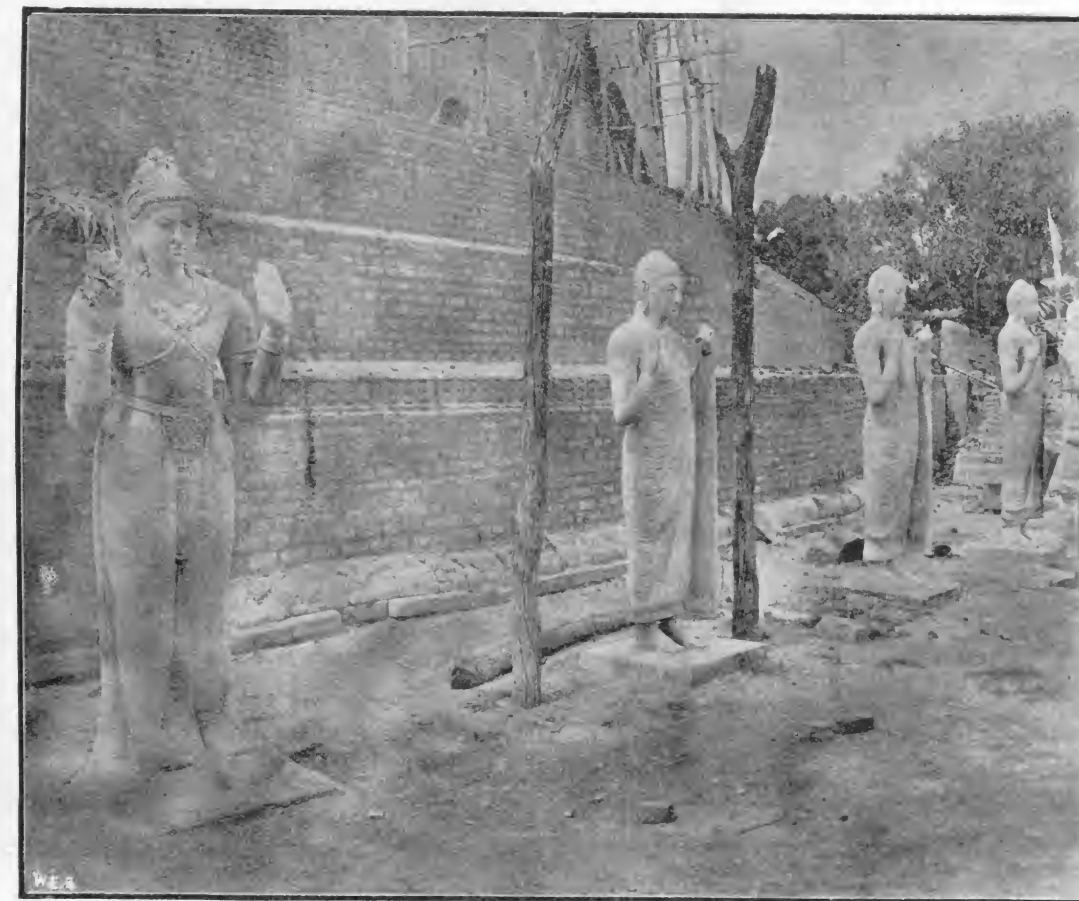


Photo by Messrs. Plate Ltd., Ceylon.
MONOLITHIC STATUES AT RUANELI DAGOBA, ANURADHAPURA.

"See her face. Is her head crowned with the Queen's jewels? See!"

"Jewels. I cannot see her face. It is hidden."

"Why is it hidden?"

"A robe across her face. Oh, let me go!"

"And the child? See!"

"Let me go. Stop—my head—my head! I cannot see. The child is hidden. Her arms hold it. A woman stoops above them."

"A woman? Who? Is it like me? Speak! See!"

"A woman. It is like you, mother—it is like you. I fear very greatly. A knife—a knife! Blood! I cannot see—I cannot speak! I—I sleep!"

His face was ghastly white now, his body cold and collapsed. Terrified she caught him to her breast and relaxed the power of her will upon him. For that moment, she was only the passionate mother and quaked to think she might have hurt him. An hour passed and he slept heavily in her arms, and in agony she watched to see the colour steal back into the olive cheek and white lips. In the second hour he waked and stretched himself indolently, yawning like a cat. Her tears dropped like rain upon him as she clasped him violently to her.

He writhed himself free, petulant and spoilt.

"Let me be. I hate kisses and women's tricks. I want to go forth and play. I have had a devil's dream."

"What did you see in your dream, prince of my heart?" She caught frantically at the last chance.

"A deer—a tiger. I have forgotten. Let me go."

He ran off and she sat alone with her doubts and fears. Yet triumph coloured them too. She saw a dead woman, a dead child, and herself bending above them. She hid the vessel in her bosom and went out among her women.

Weeks passed, and never a word that she dreaded from Maya the Queen. The women of Dwaymenau, questioning the Queen's women, heard that she seemed to have heavy sorrow upon her. Her eyes were like dying lamps and she faded as they. The King never entered her palace. Drowned in Dwaymenau's wiles and beauty, her slave, her thrall, he forgot all else but his fighting, his hunting and his long war-boats, and whether the Queen lived or died, he cared nothing. Better indeed she should die and her place be emptied for the beloved, without offence to her powerful kindred.

And now he was to sail upon a raid against the Shan Tsaubwa, who had denied him a tribute of gold and jewels and slaves. Glorious were the boats prepared for war, of brown teak and gilded until they shone like gold. Seventy men rowed them, sword and lance beside each. Warriors crowded them, flags and banners fluttered about them; the shining water reflected the pomp like a mirror and the air rang with song. Dwaymenau stood beside the water with her women,

bidding the King farewell, and so he saw her, radiant in the dawn, with her boy beside her, and waved his hand to the last.

The ships were gone and the days languished a little at Pagān. They missed the laughter and royalty of the King, and few men, and those old and weak, were left in the city. The pulse of life beat slower.

And Dwaymenau took rule in the golden palace. Queen Maya sat like one in a dream and questioned nothing, and



Photo by Messrs. Plate Ltd., Ceylon.

THE KELANIYA TEMPLE, CEYLON.

Dwaymenau ruled with wisdom, but none loved her. To all she was the interloper, the witch-woman, the outland upstart. Only the fear of the King guarded her and her boy, but that was strong. The boys played together sometimes, Mindōn tyrannising and cruel, Ananda fearing and complying, broken in spirit.

Maya, the Queen, walked daily in the long and empty Golden Hall of Audience, where none came now that the King was gone, pacing up and down, gazing wearily at the carved screens and all their woodland beauty of gods that did not hear, of happy spirits that had no pity. Like a spirit herself she passed between the red pillars, appearing and reappearing with steps that made no sound, consumed with hate of the evil woman who had stolen her joy. Like a slow fire it burned in her soul and the peace of the Blessed One was hidden

from her, and she had forgotten His peace. In that atmosphere of hate her life dwindled. Her son's dwindled also, and there was talk among the women of some potion that Dwaymenau had been seen to drop into his noontide drink as she went swiftly by. That might be the gossip of malice, but he pined. His eyes were large like a young bird's; his hands like little claws. They thought the departing year would take him with it. What harm? Very certainly the King would shed no tear.

It was a sweet and silent afternoon and she wandered in the great and lonely hall, sickened with the hate in her soul and her fear for her boy. Suddenly she heard flying footsteps—a boy's, running in mad haste in the outer hall and, following them, bare feet, soft, thudding.

She stopped dead and every pulse cried—Danger!

No time to think or breathe when Mindōn burst into sight, wild with terror, and following close behind him a man—a mad man, a short bright *dah* in his grasp, his jaws grinding foam, his wild eyes starting—afire with passion to murder. So sometimes from the Nats comes pitiless fury, and men run mad and kill and none knows why.

Maya the Queen stiffened to meet the danger. Joy swept through her soul; her weariness was gone. A fierce smile showed her teeth—a smile of hate, as she stood there and drew her dagger for defence. For defence—for the man would rend the boy and turn on her, and she would not die. She would live to triumph that the mongrel was dead, and her son the Prince again and his father's joy—for his heart would turn to the child most surely. Justice was rushing on its victim. She would see it and live content, the long years of agony wiped out in blood, as was fitting. She would not flee; she would see it and rejoice. And as she stood in gladness—these broken thoughts rushing through her like flashes of lightning—

Mindōn saw her by the pillar and screaming in anguish for the first time, fled to her for refuge.

She raised her knife to meet the staring eyes, the chalk-white face, and drive him back on the murderer. If the man failed she would not! And even as she did this a strange thing befell. Something stronger than hate swept her away like a leaf on the river. It was stronger than she. It was not the hated Mindōn—she saw him no more. Suddenly it was the eternal Child lifting dying appealing eyes to the Woman, as he clung to her knees. She did think this—she felt it, and it

dominated her utterly. The Woman answered. As if it had been her own flesh and blood she swept the panting body behind her and faced the man with uplifted dagger and knew her victory assured, whether in life or death. On came the horrible rush, the flaming eyes, and, if it was chance that set the dagger against his throat it was cool strength that drove it home and never wavered until the blood welling from the throat quenched the flame in the wild eyes, and she stood triumphing like a war-goddess, with the man at her feet. Then, strong and flushed, Maya the Queen gathered the half-dead boy in her arms, and both drenched with blood they moved slowly down the hall and outside met the hurrying crowd, with Dwaymenau whom the scream had brought to find her son.

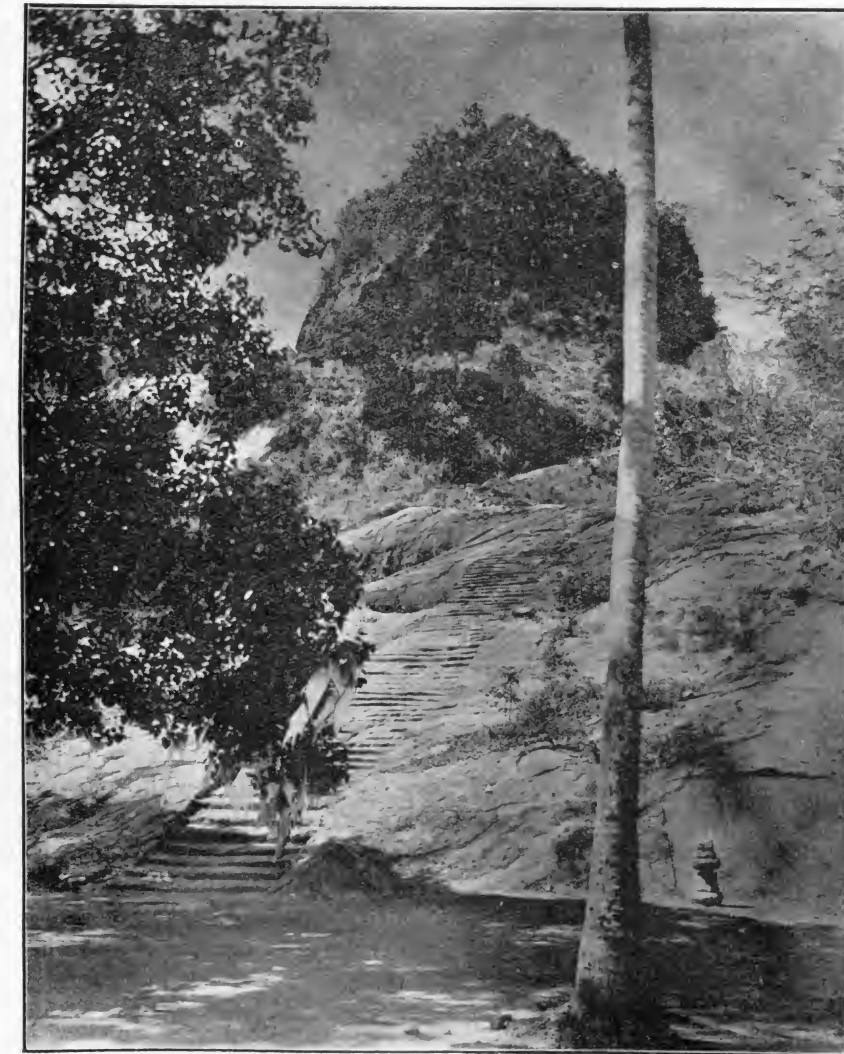


Photo by Messrs. Plate Ltd., Ceylon.

The Third Flight of Steps (top) up to Mihintale and Maha Seya Dagoba, Ceylon.

"You have killed him! She has killed him!"

Scarcely could the Rajput woman speak. She was kneeling beside him—he hideous with blood. "She hated him always. She has murdered him. Seize her!"

"Woman, what matter your hates and mine?" the Queen said slowly. "The boy is stark with fear. Carry him in and send for old Meh Shway Gōn. Woman, be silent."

When a Queen commands, men and women obey, and a Queen commanded them. A huddled group lifted the child and carried him away, Dwaymenau with them, still uttering wild threats, and the Queen was left alone.

She could not realise what she had done and left undone. She could not understand it. She had hated, sickened with loathing, as it seemed for ages, and now, in a moment it had blown away like a whirlwind that is gone. Hate was washed out of her soul and had left it cool and white as the Lotus of the Blessed One. What power had Dwaymenau to hurt her when that other Power walked beside her? She seemed to float above her in high air and look down upon her with compassion. Strength, virtue flowed in her veins; weakness, fear were fantasies. She could not understand, but knew that here was perfect enlightenment. About her echoed the words of the Blessed One: "Never in this world doth hatred cease by hatred, but only by love. This is an old rule."

"Whereas I was blind, now I see," said Maya the Queen slowly to her own heart. She had grasped the hems of the Mighty.

Words cannot speak the still passion of strength and joy that possessed her. Her step was light. As she walked her soul sang within her, for thus it is with those that have received the Law. About them is the Peace.

In the dawn she was told that the Queen, Dwaymenau, would speak with her, and without a tremor she who had shaken like a leaf at that name commanded that she should enter. It was Dwaymenau that trembled as she came into that unknown place.

With cloudy brows and eyes that would reveal no secret, she stood before the high seat where the Queen sat pale and majestic.

"Is it well with the boy?" the Queen asked earnestly.

"Well," said Dwaymenau, fingering the silver bosses of her girdle.

"Then is there more to say?" The tone was that of the great lady who courteously ends an audience.

"There is more. The men brought in the body and in its throat your dagger was sticking. And my son has told me that your body was a shield to him. You offered your life for his. I did not think to thank you—but I thank you." She ended abruptly and still her eyes never met the Queen's.

"I accept your thanks. Yet a mother could do no less."

The tone was one of dismissal but still Dwaymenau lingered.

"The dagger," she said and drew it from her bosom. On the clear pointed blade the blood had curdled and dried. "I never thought to ask a gift of you, but this dagger is a memorial of my son's danger. May I keep it?"

"As you will. Here is the sheath." From her girdle she drew it—rough silver, encrusted with rubies from the mountains.

The hand rejected it.

"Jewels I cannot take, but bare steel is a fitting gift between us two."

"As you will."

The Queen spoke compassionately, and Dwaymenau, still with veiled eyes, was gone without farewell. The empty sheath lay on the seat—a symbol of the sharp-edged hate that had passed out of her life. She touched the sheath to her lips and, smiling, laid it away.

And the days went by and Dwaymenau came no more before her, and her days were fulfilled with peace. And now again the Queen ruled in the palace wisely and like a Queen, and this Dwaymenau did not dispute, but what her thoughts were no man could tell.

Then came the end.

One night the city awakened to a wild alarm. A terrible fleet of war-boats came sweeping along the river thick as locusts—the war fleet of the Lord of Prome. Battle shouts broke the peace of the night to horror; axes battered on the outer doors; the roofs of the outer buildings were all aflame. It was no wonderful incident, but a common one enough of those turbulent days—reprisal by a powerful ruler with raids and hates to avenge on the Lord of the Golden Palace. It was indeed a right to be gainsaid only by the strong arm, and the strong arm was absent; as for the men of Pagān, if the guard failed and the women's courage sank, they would return to blackened walls, empty chambers and desolation.

At Pagān the guard was small indeed, for the King's greed of plunder had taken almost every able man with him. Still, those who were left did what they could, and the women, alert and brave with but few exceptions, gathered the children and handed such weapons as they could muster to the men, and themselves taking knives and daggers, helped to defend the inner rooms.

In the farthest, the Queen, having given her commands and encouraged all with brave words like a wise and prudent princess sat with her son beside her. Her duty was now to him. Loved or unloved, he was still the heir, the root of the House-tree. If all failed, she must make ransom and terms for him, and, if they died, it must be together. He, with sparkling eyes, gay in the danger, stood by her. Thus Dwaymenau found them.

She entered quietly and without any display of emotion and stood before the high seat.

"Great Queen"—she used that title for the first time—"the leader is Men Kyinyo of Prome. There is no mercy. The end is near. Our men fall fast, the women are fleeing. I have come to say this thing; save the Prince."

"And how?" asked the Queen, still seated. "I have no power."

"I have sent to Maung Tin, abbot of the Golden Monastery, and he has said this thing. In the Kyoung across the river he can hide one child among the novices. Cut his hair swiftly and put upon him this yellow robe. The time is measured in minutes."

Then the Queen perceived, standing by the pillar, a monk of a stern, dark presence, the creature of Dwaymenau. For an instant she pondered. Was the woman selling the child to death? Dwaymenau spoke no word. Her face was a mask. A minute that seemed an hour drifted by, and the yelling and shrieks for mercy drew nearer.

"There will be pursuit," said the Queen. "They will slay him on the river. Better here with me."

"There will be no pursuit." Dwaymenau fixed her strange eyes on the Queen for the first time.

What moved in those eyes? The Queen could not tell. But despairing, she rose and went to the silent monk, leading the Prince by the hand. Swiftly he stripped the child of the silk *pasoh* of royalty, swiftly he cut the long black tresses knotted on the little head, and upon the slender golden body he set the yellow robe worn by the Lord Himself on earth and in the small hand he placed the begging bowl of the Lord. And now, remote and holy in the dress that is of all most sacred, the Prince, standing by the monk, turned to his mother and looked with grave eyes upon her, as the child Buddha looked upon his Mother—also a queen. But Dwaymenau stood by silent and lent no help as the Queen folded the Prince in her arms and laid his hand in the hand of the monk and saw them pass away among the pillars, she standing still and white.

She turned to her rival. "If you have meant truly, I thank you."

"I have meant truly."

She turned to go, but the Queen caught her by the hand.

"Why have you done this?" she asked, looking into the strange eyes of the strange woman.

Something like tears gathered in them for a moment, but she brushed them away as she said hurriedly:

"I was grateful. You saved my son. Is it not enough?"

"No, not enough!" cried the queen. "There is more. Tell me, for death is upon us."

"His footsteps are near," said the Indian, "I will speak. I love my lord. In death I will not cheat him. What you have known is true. My child is no child of his. I will not go down to death with a lie upon my lips. Come and see."

Dwaymenau was no more. Sundari, the Indian woman, awful and calm, led the Queen down the long hall and into her own chamber, where Mindōn the child slept a drugged sleep. The Queen felt that she had never known her; she herself seemed diminished in stature as she followed the stately figure, with its still, dark face. Into this room the enemy were breaking, shouldering their way at the door—a



Photo by Messrs. Plate Ltd., Ceylon.

Buddhist Railing Entrance to Image House at Anuradhapura.

rabble of terrible faces. Their fury was partly checked when only a sleeping child and two women confronted them, but their leader, a grim, evil-looking man, strode from the huddle.

"Where is the son of the King?" he shouted. "Speak, women! Whose is this boy?"

Sundari laid her hand upon her son's shoulder. Not a muscle of her face flickered.

"This is his son."

"His true son—the son of Maya the Queen?"

"His true son, the son of Maya the Queen."

"Not the younger—the mongrel?"

"The younger—the mongrel, died last week of a fever."

Every moment of delay was precious. Her eyes saw only a monk and a boy fleeing across the wide river.

"Which is Maya the Queen?"

"This," said Sundari, "She cannot speak. It is her son—the Prince."

Maya had veiled her face with her hands. Her brain swam, but she understood the noble lie. This woman could love. Their lord would not be left childless. Thought beat like pulses in her—raced along her veins. She held her breath and was dumb.

"You swear it is the Prince. But why? Why do you not lie to save him if you are the King's woman?"

"Because his mother has trampled me to the earth. I am the Indian woman—the mother of the younger, who is dead and safe. She jeered at me—she mocked me. It is time I should see her suffer. Suffer now as I have suffered, Maya the Queen!"

This was reasonable—this was like the women he had known. His doubt was gone—he laughed aloud.

"Then feed full of vengeance!" he cried, and drove his knife through the child's heart.

For a moment Sundari wavered where she stood, but she held herself and was rigid as the dead.

"*Sadhu!* Well done!" she said with an awful smile. "The tree is broken, the roots are cut. And now for us women—our fate, O master?"

"Wait here," he answered. "Let not a hair of their heads be touched. Both are fair. The two for me. For the rest draw lots when all is done."

The uproar surged away. The two stood by the dead boy. So swift had been his death that he lay as though he still slept—the black lashes pressed upon his cheek.

With the heredity of their different races upon them, neither wept. But silently the Queen opened her arms; wide as a woman that entreats she opened them to the Indian Queen, and speechlessly the two clung together. For awhile neither spoke.

"My sister!" said Maya the Queen. And again, "O great of heart!"

She laid her cheek against Sundari's and a wave of solemn joy seemed to break in her soul and flood it with life and light.

"Had I known sooner!" she said. "For now the night draws on."

"What is time?" answered the Rajput woman. "We stand before the Lords of Life and Death. The life you gave was yours, and I am unworthy to kiss the feet of the Queen. Our lord will return and his son is saved. The House can be rebuilt. My son and I were waifs washed up from the sea. Another wave washes us back to nothingness. Tell him my story and he will loathe me."

"My lips are shut," said the Queen. "Should I betray my sister's honour? When he speaks of the noble women of old, your name will be among them. What matters which

of us he loves and remembers? Your soul and mine have seen the same thing, and we are one. But I—what have I to do with life? The ship of the conqueror awaits us. Should we await it, my sister?"

The bright tears glittered in the eyes of Sundari at the tender name and the love in the face of the Queen. At last she accepted it.

"My sister, no," she said, and drew from her bosom the dagger of Maya, with the man's blood rusted upon it. "Here is the way. I have kept this dagger in token of my debt. Nightly have I kissed it, swearing that when the time came I would repay my debt to the great Queen. Shall I go first or follow, my sister?"

Her voice lingered on the word. It was precious to her. It was like clear water, laving away the stain of the shameful years.

"Your arm is strong," answered the Queen. "I go first. Because the King's son is safe, I bless you. For your love of the King, I love you. And here, standing on the verge of life, I testify that the words of the Blessed One are truth—that love is All; that hatred is Nothing."

She bared the breast that this woman had made desolate—that, with the love of this woman, was desolate no longer, and stooping, laid her hand on the brow of Mindon. Once more they embraced, and then, strong and true, and with the Rajput passion behind the blow, the stroke fell and Sundari had given her sister the crowning mercy of deliverance.

She laid the body beside her own son, composing the stately limbs, the quiet eyelids, the black lengths of hair into majesty. So, she thought, in the great temple of the Rajput race, the Mother Goddess shed silence and awe upon her worshippers. The two lay like mother and son—one slight hand of the Queen she laid across the little body as if to guard it.

Her work done, she turned to the entrance and watched the dawn coming glorious over the river. The men shouted and quarrelled in the distance, but she heeded them no more than the chattering of apes. Her heart was away over the distance to the King, but with no passion now; so might a mother have thought of her son. He was sleeping, forgetful of even her in his dreams. What matter? She was glad at heart. The Queen was dearer to her than the King—so strange is life; so healing is death. She remembered without surprise that she had asked no forgiveness of the Queen for all the cruel wrongs, for the deadly intent—had made no confession. Again what matter? What is forgiveness when love is all?

She turned from the dawn-light to the light in the face of the Queen. It was well. Led by such a hand, she could present herself without fear before the Lords of Life and Death—she and the child. She smiled. Life is good, but death, which is more life, is better. The son of the King was safe, but her own son safer.

When the conqueror re-entered the chamber, he found the dead Queen guarding the dead child, and across her feet, as not worthy to lie beside her, was the body of the Indian woman, most beautiful in death.

BUDDHISM AND THE MODERN WORLD.

[AN UNPUBLISHED ADDRESS BY THE LATE ANANDA METTEYYA]



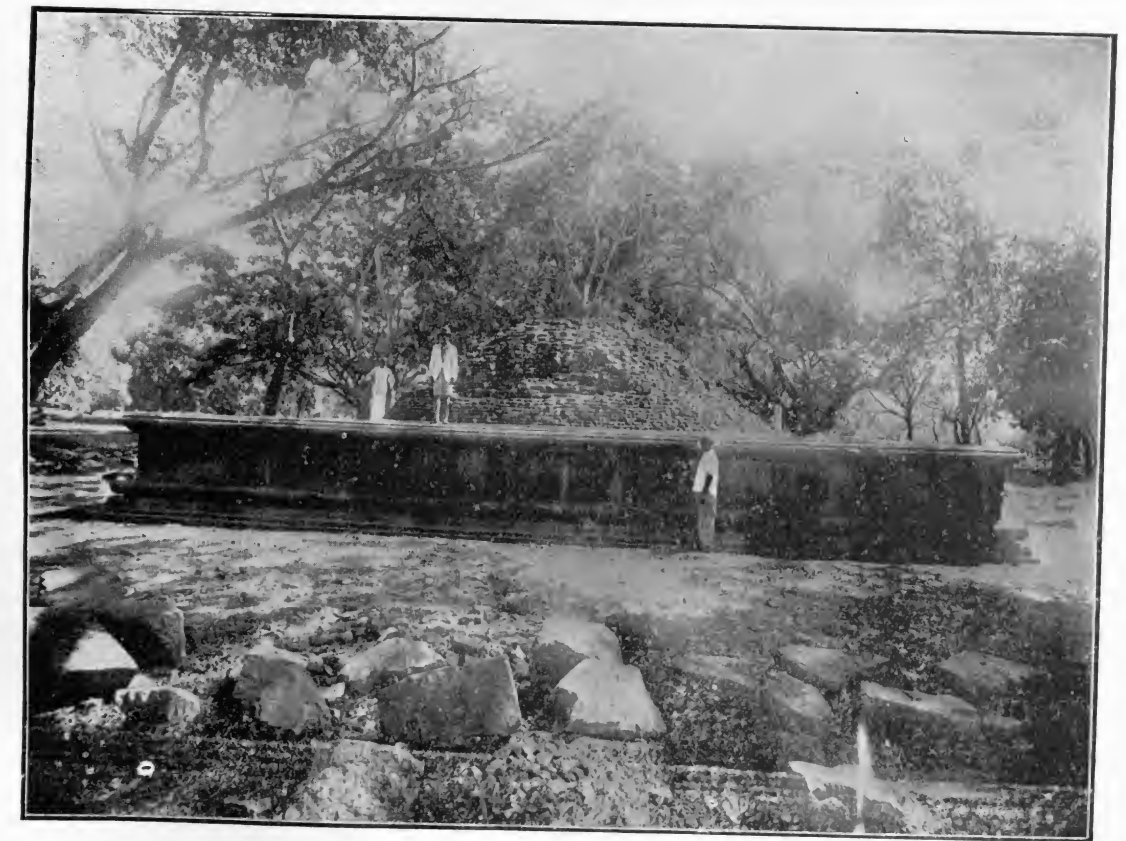
WHEN we survey what small part is known to us of all the bygone history of our human kind, we find that certain general principles—each attested by many a clear-cut instance—emerge from the apparent chaos of traditions and facts which at first sight meets our view. Among the more noteworthy of these principles is that which we may term racial integration.

We find, that is to say, that what we commonly refer to as the great races and nations of mankind, may quite properly be regarded, as in ordinary thought and speech we do regard them, as great living organisms, each having its own special character, its peculiar abilities, its modes of thought and of action, its destinies among its compeers,—its own path in life for good or ill. Just as, from one point of view, we may regard our own life as in some strange way resultant from the putting together, in a very complex manner, of the lives of an immense number of separate, individual beings, namely, of the living cells of which our bodies are made up, so we may regard the many races of mankind, past and present, as beings of a new and higher order, resultant from the putting-together of all the human beings who are now, and who in past times have been, members of it.

Like ourselves, these greater living units, the races of mankind, are born from the union of bygone races; like us they have their youth, their prime, their decline into senility, their end in racial death; like us, as already has been said, they each have their own specific and peculiar abilities, their own achievements in the worlds of thought and action.

Herein lies one of the reasons on which is founded the belief which I and some of my colleagues hold, namely, that we of the modern Western world may find in this old Eastern Faith we now call Buddhism, a solution—and perhaps the only possible solution—to the religious problem of the Western world to-day. For, just as the special abilities of the ancient

Greeks lay in the direction of an art and a clarity of mind which made their great achievements in the realms of art and of philosophy the exemplars of the modern world in these respects; just as our own abilities and achievements in the world of science, pure and applied, have altered all the circumstances of human life in the short space of a century; so did the special genius of the ancient Indo-Aryan race lie in the realm of spiritual attainment; its greatest achievements, never since even approached by any of the races of mankind, were in the field of those matters of the interior, spiritual kingdom which we group together under the one word,



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ANURADHAPURA: SELACAITYA AFTER CONSERVATION.

Religion. Even at this day, when what remains of the old Indo-Aryan race, like some old woman drowsing in senile decay, has long since rejected the great light that once inspired her, has brought out the dollies of her childhood's days and sits adoring them, the land is still full of men who have cast aside the glories of the world to seek, ever to seek, after the Truth that lies deep buried in the inmost hearts of all of us. But in the days when our own forefathers were half-naked savages, clad in the skins of beasts and painted blue with woad, India, in the person of the Buddha, who came as the inheritor and perfecter of the results of ages of spiritual striving and attainment, won to the supreme achievement of humanity in all our knowledge of its history in

respect of religious development. Where else in all the history of mankind do we find the spectacle—presented in that early age two centuries after the great Teacher's death—of a great Emperor, in that land of absolute sovereignty, where the kings ruled as they thought fit, deprecating his own conquest of the Empire in the days before he was converted to Buddhism; and boasting in his sculptured Edicts of his conquests in the realm of Truth; of the peace which he had brought the whole vast Empire; of the charitable provision of wells and rest-houses for travellers, of state-supported doctors for the sick; above all, of the reverence and respect in which he held all teachers, and all the wise and holy, whether of his own faith or of another?

Yet once again, nations and the races of men, like all other living creatures, grow from infancy, through childhood, to their prime,—the age wherein they manifest whatever of special ability or capability with which nature may have endowed them. And so, while India has fallen into the garrulous decline of senility, albeit leaving behind to us the imperishable record of her bygone glory in this great Religion, followed to-day by a third of the human race, we of the Euro-Aryan stock have slowly grown to manhood; and, manifesting during the past two centuries our special genius for natural science, have come to be the leaders of the human race.

Now the human child, whether individual or racial, learns by faith: it does not reason concerning what its elders teach it, but takes on trust whatever they may say. Only when its mind is formed on the basis of such instruction and by its personal observation, does it, during adolescence, pass out of the age of faith into the age of reason, when the mind begins to test and sift the knowledge it has gained, and to doubt all that is not in accordance with the results of its own observation. We of the West-European stock, in respect of our more cultured members, have just passed, and in respect of the great masses of the people, even yet are passing, through that adolescent stage; and, as must naturally follow, many have been the problems, great has been the heart-burning, that has resulted from what reason has demanded,—the rejection of much of the traditional lore that has come down to us from the days of our racial infancy.

Most of all has this been felt in the domain of religious

thought; and that for a very simple reason. For we were the inheritors of a group of religions which, founded upon faith as they were, holding up the unquestioning acceptance of the little child as the great example to be followed, were suitable enough to the child stage of our racial development, but, *ipse facto*, incompatible with the dawn of the age of reason, with the epoch of trying our mental equipment, of testing our knowledge by experience and judgement. The leaders of that religious world in the past well understood this incompatibility of the faith they taught with the results of candid reasoning; and so, in the days when they practi-



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Sigiriya. View from East of the "Cistern Rock" (left) and the Audience Hall Rock (right)

cally ruled our world, they instituted a very bitter opposition to all scientific investigation and independent thought, till the records of their religion, reformed and unreformed alike, were indelibly stained with crime after crime, all committed in the name of the God they taught as attested by the declaration of their own mouths, "to the greater glory of God", wherewith they accompanied some of the most heinous of their crimes.

But—as a little greater knowledge might have shown them—they had undertaken an impossible task. It was a question of natural growth; and they might as well have tried to hold back the rising tide as to arrest the passage of our race from racial infancy to adolescence. For a while, indeed, they succeeded in damming back that rising tide,

But from the time when science passed from the laboratory to the workshop, and so into the life of every human being, their task was hopeless. They might burn alive a few men, generations in advance of the majority of their fellows; but they could not make an auto-da-fe of the masses of mankind.

But, unhappily, that early conflict of science and religion has of necessity left its indelible impress on the thought of our modern world. It has left behind it the feeling that religion is necessarily a thing incapable of bearing investigation, opposed to human progress; and also that other feeling,—the resentment of the youth who finds that in some respects—and these relating to the most sacred and intimate and important things of life—he has been deceived.

And so it comes about, for most of us who have been brought up in households at least nominally Christian, that when we individually come to adolescence, finding how much of our earlier beliefs is incompatible with truth and with the great discoveries of modern science, we tend resentfully to reject the whole affair as the coinage of self-seeking priesthoods. So our churches daily grow more empty; and those who still adhere to the old-time beliefs daily deplore the irreligion of the age.

For myself, I do not think that in reality the modern West is really less religious than its forbears; rather, indeed, do I consider that it is actually more religious. For the very reason which makes of us agnostics in our youth, which empties our Christian churches, is this,—that we feel at heart that what is most sacred is the Truth; that if the religion to hand does not accord with what we know of truth, we were better off, even with the loss of its undoubted consolations. And it is my very firm belief that if the thoughtful of these Western lands were aware that in this ancient Buddhist Teaching they can find all the highest that Religion has to offer, freed from those bondages of dogma and the demand for blind belief which we have so rightly learned to doubt and to distrust, that they would turn to this highest product of the world's religious evolution as the new solution of the religious problem in our world.

For, in Buddhism, all mere belief is deprecated. We

are taught not to accept anything on mere faith, even the Buddha's own Teaching not excepted, but to examine and judge and compare it with what we already know of truth; and, only when it passes the reason's test, only then to accept it as true. That insoluble problem of our early days,—how, if the world and all within it has been created by an all-merciful and all-powerful God, there is yet so much of pain and evil in it, pain, alas! which falls most heavily on just those weaker creatures, human and animal, who are least easily able to bear it,—that problem is wisely altogether set aside in Buddhist teaching. For the personal Creator, Buddhism substitutes an impersonal Power, Kamma or Action,



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CANOE-SHAPED STONE TROUGH ON THE OUTER CIRCULAR ROAD, ANURADHAPURA.

the resultant of each being's doing upon the universe at large. Its marvellous ethical system is based on no arbitrary fiat of an hypothesised supreme being, but on humanity, on compassion only. We are taught not to kill or lie or steal, and so forth, because these things bring suffering to others and ourselves.

Most important also is the fact that this old Indian Teaching agrees, not in mere detail but in fundamental principle, with the teaching of that modern science which to-day is so largely bulking in the thoughts of occidental man. Its very method of study, the examination and testing of each new proposition, already referred to, is the method of science. Like science, it teaches the indestructibility of

energy, of force—not of what was formerly called “dead matter”, for we know of no such thing—but of the living stuff of thought, of sense, whereof our own lives are component. Most fundamentally of all, it teaches, as science

Devoid of the idea of God, it yet opens, for whosoever cares to follow its instructions, that inner spiritual realm, the life and light of which the minds of men have dramatised into the concept of the Godhead. Void of prayer, its medi-

all life as but the threshold of a state beyond,—a state so far above all that we can know of life, that we Buddhists do not dare to define it save only in negatives, in terms of what it is not. Towards that incomparable absence of conditioning,

life is growing nobler, greater, more compassionate, more wise; until at last, in some time so remote we cannot even think of it, all that was life, conditioned as we know it, and in many another unknown mode, shall have come at last to



HONGWANJI BUDDHIST TEMPLE IN HONOLULU
PRIEST IN CHARGE

IN THE ISLAND OF HAWAII, HAWAIIAN ISLANDS.
REV. C. MIYAKAWA,

teaches, the invariability of Law. And here, once more, it brings that universal Causal Principle out of the realm of outside things, home to the very life which animates us all.

tation-practices can pave the way to states of exalted consciousness which mere prayer could never win to. Far from being, as is so generally supposed, pessimistic, it looks upon

so it teaches, all life whatsoever is slowly but very surely tending. Aeon after aeon, in a million million worlds circling round a galaxy of suns uncountable, so it tells us,

that far distant Goal, the State Beyond all life, the fruition of all its striving, the fulfilment of all life's hope,—that Utter Peace to which we give the name, Nibbana. That is our hope.

KING BIMBISARA'S MEETING WITH THE BUDDHA.

[TRANSLATED FROM THE *Pabbajja Sutta* BY FRANCIS JOHN PAYNE]

HE Buddha went to Rajagaha, the mountain town of Magadha he walked through seeking food, and bore a many noble tokens.

King Bimbisara saw him from his palace roof with all these signs, and spake these words :

"Take heed, ye people, of this man, for beautiful is he, and great, and bright.

"In conduct he excelleth, and looketh not before him further than the yoking of a plough.

"He bendeth down his eyes in meditation, and cometh not from lowly stock.

"Go forth, my kingly messengers, and ask :

"Where is the Bhikkhu going?".....

Straight onward moving, heeding well his door, and bridling himself, he quickly filled his bowl, the wise, the thoughtful.

When he fulfilled his begging walk, the Sage did leave the town and went to Pandava

The messengers sat down, save one who went back to the King and told the news.

"This Bhikkhu, O Great King, sitteth on the Eastern slope of Pandava, like a strong tiger, or a lion in his mountain den."

When the Warrior heard the news, he quickly drove upon his noble chariot to Pandava Hill.

He did descend, approached on foot and greeted him and said :

"Thou art both young and tender, a boy in primal youth ;

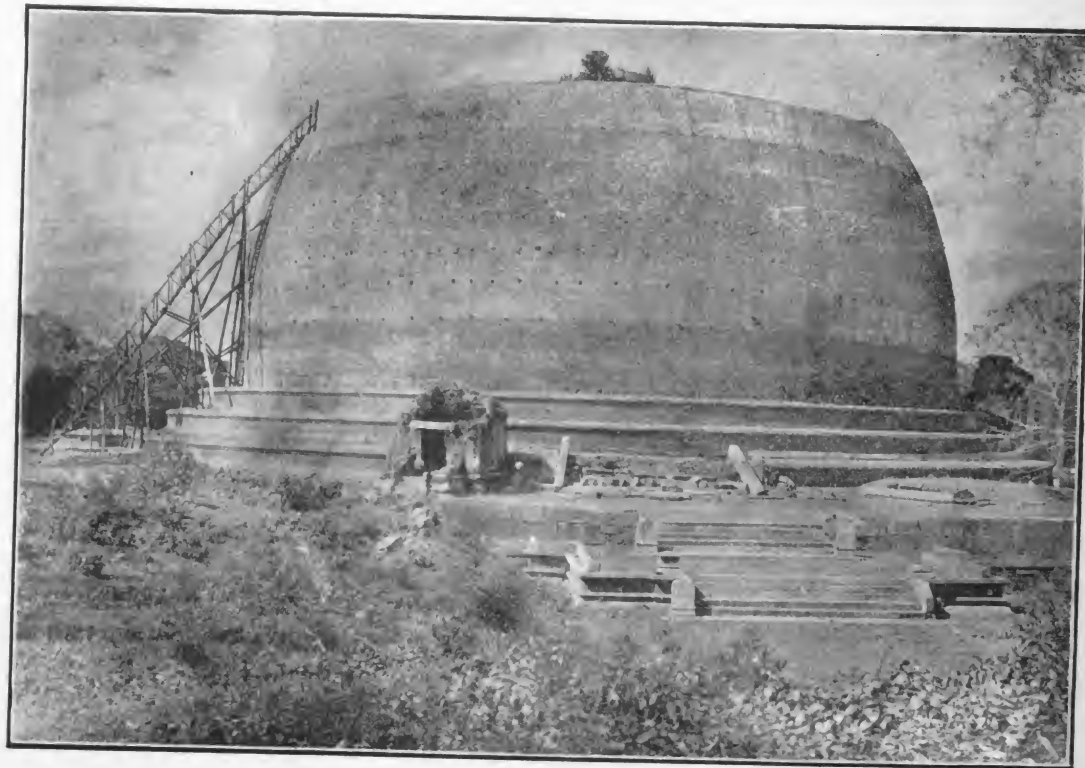
thou hast a beauteous hue, as of a highborn warrior, lighting up the army, chief among the company of leaders!

"Wealth will I give thee ; use it, and tell me thy descent."

"By Himalaya's slope, O King, there dwells a folk endowed with wealth and power within the borders of Kosala ; in origin the kinsmen of the Sun, of Sakya race.

"Out of that clan I am become a monk, because I found no pleasure in desires.

"In pleasures I beheld but misery, and look upon forsaking



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ANURADHAPURA: MIRISAVETIYA DAGOBA.

of the world as peace.

"I will go forth to strive, for herein doth my mind delight."

Although the King did ask him many ways, he could not win consent and thereon said :

"Verily, thou wilt become a Buddha, and when thou hast attained thy Buddhahood, come first into my kingdom."

SARANATH.

[BY H. SRI NISSANKA]



BOUT four miles to the north of the City of Benares lies the deer park where the Lord set the Wheel of the Law in motion. Here was delivered the First Sermon which was to lay the foundations of a world civilization. The road to Saranath is dry and dusty, and one wonders whether 2,600 years ago this historic spot was as uninviting and abandoned as it is to-day. It could not have been so. Kishipatana! Migadaya! the abode of the saints and the deer, Saranganatha the Lord of the Herd, are names history has juggled with for centuries.

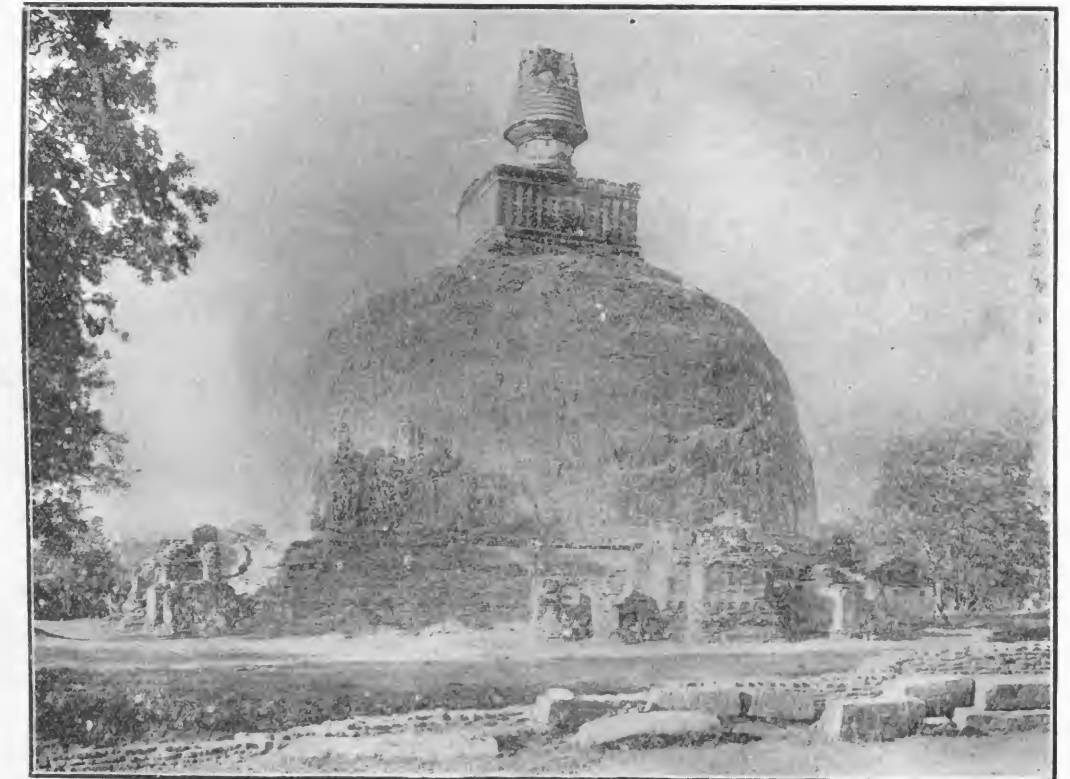
Alas! all that is left to-day of a stupendous past are the foundations in brick and mortar of a vast Buddhist monastery, a silent sentinel of the past.

The Prince of the Sakyas, having attained perfect Buddhahood at Uruvela, spent seven weeks in ecstatic contemplation, and finally all but decided not to reveal His doctrines to humanity, for He considered that the profundities of Nirvana were well-nigh beyond human conception. Brahma Sahampati thereupon, greatly moved, implored the Blessed One to have compassion on the world and begged of Him to proclaim even to the celestial beings the secret of the great discovery, in order that all creation may benefit and thus seek liberation from Samsaric bondage.

The Lord of Compassion accepted Brahma's invitation, and rising from His Diamond Throne wended His way towards Kasi, a City famous for its splendour and glory, leaving behind Him the Pipal Tree under whose benign umbrage He attained Nirvana. The Lord of the matted hair and golden complexion passed unnoticed along the banks of the Neranjara, the modern Phalgu, bowl in hand, begging for alms from house-to-house, until one day He met two merchants. Tapassu and Bhalluka, struck by the mendicant's arresting personality, sought audience with the mystic sage. "Who art Thou so comely of mien and dignified of deportment, and whither art Thou bound?"

asked they, to which the Lord replied, "I am He, without a Master, the one Arahata, Teacher of gods and men, the all-enlightened Buddha who has extinguished the flames of desire, and am on the way to Benares to sound a *reveille* to a drowsy world."

The merchants were greatly moved by this reply and proffered to the Lord by way of alms cakes cooked in ghee. The Blessed One accepted the offering and in return presented the merchants with a lock of His hair as a memento of this meeting, and hoary legend has it that these two brothers



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POLONNARUWA: KIRI VEHERA, VIEW FROM SOUTH-WEST.

built the Shwe Dagon Pagoda wherein is enshrined this precious relic, in the land of "The Soul of a People".* After many days of wandering the Lord reached the deer park where he met Kondannyo the youngest of His five disciples, Bhadyo, Vappo, Mahanamo, and Assaji. At first, it is said, they would not recognise Him, but eventually they begged Him to make known to them what He had to say. So to an audience of five laymen and to a heavenly host of Devas and Brahmas the Lord of gods and men proclaimed for the first time the Four Aryan Truths. That sermon sounded a new note in human history and the music of that voice still reverberates through

* i.e. Burma. The allusion is to Fielding Hall's "The Soul of a People" a very interesting and sympathetic book on Burma.—Ed.

the centuries as the sure clarion call to millions of His devoted followers all the world over.

It was here that Isipatanarama was built, the ruins of which are still extant, immense, massive, and imposing, an apt memorial to a stupendous achievement. Here was sorrow buried for ever, and over its callous cinders has arisen the Dhammekh Stupa, the symbolic emblem of Nirvana.

This happened in the thirty-fifth year of the Buddha's life and 528 years before the birth of the Lord Jesus Christ. Here Kondannyo saw the Light and attained to Arahantship at the conclusion of the sermon, and millions of heavenly beings entered the Path of Liberation.

"Go forth, O monks, and preach ye the Law noble in the beginning, noble in the middle, noble in the end." And so they did, with what success time alone has shown. For three centuries after the turning of the Wheel of the Law no buildings have arisen of sufficient importance to the archaeologist. The monks lived a simple life in palm-thatched huts, known as *Panna Salas*. No images of the Master were then constructed, for they were unnecessary, and what remains to-day may fitly be considered, on available data, to be the mighty legacy left to the Buddhist world by the Father of the Faith, Asoka—King, Emperor, Beloved of the Gods. At Saranath, three Asoka columns of exquisite beauty have been unearthed. On the face of one of them is inscribed an edict celebrated through history as a warning to monks to abstain from disruption and invoking unity. From this it can be surmised that the seed of dissension sown by Devadatta even in the lifetime of the Buddha was spreading the germ of decay, and the unity of the Sangha was being perilously undermined.

Fa Hian and Huiien Tsang who visited Hindostan in the 5th and 7th centuries give a vivid picture of Saranath, strangely corroborating each other. One thousand five hundred Brethren of the yellow robe resided in the sacred precincts. They say that there was a life-size image of the Master in brass in the act of turning the Wheel of the Law, in the Dhamma Rajika Jina Vihara, the ruins of which are visible even unto this day. But alas! the white Huns and Vandals destroyed some of the buildings and hostile invaders from time to time razed Isipatanarama to the dust. Muhammed Ghorî completed the

work of destruction. In 1026 A. D., Mahipala, King of Benares, nine years after the Mussalman depredation, rebuilt the entire place.

One of the most important of the ruins is Monastery No. 6 (Major Kittoes' Monastery as it is called, after the famous archaeologist). From the size of the bricks and the nature of the foundations, the Major comes to the conclusion that the building was three stories high. From other discoveries it has been possible to locate the Ghanda Kuti (the sandalwood chamber used by the Buddha Himself) to this same place. This Monastery has been consumed by a conflagration, most probably the result of the incendiarism of a Hindoo iconoclast, for half-cooked wheat cakes and half-eaten rice have



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POLONNARUWA: RANKOT VEHERA, VIEW FROM THE EAST.

been discovered by the excavator. Another relic of a historic past is a subterranean gallery, 87 feet long, 6 feet high and 3½ feet broad, more or less in a good state of preservation. This looks like a retreat for the monks to meditate in, and there is evidence of a small shrine room situated at one end of it. This passage gives one an idea as to the average height of persons in that bygone age.

The Chinese pilgrims speak of another Stupa called the Dhammarajika Stupa, but only the basement of this edifice is visible. Whether this or the Dhammekh Stupa is the exact site of the First Sermon no one has been able to discover. This latter dagoba stands 104 feet in height. Forty one feet of its foundations lie buried underground. The lower part of its basement is carved, some of the carvings being of surpassing beauty. The abundance of religious

buildings and other monuments built at this spot during many centuries have now been brought to light by the Archaeological Survey of India. But saddest of all is the disgraceful action of certain officials who were responsible for the building of the Duncan Bridge over the Barna. Rev. Sherring in his book *The Sacred City of the Hindoos* says, "in the erection of one of the bridges over the Barna 48 statues and other sculptured stones were removed from Sarnath and thrown into the river to serve as a break-water to the piers, and that in the erection of the second bridge fifty to sixty cartloads of Sarnath Buildings were employed."

"It is in the nature of all things near and dear to us that we must part, and all component things must end in decay." So spake the Lord of the Deer, and verily the scythe of time has robbed us of these ruins; nay, not even the First Sermon of the Tathagatha is available to us in all its sweetness. All that is left is a precis of the noblest of all human utterings, preached with a warmth and melody

BOUNDLESS LOVE.

[TRANSLATED FROM THE *Metta Sutta* BY FRANCIS JOHN PAYNE]



HIS is what should be done by him who is wise in seeking the good, and hath reached the state of peace:

Let him be diligent, upright and true, meek, gentle, not proud; contented and cheerful; not overwhelmed by the cares of the world, not burdened with riches, with senses at rest; wise, not haughty, not greedy for family gifts.

Let him do naught that is mean, for which those who are wise might reprove him.

Let none deceive any other, nor despise any being at all; let him neither through anger nor hatred wish harm to another.

As a mother, at risk of her life, watches over her only child, let him cherish an infinite mind for all living things; let him have love for all the world, an infinite mind above, below and around—boundless, benevolent kindness!

All things that live, whether weak or strong, high, middle or low, small or great, seen or unseen, near or afar, born or about to be born—let all beings be happy!

of voice that even the timid deer listened to in the stillness of that memorable and eventful night.

Wonderful must have been that night at Saranath. Imagine the Lord of the Three Worlds seated cross-legged in the russet robe. The rising moon beams washing the brow of the Holy One with mellow light, and far away in the blue of the Indian sky visible only to Him of the Celestial Eye, tier on tier the Devas crowd in space throughout the entire firmament, to hearken unto the music of that Voice. Brahma Sahampati and Sakka Sujampati, Lord of the Heaven of the Thirty Three, with all their resplendent hosts, arrayed themselves illuminating the night, eager to listen to the Doctrine that "breathes balm to the bruised heart and peace to the soul in pain." And when they heard Him they rejoiced and raised a hosanna of joy, that shook the Universe even to the uttermost ends of space. Hail to Thee, Blessed One, Buddha Lord Supreme! Thus was the Standard of the Law unfurled. Thus was ushered in the dawn of the Light of Asia.

Let them be delighted and safe, let all beings be happy!

Standing, walking, sitting or lying, so long as he be awake, let him cherish the thought, that this way of life is the best in the world!

AT THE GRAVE.

How transient are things mortal!
How restless is man's life!
But Peace stands at the portal
Of Death and ends all strife.

Life is a constant parting—
One more the stream has crossed;
But think you who stand smarting
Of that which ne'er is lost.

All rivers flowing, flowing,
Must reach the distant main:
The seeds which we are sowing
Will ripen into grain.

From an old Buddhist Song,

REALITY.

[BY PROF. E. J. MILLS, F.R.S., D.SC.]



VERY early in the development of the savage, very early in the development of the infantile mind in all periods of human history, the question of what is real or true as distinguished from what is illusion comes forcibly before the court of intelligence. Deception is everywhere; animals, and even plants, can deceive. Man protects himself against deceit by a superior understanding, either his own or one that he can command. The Adulteration Acts are instances of this. But deceit is not limited to objects of sense. There are false loves, false hates, self-deceptions.

Much of the illusion has to do with natural objects. For example, we suppose we see the sun rise; in reality the earth is setting, and the first part of his disc that we notice is in reality not there. Sometimes the illusion is contagious. Thus, a few weeks since, in the North of England, there were many rumours of aerial ships voyaging at night and showing lights of various colours. Shortly after, in London, on a clear night, some jester alleged to a number of people that he could see a similar ship high up in the sky. Very soon there were not a few observers, who agreed with him and gave details of their own. They had been utterly hoaxed. Many cases of this kind might be cited, and the question naturally arises, What is the value of human testimony? What amount of evidence, what weight of evidence, is sufficient to establish any fact, especially a historical fact? For history is full of illusions, which are all the more difficult to clear up because we cannot be there. Everybody knows now that the legend of William Tell which so charmed our childhood had no foundation whatever, and "Greenland's icy mountains" have dissolved away in recent times,



Edmund J. Mills

To what do we have recourse, in order to ascertain the truth? To the expert, *i.e.*, to some one with more authority and knowledge than we ourselves now possess. If we suspect our milk, we go to the public analyst; if we suspect one of our senses, we check it by the evidence of all the others that are available; if we are in doubt about a man's mind, we test it in some suitable way. But, alas! as we grow older, all these resources are discounted; we have learned that *all* human evidence is fallible; and in the long run we select the result that seems most probable, for we cannot find absolute truth. And here we are apt to be disappointed; for up to this point we had hoped to cast anchor on a certainty.

What is the origin of this state of things, and is there any cure? Let me ask a primary and necessary question. Do our senses tell us the truth? What is?

This question in a hundred different shapes has come before the philosophers of every age and clime. I propose to consider some of their views, and then revise them in the more ancient light of Buddhism.

Herakleitus, who for many years was a contemporary of the Buddha, naturally attracts our attention first. He draws attention to the apparent stability of things, and points out that this is a pure illusion due to the action of the senses, which take that which is really in flux and confer upon it a statical quality. For everything is not only in flux, but *is* flux; the uni-

verse is, in fact, a constant "becoming." He defines becoming as a ceaseless swing between two correlated opposites—positive-negative, light-dark, good-bad, attraction-repulsion, harmony-discord, and so on; and effects come about as music does by the conjunction of the bow and the lyre. The only reality is the becoming itself, if you can so term it; and this is a pure energy, extinguishing and rekindling itself

Reality.

everlastingly. The process of extinction, which can never be more than partial, produces material "elements" as we know them, and these are continually returning to the form of process of "fire". The universe and ordinary life arise and die in this way; and Herakleitus gives no hint of ultimate fatigue. In much of this our great thinker is at one with the Buddha.

I turn to Plato. He perceives an outer world, which somehow or other we are always encountering, which is full of manifold and individual objects. In these, however, we can always find a certain number that we can group together as partaking of some property in common. This principle of inter-relation is a property of cognition; nor is it derived from experience. Plato calls it an "idea", expressing the reality or essence of things. Wherever a common name is made or a generalisation attained, there is an "idea". There are ideas of material things, of abstract things, of mathematical figures. The phenomenal world is not improbably subjective appearance, and the ideas serve to bind it to the world of thought. The actuality of matter *per se* is thus got rid of. Common matter, as the Buddhists also say, is made by mind.

It is clear that Plato has come upon a process of generalisation. The collection of many individuals into one species means an idea. A more general and still more real idea is gained by forming a genus out of many species; out of several genera we form a class, and so on. Finally the constituents of these new ideas become fewer as we advance; and ultimately we reach—not a personal God—but our unsustained "ultimate in cognition", or "absolute good." Why the ultimate should be good is not explained. Everything, therefore, is a part in a graduated organism; and this, as a whole, is the one reality.

Plato is not entirely consistent or clear in places, and he adopts at times the doctrine of the flux, which he condemns at others. Nor can he be absolved from having to some extent fallen short of our expectations. We inherit from him no criterion of truth, no "path" of any kind; and if, as he says, the ideas are eternal, it is difficult not to infer that the world, which is involved with them, is also eternal.

There is a long and dreary interval before we reach a phase of some importance in this period of Scholasticism. For some time a keen controversy took place

between two great parties termed Nominalists and Realists. Both entertained the study of universal "notions", which were very little remote from the idea of Plato. The Nominalists held them to be empty conceptions devoid of substance or reality; they refused genera, they refused species; what really existed for them was the individual pure and simple. But the Realists, following Plato, upheld his objective world, ideas and all.

Modern Philosophy begins with the liberation of religion—or perhaps it may truly be said to emerge from concealment as religion ceases to have power to shackle it. Natural science arises, stimulating everything, questioning everything. Copernicus, Kepler and Galileo are the great names at this time. The entire set of the intellect of those days was towards experiment; all inquiry began to assume a practical tone. The universe came to be regarded



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Polonnaruwa. Lankatilaka. View from the North.

as a region of accessible law and order. In philosophy, the first great result of the new way of thinking was Descartes who, strictly in accordance with the cult of science, declared the necessity of arraying all phenomena at the bar of a reasoned doubt. Proceeding in this manner in search of a primary postulate, he found at last that there is a certain undeniable fundamental reality, *Cogito, ergo sum* (I think, therefore I am). Find other truths as clear and stable as this and you have other realities. Thought is the cardinal principle or substance of our nature; figure, extension, are mere incidents of body; there remains mind only, apprehensible through itself alone, and the notion of a Supreme Being actually found in mind as an innate constituent. Reality occurs here. As to Spirit, it is defined as that which thinks; and its site is not the brain, but the part of that which is called the pineal

gland! God, mind, body—these three independent existences constitute us, the last two held in conjoint service by the first. Such was the stage at which this strenuous thinker arrived, with an intuition too suddenly emancipated, born in too bracing an air. His greatest service to mankind, perhaps, was a youthful sense of energy, inquiry and reform. The age had got something to do!

Spinoza started where Descartes left off. To him there is only one reality, infinite substance, which under the varied phases of thought and extension—both antagonistic to each other—encounter each other perpetually. Nothing finite, however, has an individuality of its own. All our ideas, and the things whereto they correspond, are without reality, as the waves are on the surface of the sea; they are modes of the infinite substance, perpetually arising and dying away. Being mutually conditioned, they are free only in a limited sense, not really free. Man's will is determined; sin against the deity is an impossibility. What seems "good" to us is what is useful; what is bad, any obstacle in the way. Our highest duty and felicity are to know the eternal substance. Spinoza has raised Descartes to a higher plane; but he has not eliminated the dualism, nor explained the generation of the details of the world from its infinite knowable Cause.

I have not space to discuss Hume at length. But I cannot pass over the immense service he did to mankind in once for all disposing of the ego as a reality. From his time we date the gradual decay of the Soul doctrine—a decay that has *pro tanto* prepared the way for Buddhism in Western Europe.

With the arrival of Berkeley, philosophy takes a new phase—but for the fact that Plato had hinted it long before—and idealism is raised almost as far as it can possibly be. Our sensations, when they indicate to us any external object, are indicators of error. Distance, form and size are not really perceived; they are inferred; and as no two senses indicate the same quality in the object, it cannot be said that we feel and see the same thing. All "objective" ideas are really only in our sensations; for what we generally describe as material things could not of their own nature produce sensa-

tions. Hence an external material would cannot be a reality. Only mind exists—nothing apart from that.

Up to this point Berkeley is in striking agreement with the Dhammapada. Unfortunately he goes on to argue (being a bishop) that some Mind or God superior to ourselves hands over our sensations to us; and here we cannot, of course, agree with him. He too has done as great a service to Buddhism as his predecessor Hume.

It would be altogether too vast an undertaking for me to embark now on the sea of the Kantian philosophy; and we must remember that we have only reality for our subject. One perceives that Kant reassumes the lost ego; he agrees



Anuradhapura. Northern Tope. View from the South.

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with Hume that the matter of knowledge is derived only from experience, but he insists that knowledge contains an *a priori* factor, instituted in the mind for the experience. Thus knowledge is a union of the two which are equally real. But we do not know "things in themselves" (*dinge an sich*); for we necessarily change them in the act of knowing them, and we have to submit to two mental forms, time-space, cause-effect, which equally confuse the result. Appearances, therefore, only are known. Directly, again, we endeavour to approach the infinite from the finite, irreconcilable contradiction sets in, as has invariably happened in the known history of mankind. Kant never finally cleared up the problem of things in themselves; the artifice of the "practical reason" was no remedy. He remains for us an able analyst, who has nevertheless not completed his work because he has

found a large percentage of some new element which no human methods enable him to determine.

Two leading dualists, Fichte and Schelling, intervene between Kant, and Hegel, whom we now have to consider. To a great extent he is an emancipated man, with a much larger and freer scope than most of his predecessors. Behind all "reality" there exists a universal of pure activity, containing within itself a principle of inevitable difference; he terms it the "absolute idea", and the actual is the idea realised in an infinite number of forms. Thought is the idea in a concrete temporarily isolated unity, knowing itself, so to say; the natural and intellectual are essentially one. The absolute progresses from difference to difference by a strict necessity of its nature. Thus to every development there is a counter. The universe of being is a continual swing to nothing from nothing and back again; the entire phenomenon is a Becoming. The One flows to the Many, the Many flows back to the One. But for the fact that Hegel believed in God and the soul, one might suppose that he held the only existing reality to be thought. Not impossibly his views shifted during his life and as he wrote, and his struggles to express himself most materially obscure what ought to be his clearness in particulars. Thus, one is scarcely surprised that so many thinkers find a home in some part of Hegel. He had no doubt read the little of Buddhism to which he could at that time gain access; and his principle of Becoming may have been derived thence, if not from Herakleitus.

Schopenhauer is another of those widely spread systematisers of whom very much is to be found in later philosophy. He comes before us first as the interpreter of Kant's *Dinge an sich* underlying the phenomenal world, which he declares to be simply Will. We ourselves are realities. Our will is obviously resisted by things around us; they, then, must also be real. Indeed, the universe is a dualism of "the two principles of the Will and Intellect, the active and the receptive sides of Reality." The Will is the substratum of all phenomena, of all nature—fundamentally different from the Intellect and capable of existing without it; it gives to everything without exception the power to think and act. As for life, that is a cheat, a uselessly interrupting episode in the blissful repose of nothing. Schopenhauer is

said to have been a pessimist by accident; but he was a man of unfortunate temper, and unhappy life. At a comparatively late period he came upon Buddhism, which he greatly admired and professed to have incorporated. Not much of it, however, was obtainable in those days. His Will corresponds very closely to the point where the Buddhist *tanha* (tension) merges in *cetana* (volition).

Our brief survey of these typical examples has shown us that sooner or later all the great thinkers (the Buddha alone excepted) resort to some kind of dualism—a god or absolute, perhaps—that in some inexplicable way develops differences; a process, but a divine Maintainer all the same. Can we resist the conclusion that nothing of the kind would have occurred but for the gradual development through



Polonnaruwa. Vatadage. View from top of Thuparama.

Kindly lent by the Archaeological Commissioner, Ceylon.

all the ages of a great external Power? When we are constructing our system, everybody wants to know, What have you *behind* everything? Therefore, however reasonable it may be to point to a world of experience as the only real world, we shall ultimately be urged to set up a doctrine of "something else." Even Spencer had to coin a "blessed word" for this—the Unknowable. Why could he not have remained silent? Because it is our natural habit to think in correlates.

Another source of this particular correlate is doubtless of indirect origin. Assuredly we *have* an experience, and that, to the best of our interpretation, very truly *is*, for an instant. We *are* a "becoming" process. The flow will continue long hence; it has gone on long in the past. We came here through countless lives, and we, none else, have the making of these. The reminiscence, however dim, of this long past awakens within us a corresponding memory

of it as a continuous event, and makes for us a great Other. We can see the result to have been inevitable. And this argument is of course quite independent of that which traces the evolution of the idea of God to a deceased ancestor.

Our experience comes to us through our own senses, which are now well known to be imperfect and often untrustworthy. We check our data by one another—not that one sense can really check another—and proceed upon their common probability at the time. That is our working reality. Later on we have other opportunities under different or independent conditions, and improve our result, perhaps, in the sense of greater probability. In short, we *generalise in one direction*; and we hold the generalised result to be more real. But this does not amount to more than saying that there is for it a greater probability. It is not a method for arriving at absolute truth. Such is the fundamental weakness of experience.

Now, in arranging our tests in experience, we can do no isolated work; everything is referred to something else for trial and measurement. It is a world of relatives, of correlates; what we attain, in fact, is the relation of one circumstance to another. Even when we think we are doing otherwise, we always prefer as more real a related to a supposed unrelated fact. Nothing can illustrate this better than an example taken from the world of mathematics. The expression $2\sqrt{-1}$ is an imaginary one, representing an impossible operation, of no inconsiderable value in certain calculations. $4\sqrt{-1}$ is another. These come into a train of reasoning and disappear from the result, itself perfectly intelligible and valid, that has been obtained by these means. Now it is clear that the relation between them is real enough: one of them, whatever else it may mean, is exactly double the other. Such are the foundations on which our "relatives" may sometimes rest. Nevertheless they may sometimes be of very great service to mankind.

Having asked various other thinkers as to the attainment of Reality, we now naturally turn to the Buddha, the great master of mental culture who preceded them.

Nothing can be more clear from the Dialogues than that he thoroughly understood the relativity of all human know-

ledge, and the tyranny these correlates exercise on thought. His scheme, shortly summarised, is the final deliverance of the human mind by way of enlightenment; and he expressly says that that eventually proceeds in a far deeper channel than mere reason. The ultimate method of enlightenment is intuition, direct apprehension. "The Tathāgatha, O monks, does not theorise." Dualism, monism and the absolute are questions he does not raise; one is delivered from God and the soul at the outset. And his system transcends time and space. For what after all are these? Not forms or conditions of consciousness or any reality; nothing but methods of measuring separateness.

There is no thought behind the thinker; no concept, but a conceiving. The common illusion of a distinct personality is due in all probability to the fact that we



Nikaveratiya. Budumuttava Temple. View of Shrine from the South.

Kindly lent by the Archaeological Commissioner, Ceylon.

are accustomed from youth to compare automatically some dimension of one part of our body with another. Following the rule that the relations of things are more stable than the things themselves, we observe that these do not alter perceptibly, and so we deem the things themselves to be equally permanent. Of course, however, the great law of impermanence in the long run demonstrates itself very obviously. Strange to say, impermanence itself is impermanent; and the great life stream finally ceases to flow.

Buddhist teachers are fond of saying that mind is even less durable than matter. Mind is a composite (=thought, feeling, volition); and eventually, like all other composites, must perish. Nothing is transferred in rebirth but character, and that is the chief "reality" about us. How diligently we should strive to improve it! And to this end how necessary it is to alter for the best the *tanha* (=desire, will, tension) that leads to so many rebirths

THE HEART.

A hater makes a hater smart,
The angry cause alarm,
Yet does an ill-directed heart
Unto itself more harm.

Parents will help their children, sure,
And other kin-folks will;
But well-directed hearts procure
A bliss that's greater still.

Dhammapada, 42-43.

Again, we have it in our power so to train the mind that it may advance from its early guesswork, through thinking and meditation to unlimited intuition or insight. *This is a natural development of thought*, its ultimate phase, and the condition in which all the greatest thinkers have made all their greatest discoveries; when, after a prolonged mental strain in one direction, the mind suddenly *sees* the universe face to face. It is thus that the Buddha describes his own enlightenment; thus that we ourselves, with an unshackled intentness, shall obtain our own. The road to Nibbāna, the unconditioned, is then open; the raft whereon we crossed is thrown aside, and we attain the pure end of all questions, of all correlates, of all relativities.

Meanwhile, "the whole universe is in this fathom-long body." Mind is continually in the act of making matter, and matter reverting—not quite completely—to mind. And it is open to question whether this backward and forward swing is not the sole great phenomenon of the universe. But the future is utterly at our own disposal; the Buddha path is clear.

To sum up:—

1. In our conditioned world all experience is entangled, and cannot be assumed to be true.
2. Reality up to a certain point depends on the number of senses and the amount of experience engaged.
3. Absolute reality cannot be derived from experience or created by mind.
4. In an unconditioned world (Nibbāna) the question of reality no longer arises.
5. Nibbāna can be, and ultimately must be, attained by all mankind.

As a practical result, it remains for us to accept and apply the principles of the Noble Eight-fold Path. "Right understanding" will lead to a clearer view of things, a better appreciation of what our essential wants are. "Right intention" will direct our thoughts to the improvement of our senses, and so we shall attain a safer and more assured experience. "Right meditation" will lead to that power and intuition which unfailingly reward all genuine endeavour.



Polonnaruwa, Sathmahal Prasadaya or Palace of the Seven Storeys.

Kindly lent by the Archaeological Commissioner, Ceylon.

HAPPINESS.

Happy is the Buddhist's fate
For his heart knows not of hate.
Haters may be all around,
Yet in him no hate is found.

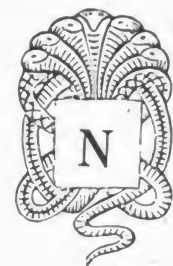
Happy is the Buddhist's fate,
Him no greed will agitate.
In the world may greed abound,
Yet in him no greed is found.

Happily then let us live,
Joyously our service give,
Quench all pining, hate and greed:
Happy is the life we lead.

Dhammapada 197, 199, 200.

NIRVANA.

[BY FRANCIS J. PAYNE]



IRVANA, called in the Pāli dialect "Nibbāna", just as the Latin "factum" becomes in Italian "fatto", is the crowning glory of the Buddha's Religion. Enemies have called it annihilation, as if attainment of absolute happiness involved violent smashing; it is the very opposite of violence or force of all kinds. Let us approach the conception from our own world. "Change and decay in all around we see"—strife, murder and unrest. Every noble deed or word or thought is the negation of that strife, and Nirvāna is the sure reward. What have we to fear? It is good to be good. Being good means serenity. Whatever that serenity is matters little—it is good.

Immanuel Kant who, next to the Buddha, was perhaps "the greatest philosophical genius that has ever dwelt upon earth", in his 'Critique of Pure Reason', "the highest achievement of human wisdom"—after that of the Buddha—clearly proved that Space, Time and Causation reside in the beholder, not in the absolute. All language is framed to describe transient things of space and time; what language therefore can we use to describe that which transcends all space and time? We can only say what it is not. "The world's words are only for this world's uses." Herbert Spencer, impressed by the transience of the world, wisely said: "The one thing permanent is the unknowable Reality hidden under all these changing shapes."

To the Buddhist, Nirvāna is the desirable goal of his efforts to attain perfection. The early saints strove to express it in words; they called it "heavenly drink, the Tranquil, the Unshaken, cessation of sorrow, absence of sin, destruction of desire, emancipation, the island of refuge, the end of craving, the state of purity, the Supreme, the Transcendent, the Uncreated, the Unchanging, the Imperishable, Ambrosia." King Milinda asked Nāgasena, "How is Nirvāna to be known?"

and the sage replied: "By freedom from distress and danger, by confidence, peace, calm, bliss, happiness; by delicacy, purity and freshness." The Buddha came to preach deliverance from death, and in the classic passage in the Scriptures (Udāna VIII 1, 4, 3) this is how He spoke of Nirvāna:—

Thus I have heard. Once when the Exalted was dwelling in the Garden of Anāthapindika, in the Jeta Grove near Sāvattī, he taught, awakened, animated, and gladdened the disciples with a religious discourse on Nirvāna. Attentively they hearkened, gave heed, considered it, impressed it on their minds; and thereupon the Exalted spake this solemn saying:—

"There is, disciples, a realm devoid of earth and water, fire and air. It is not endless space or infinite thought, nor nothingness, ideas nor no ideas. 'Tis not this world nor that, nor sun nor moon. I call it neither coming nor departing, nor standing still nor death nor birth; it is without a basis, progress or a stay; it is the end of Sorrow.

"For that which clingeth to another thing there is a fall; but unto that which clingeth not no fall can come. Where no fall cometh there is rest, and where rest is there is no keen desire. Where keen desire is not naught comes or goes, and where naught comes or goes, there is no death, no birth. Where there is neither death nor birth, there neither is this world nor that, nor in between—it is the end of Sorrow.

"There is, disciples, an unbecome, unborn, unmade, unformed; if there were not this unbecome, unborn, unmade, unformed, there would be no way out for that which is become, born, made and formed; but since there is an unbecome, unborn, unmade, unformed, there is escape for that which is become, born, made and formed.



NOTES AND NEWS.

Sabba Danam Dhamma Danam Jinati.

"The Gift of Truth Excels All Other Gifts."

In 1909 for the first time in the history of Buddhism in the West, so far as we are entitled to speak with definiteness, a yellow-robed Bhikkhu in the person of the late Ananda Metteyya accompanied by a few of his Burmese *Dayakas* landed in England and established a mission for the propagation of the Dhamma in the West. They were welcomed by the few English Buddhists there were at the time and with their ready assistance and willing co-operation launched a mission which though outwardly has died away, yet is inwardly making itself felt in many directions in the thought of the country.

And to-day after nearly twenty years we are on the threshold of a similar movement, this time originating in Ceylon and led by a Sinhalese, who for nearly fifty years has been labouring in many lands as a Buddhist missionary. The Anagarika Dharmapala in the evening of his life—a life of varied activity and achievements—has with his usual vigour and characteristic pertinacity, decided upon planting a Buddhist *Vihara* in London, in the heart of Christendom. His mission, he says, is not to convert the West, but to spread a knowledge of the Dhamma in the West. With this object in view he has already purchased a spacious house in Gloucester Road, and here in due time will be erected a stately structure worthy of the first *Vihara* in England.

The Anagarika has already selected three Bhikkhus of high attainments in Oriental languages to reside in the *Vihara* for three years, who during their sojourn will instruct students in the Pāli language and in Buddhist doctrine, and themselves qualify for missionary activity in the West.

It is for the coming years to pass judgment on the value of this project. For the present we would heartily commend this mission to our friends in the West and invite their kindly sympathy and support to it, for it is by united and whole-hearted co-operation that any good can be achieved.

At this juncture, it will be well to ask ourselves the questions: What are the prospects of such a mission as the

one proposed? Is the West likely to sit at the feet of a Bhikkhu who in many respects leads a more austere life than a Catholic priest? In the first place a Buddhist missionary must be a man of character, of the highest principles, without which preliminary qualification no lasting results will follow from all his preaching and teaching. Secondly, he must be possessed of a good command of English, and must be able to express himself freely and to explain the difficult technical terms with lucidity and without ambiguity. And lastly he must be fired with true missionary zeal, one like unto the missionaries of old about whom we read in the Sacred Books. Otherwise the early disappointments, the rigours of the climate and changes in the way of life will soon kill his enthusiasm.

With regard to the attitude of the West to a Bhikkhu, we feel that the people of these countries are not likely to take kindly to a Bhikkhu. In the first place he is not free to move about in the company of the fair sex, to whom, paradoxical though it may seem, Buddhism is likely to have a stronger appeal than to their brothers.

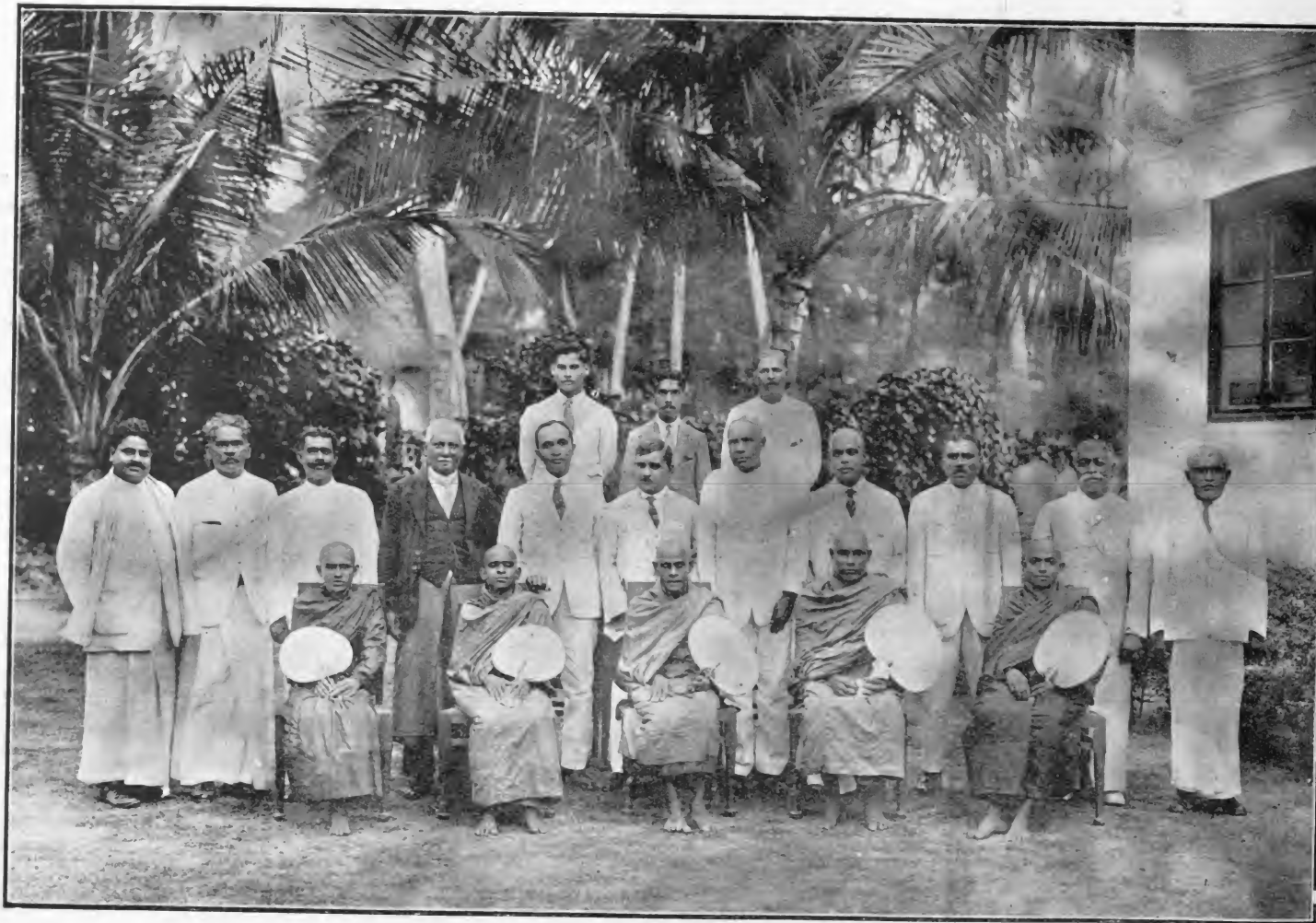
What then are the prospects of Buddhism in the West? We think that the Buddhism that will find foothold in the West in any appreciable degree will not be the popular faith of the Buddhist East. It will be an embodiment of the Philosophy of the Buddha, which while not differing from the essentials and the fundamentals of the Dhamma,—which must forever remain true and acceptable to all the peoples of the whole world—for they are universal truths—must adapt itself to the environments in that country. While the solitary thinker, the meditating Bhikkhu, the ideal Buddhist of the Hinayana School of Buddhism as also of the Zen sect in the Mahayana, will and must appeal to the imagination of the cultured souls of both East and West, we feel that due to various causes the whole structure of Western society is such that it will be extremely difficult for a Bhikkhu to observe all the rules of the *Vinaya* as he would be able to do here in the East; nor is the community of Buddhists in England sufficiently numerous to warrant us of the East to expect that they will consider a Bhikkhu a necessity, a *sine qua non* for the sustenance of

their faith. We think that what the West wants to-day and for many more years to come is a missionary of a different type, one who is equipped with the culture of both the East and the West, one who is solely devoted to the Religion, who can teach and preach the religion in the spirit and in the letter to all those who are ready to learn and learning understand. He may stand a little below the ideal Bhikkhu, being not bound by the iron fetters of the disciplinary rules of the *Vinaya*. But such an one

More than ten years ago, when the teaching of English to Bhikkhus was first mooted, there was a furious upsurge in the Buddhist Press, and the writers urged with much vehemence that if English were added to the curriculum of their studies it would lead to the downfall of the Sangha and spell the ruin of the *Sasana*. And today more than ever before Buddhist Ceylon has realised the crying need there is for a knowledge of

Buddhist Monks and English.

THE BUDDHIST MISSION TO MALAYA.



Seated—The Members of the Mission: Rev. Panangala Ariyawansa, Rev. Kudagama Sominda, Very Rev. Nagoda Sri Devananda, Very Rev. Dekatana Uttarahaja, Rev. Mapalagama Nanawimala.
Standing—A Few Members of the Organising Committee:
Left to Right: Messrs. D. H. S. Nanayakkara, J. D. Dharmasena, M. Piyadasa, Gate Mudaliyar W. F. Gunawaridhana, Mr. P. D. Ratnathunge, Mohandram K. W. Y. Atukorala, Dr. D. B. Perera, Messrs. W. E. Bastian, P. H. Handry, A. A. Gabosingho, S. W. G. Pragnaratne, Chandrasena, A. A. Stephen Perera, D. S. Alahendra.

will be more suited to the West and be of greater service. For just as Buddhism entering the various countries of Farther Asia adapted itself to the conditions and environments of the different peoples who embraced the religion, so will the Buddhism of the West adapt itself to the environments in which it finds itself and "acclimatise" itself to the mental outlook of the people. Then as it becomes part and parcel of their life and of their mental make-up, out of the womb of the future will take birth the future missionary, the ideal missionary to the West,

English,—and not only of English but even of German and French. For it is in Germany that some of the best brains are at work in the field of practical Buddhism and that some of the most popular books on the Dhamma have been written.

In this connection we would request the authorities of the Oriental College at Maligakanda, Colombo, to make English one of the more important subjects of their curriculum and induce the students to study it with a thoroughness

that will equip them with the ability to translate Buddhist Texts into English.

Elsewhere we publish the photograph of the five Bhikkhus who formed the Buddhist Mission to the Strait Settlements sent thither at the request of the Sasanabhiwardane Society of Kuala Lumpur.

This is a step fruitful of much good for the future of Buddhism.

In the olden days Buddhist missionaries were wont to go all over the world on their mission of love, preaching and teaching the Dhamma to all who would listen to them, and evidence of this fact is writ large in stone and rocky cave.

Coming to recent times we find that the Buddhist monks of the Mahayana School have been to the fore in carrying the message of the Dhamma to the remotest towns of the Pacific coast and the Pacific Islands, where Japanese have settled down in large numbers. In these places have arisen centres of Buddhist activity, and as a result temples and cathedrals costing large sums of money have been built.

In the present instance we have to thank the Sasanabhiwardane Society for the enthusiasm they have displayed in inviting and promising to support the mission, and Mr. W. E. Bastian, the publisher of this Journal, for the interest he has evinced in the matter and for the wise selection he has made of the Bhikkhus.* We hope that they will acquit themselves creditably and fulfil the highest expectations of the people and justify the confidence reposed in them. We have no doubt that they will leave behind centres of Buddhist worship in Malaya.

We are also pleased to announce that another Bhikkhu in the person of the Rev. Polwate Buddhaddatta Thero has gone to Switzerland, having accepted the invitation of a Buddhist in that country. The immediate object of his visit is to teach Pāli to one or two people but we trust that with time the study of the language will tend to the understanding of that teaching which is contained in the language, and that he will set afoot a movement for the propagation of the Dhamma in that land.

Of late a certain measure of criticism has been levelled at the Pāli scholars of the West for misinterpretations of technical terms, wrong translations and the like. Although we do not share the view that such instances have been wilfully allowed to appear in works bearing the imprint of the Pāli Text Society, an institution which has stood for thoroughness and sound scholarship, we think that the present Editors ought to be more careful in checking translations, introductions, prefaces and notes before they are allowed to appear in works authorized by the Society. In a recent

* The names of the Bhikkhus who made up the mission are:—The Very Rev. Nagoda Sri Devananda Nayaka Thero, the Rev. Dekatana Uttarahaja Thero, the Rev. Mapalagama Nanawimala Thero, the Rev. Panangala Ariyawansa Thero, Galle, and the Rev. Kudagama Somananda Thero.—Ed.

translation we come across a glaring instance of this unwarranted type of translation wherein the well-understood term "Bhikkhu"—a word which will soon pass into English usage—has been translated as "almsman". The latter term does not convey one tenth part of the meaning or the significance of the original word, and it is passing strange that this mis-translation should have been allowed by the Editors.

In these days, when Soviet Russia is still represented in the press of certain interested Powers as being the home of chaotic government and of unexampled barbarity, and when sustained efforts are made to malign both her rulers and her institutions, it is gratifying to note the Academy of Sciences of Leningrad, U S S R, publishing two monographs, one on the Buddhist conception of Nibbana and the other on the Soul Theory of the Buddhists—both written by Prof. Stecherbatsky. Not the least significant feature of these books is that they are written in English, though printed and published wholly in Russia. Both the essays are notable contributions to the literature of Buddhism, and go a long way to elucidate the difficult problem of the soul which has proved a stumbling-block to many a student of Buddhism. Elsewhere we publish a review of the Essay on Nibbana, which we hope will induce our readers to read the book for themselves.

This work from the pen of the well-known Buddhist authoress and explorer has already appeared in both French and English. The book is illustrated throughout, and should be of enthralling interest not only to the student of travel and of sociology but to the general reader as well, since it is written in a style that is anything but pedantic. Judging by the English translation before us which, by the way, is published by Messrs. William Heinemann Ltd., London, we venture to say that the French version must be extremely readable. Mme. David-Neel writes to us that she is at work on another volume, which, while being a companion volume to the previous book, will also deal in greater detail with the mystic aspect of Tibetan life. Our readers will join with us in tendering to Mme. David-Neel our sincere congratulations on the unique honour that has been conferred on her by the French Government by making her a *Knight of the Legion of Honour*.

This congress, which has now become an annual event, met in December last year at Anuradhapura under the presidency of the Hon. Mr. A. Francis Molamure. A varied programme was gone through and a number of useful resolutions passed. The president delivered a thoughtful and interesting address and dealt with some of the more urgent and important problems now looming large on the Buddhist horizon.

Just as we go to press news of a depressing character has come to hand concerning this useful Society which for nearly fifty years has had in hand the education of Buddhist children in the Island. That the finances of the Society should have been placed on a firmer foundation goes without saying. It is a pity that all the schemes which were launched for the purpose of creating a reserve fund have gone aground. All these years a hand-to-mouth policy has been followed with results that are well-known to all of us. It is high time that Buddhists all over the Island took a more effective interest in the work of the Society and gave some part of their money and time to it. Our Buddhist brothers are good critics but bad workers. They would rather shirk the responsibilities than shoulder the burdens of office and bear the brunt of criticism. We appeal to all who are interested in Buddhist education to come forward and place their resources and experience at the disposal of the Society.

Readers of our last year's *Annual* will remember the reference we made to the death of **Annie Greenly**. Mrs. Greenly, wife of one of our best known contributors, Dr. Edward Greenly of Wales, England, and a sincere friend of Buddhism. We have much pleasure in printing the following tribute to her memory by Dr. Greenly:—

ANNIE GREENLY AND THE DHAMMA.

Honour paid to the East by the West is one of the happiest features of our time; and following on that, honour from the East to the West is hardly less happy. Among the latter is a request by the Editor of this *Annual* for a short account of "a very noble woman" (as a recent writer calls her), Annie Greenly, who alas! died on March 1, 1927.

According to the Dhamma, goodness of heart is very essential; so before proceeding to the other aspects of her character, it will be well to quote part of a letter written (at the news of her death) by a former servant. "My beloved Mrs. Greenly:—no kind or beautiful words are true enough about her. My beautiful Mistress! . . . never to hear her sweet voice, or see her sweet face again. Forgive my saying these things if they distress you. But I loved her so."

In the Samanna-phala Sutta, strong emphasis is laid upon "dwelling compassionate and kind to all creatures that have life." To readers of that Sutta, then, one of Annie Greenly's activities will peculiarly appeal; for during 17 years she was one of the leaders in North Wales of the Royal Society for the Prevention of Cruelty to Animals, working in a manner that has elicited a glowing article from the Editor of that Society's journal.* Sometimes by railway, sometimes by bicycle, often on foot, she traversed a district 40 miles in each direction, visiting and inspiring the Local Secretaries. In organising and carrying out the work she

always displayed an inflexible determination; yet such was her personal charm and sunny sweetness of disposition that she never fell out with a single colleague. Rarely has a cause been served with such devotion and such wisdom.

Born in Bath in 1852 as Annie Barnard, she came of a family endowed with exceptional intellectual activity. Her early interests were mainly musical, and no wonder, for she was gifted with a noble contralto voice, which her musical father had trained in the severest classical manner. Its power was such that she might easily have been a public singer but for an artistic sensitive shyness, which always prevented her putting forth its full power in any assembly.



ANNIE GREENLY.

Nor did the present writer ever listen to a contralto of such tender quality: it seemed to bring out the very depths of human poetry.

Artistic natures are seldom capable of interest in Science, but she had a bent for the sciences from her girlhood. So when, in 1891, she married Dr. Greenly, then an officer of the Geological Survey of Scotland, she threw herself with all her might into his scientific work. Though she never published a line on the subject, she came to be honoured throughout British Geology for her self-effacing services to that science, and a fine tribute was paid to her at the British Association at Leeds in September, 1927.

The sweep of her mind was exceptionally wide. Not only were the leading ideas in abstract philosophy familiar to her;

but she was endowed with a peculiar faculty for unification. To her, the arts and the sciences were fundamentally one: the world held nothing prosaic, so that the concrete sciences were apprehended by her with the penetrating imagination of a poet, bathing all in a sort of haze of beauty.

"And what," (the readers of this *Annual* may be supposed to ask) "was the attitude of this noble Englishwoman to Religion in general, and to Buddhism in particular?" The question has to be put somewhat differently. For she was not of those who go through life with a cut-and-dried set of opinions: she was growing and developing throughout her whole career.

Annie Barnard was, it is true, brought up a Christian, but not in the average Christianity of 1852, for her parents were in the fore-front of the religious progress of that time. From this already advanced position she steadily went forward until, for the last 25 or 30 years her views on such subjects had become completely transformed. And it was highly characteristic of her that one of the most powerful factors in this transformation had been the discovery that the higher ethic, far from being special to any one system, is common to all the higher races. Yet this change was devoid of the least tinge of bitterness towards what she had outgrown. All was gradual, sweet, and gentle: every year she expanded more and more to a lofty imaginative sense of

The glory of the sum of things:

life was for her an eternal hope; nay rather an eternal confidence.

Her first contact with Buddhism was in 1906, and she studied it for two years, after which the Society* was founded. She abstained from becoming a member, but the cause had few truer friends, and no wiser one. Among other things, it may be mentioned that, at a crisis, it was she who raised (with characteristic energy) a large fund, to which she herself added something like £ 80.

Most Europeans who come to the Dhamma are looking for light and a guide to life. But what drew her to it was a sense of affinity rather than of need. For though she had known two very heavy sorrows, she was one of those rare spirits over whom no clouds of uncertainty ever seem to hang, to whose modest simplicity the way seems always clear, who walk serenely through a life

Where love is an unerring light,
And joy its own security.

It was partly the nobility of the Dhamma; partly the subtle intertwining of its philosophy with its ethic, that fascinated her. And she became convinced that a knowledge of it could not fail to be of the greatest value to Europe, for she had found its value to herself.

Yet she always held that to attempt to transplant an ancient system, bodily, into the soil of the modern West was an

error, certain to end in failure. The principles were what the West would assimilate. In fact, she had a rare combination of penetrative insight into the essential spirit of the Dhamma with a critical historic sense. And this was keenly appreciated in a quarter which will command the attention of every Buddhist, for thereby she won the affectionate respect of the great Rhys Davids.

We know the history of the British movement. Leader after leader failed; the Society went down in ruin. The present writer made his own blunders. Then let honour be paid where it is due. For had he at the outset listened to her voice, all would have been different. Happily, this admission was not withheld from her during her life. Ten years before she died, she and he were talking over the whole tragic failure: he took her hand and said:—"It is true: you were right. It is you who have had the real insight, all along." To-day, over her sacred ashes, he repeats that with yet greater emphasis. All through 19 years of struggle, disappointment, and disillusion, one serene and lovely spirit steadily pointed out the way:—the one and only way, in which the West can ever be brought to assimilate the Dhamma. Some day, that will be done, and then both East and West will honour with love the memory of Annie Greenly.

E. G.

OBITUARY.

By the sad and untimely death of this saintly and scholarly monk Buddhist Ceylon has lost an ideal Bhikkhu who strove hard to follow the Master. By his exemplary devotion to the cause to which he had dedicated his life and by his unremitting zeal in the cultivation of the higher virtues by meditation as set out in the Abhidhamma, he has left his foot-prints on the sands of time.

Anicca vata sankhara.

REVIEWS AND NOTICES.

BUDDHISM IN GERMAN POETRY.

The writings of Ernst L. Hoffmann are well known to the readers of *The Buddhist Annual*, to which he has made notable contributions. Also for several years from the German press we have been noticing able articles by him on the subject of Buddhism: at present is appearing his translation of the *Abhidhammattha-Sangaha* with lengthy commentaries by himself. From Pandoraverlag (Dresden 1927) is published his second volume of verse, entitled *Gedanken und Gesichte* (Thoughts and Vision) The character of this verse we find less abstract than the first volume, and it is to our mind richer in thought and nearer to the Buddha Dhamma in its inspiration. Underlying all these

* Who kindly permits us to reproduce the portrait which illustrated his article.

* i.e. The Buddhist Society of Great Britain and Ireland.—Ed. B. A. C.

recent verses is the conception of the overcoming of duality. But it contains much that is highly original.

The book opens with thoughtful lines concerning the purity of beginnings, of the initiative effort. The second poem we translate as follows:

THE CROSSWAY OF KNOWLEDGE.

Death is not
without knowledge of death.
Life is not
without knowledge of life.
But the knowledge of life
grows from the knowledge of death.
Mortal are all those who know
without being wise.
Deathless are all those beings
who are without knowledge of death.
But immortal alone
are those who perceive life and death.

"The Hermit and the Warrior" is a lovely tale of a Kshatriya's visit to a Brahmin and contains profound sayings on the movable and the immovable.

"Awakening" is a description of three stages of meditation called "The Labyrinth", "Breaking through Darkness", and "Liberation". The drawings which accompany these descriptions will be very interesting to those who respond to the psychic significance of pure form.

With much appeal and charm Herr Hoffmann brings out a fuller and new meaning to the story of Cain and Abel, following in form and idea more closely to the ancient text than at first sight the average reader would recognise; but our poet has drawn original, (though we think just), conclusions from the Biblical account. He sees in Abel a good, devout man, but ambitious to please and of slavish morals. Cain on the contrary is the man moved by compassion, not taking the life of animals, living from the fruits of the soil and his own labour; he is in harmony with nature. He is sorry for the animals for although they did not sin they were driven out of Eden through no fault of theirs. When he sees Abel coolly slaying them for a sacrifice he is horrified, argues with his brother to no effect, and in hot blood kills him. Cain has the power through the force of his character and his sincere repentance to cause even the god Jehova to change. Jehova renouncing his demand of revenge for Abel's death puts the mark of god upon Cain, and decrees that if Cain is killed Cain shall be revenged a sevenfold. We are asked to see in Cain the father of the inspired ones.

In another poem Cain and Prometheus are depicted as those who sacrifice themselves that fire and light may descend to man.

"The Praying One" shows that self-absorption which blinds so that truth cannot be seen.

"Meditation" is a poetical description of the four stages of Jhana, with accompanying designs called "Introspection", "Calm of the Inner Sea", "Birth of Happiness" and "The Outpouring".

The volume concludes with a very beautiful poem descriptive of an experience in an African oasis, under the Wesak Moon: this selection is called "The Well Bir Ganem": it deals chiefly with the thought of *karma*. An old man sits by the well, he tells the poet that on this night if one looks into the well he will see his fate for the coming year. Feeling both reluctance and attraction the poet looks into the black depths of the well, where later from the gloom he sees a face rising to meet him; then he discerns that it is his own face, his own *karma* that he has made and that he must meet in the coming years, but back of the face he sees reflected the stars, symbols of the eternal truth. A bit of earth falls into the well, as he gazes, and face and stars are all commingled—the seeming duality of self and not-self is overcome!

Buddhists look for the deeper realizations to come through intuition, that gift which is more characteristic of the poet than of other mortals. The BuddhaDhamma has been the inspiration of poets since the time the first Bhikkhus and Bhikkhunis composed their many songs of the *Thera-theri Gatha*. We watch with great interest the varying forms which the Dhamma inspires. It is not possible here to dwell in greater detail upon these poems of Herr Hoffmann, whose great beauty of language we have not even mentioned, but we trust that even this meagre outline will give some idea of the richness and originality of thought contained in this collection which we so heartily recommend.

E. H. BREWSTER.

THE CONCEPTION OF BUDDHIST NIRVANA.

A REVIEW.

"The Conception of Buddhist Nirvana," by Th. Stcherbatsky, Ph.D. is a large sized brochure which reaches us from the Publishing Office of the Academy of Sciences of the USSR, Leningrad. It consists of a treatise on Nirvana some 62 pages long, by the learned Professor of the University of Leningrad named on the title page, followed by the Text, translated from the Sanskrit, of Nāgārjuna's *Sūnyata-saptati*, happily rendered "Treatise on Relativity", and of Candrakīrti's Commentary thereon, the *Prasanna-pada*, also in translation into English by Professor Stcherbatsky.

The considerable brochure, which runs to almost three hundred pages filled with the results of most industrious learning, is eloquent testimony to the fact that Russia to-day is not exactly the howling waste of ruined science, art and religion, which some over-zealous Russophobes would fain make it out to be. Here is evidence that those interested in the most interesting religion in the world, and its history, have the time and opportunity granted them to pursue their studies in Leningrad quite as much as in London, Berlin, Paris, or any other city in Europe.

As is natural from a city where, we understand, is established a Lamasery and a College for the study of Northern Buddhism, which is the form prevailing in the territories of the Union of Soviet Socialist Republics, Prof. Stcherbatsky's study of the Buddhist conception of Nirvana, does not confine itself to that view of the *summum bonum* of Buddhist endeavour which obtains in Ceylon, Burma, Siam, but passes on to the consideration of the developments the Nirvana doctrine has undergone in Tibet, China, and Japan. Indeed, it is this latter which occupies most of his attention. Here he finds matter upon which to employ his industry and learning, and quotes voluminously in many notes on all his pages, the views of a vast array of Sanskrit authorities, to the ultimate effect that Nirvana and Samsara are the same!

That, of course, thus baldly put, is a conclusion to which no Sinhalese or Burmese or Siamese Buddhist could ever possibly agree, no matter how good a case for it may be made out in words by Nāgārjuna and his Commentators. We say deliberately, "in words", for Nāgārjuna's logic is subtle and strong in the arguments he advances in favour of this view. But in the South we are not so much concerned about logic as about truth and fact. We are not so much concerned about brain-play as about actuality, which two things are not always the same. And we hold it to be truth and fact that the real Nibbana, as distinguished from any concept of it that may be used in the play of logic and intellectual gymnastic, is altogether apart, and distinct, from the Wheel of Existence, and has nothing whatever to do with it in any way, in any conceivable kind of relation. To our view, if it had any such relation, even that of opposition, then it would not be Nibbana!

And that, of course, is just the point. What Professor Stcherbatsky and others who think with him, are speaking of all the time, what they make their various statements about, to the effect that it is the same as Samsara, and this and that and the other, is not Nibbana but only the concept of it that happens to have found a lodgment in their heads; as indeed, this is all they can make statements about, and discuss this way and that. What else? But ultimate reality, Nibbana, just because it is ultimate reality, and not the world of appearances, the field of operation for the reasoning intellect, is not at all subject to the laws that govern the operations of that intellect. Hence all reasoning about it is futile, as a means or supposed means of ascertaining its real nature. All that reasoning about it can do is to demonstrate more or less accurately what it is *not*; never, under any circumstances, what it is. Nevertheless, monographs such as this of Professor Stcherbatsky have an interest in showing just what the human intellect, working at its strongest and subtlest, has made of this idea of the *summum bonum* held by Buddhists, down through the centuries since the Greatly Awakened One set rolling the Wheel of his Doctrine that has gone on rolling ever since throughout all Asia, and yet may roll throughout the Western world also, setting before its men and women a goal that is a goal, firm, lasting, sure, and not a mirage of fancied perfection of conditions in Samsara, in any one of its domains, heavens high or low,

The printing and general get-up of the monograph is excellent, and the proof-reading very well done, considering that it has been set up presumably by compositors who have little or no knowledge of the language in which they are composing. Also the quality of the English of this translation, done by a Russian, though it has little oddities here and there, says much for the linguistic ability of its Russian author. How many Pali scholars of the English-speaking race could translate from Sanskrit or Pali into Russian that would be even half or quarter as good as Professor Stcherbatsky's English? It is highly questionable if there is a single one. Professor Stcherbatsky has also in his translation avoided the error of attempting to give a too close translation of his original text. Such a translation, of such a cryptic work as Nāgārjuna's, would simply have been unintelligible to the vast majority of English readers. To make such translation intelligible, the translation has to be to a large extent, itself explanation as well as translation. This principle Professor Stcherbatsky has followed, and the result is a translation which can at least be read with some idea of what is being talked about, whether one agrees with all that is said or not. It certainly can be read with profit by all who take an interest in the developments of human thought, more especially, in its developments in that not unimportant section of the earth's surface, Asia.

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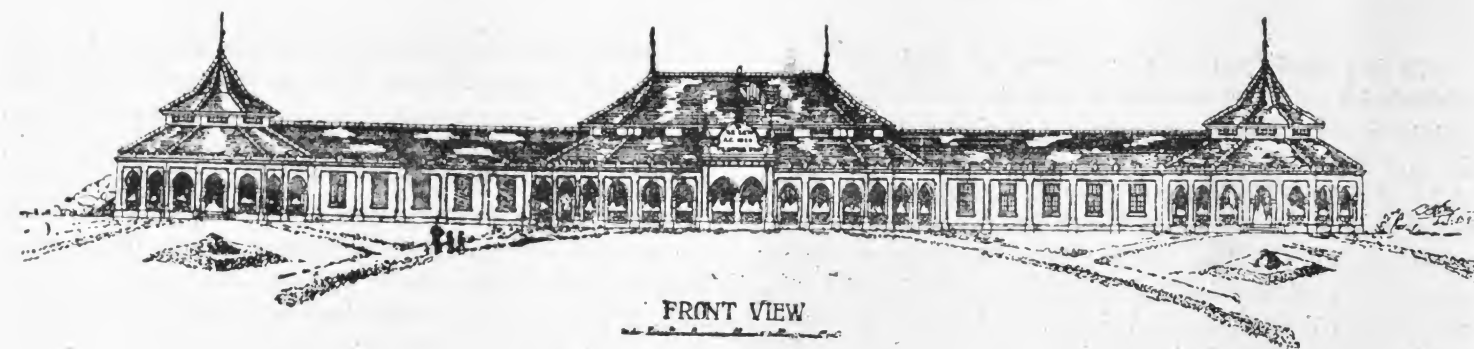
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AN APPEAL TO ALL BUDDHISTS AND WELL-WISHERS.

In the last issue of *The Buddhist Annual* the readers were acquainted with the scheme of the establishment of a Buddhist Pilgrims' Rest at Anuradhapura to be supplemented later with a Free Hospital. It is encouraging for me to record that my appeal for subscriptions to further this most worthy undertaking has received a fair response from the Buddhist public both at home and abroad, and even from non-Buddhists, and that, thanks to such magnanimous support, I have been able to make considerable progress in the erection of the Pilgrims' Rest.

I take this opportunity of appealing once more to your goodwill and charity and to your sense of service and duty by your religion. It will be superfluous for me to lay emphasis once again on the infinite worth and importance of this undertaking. Suffice it to say that the project is intended to meet a crying need—the lack of accommodation on a sufficiently large scale in the sacred city of Anuradhapura for the pilgrims who go thither in thousands during the pilgrim seasons.

In the last Annual I acknowledged a sum of Rs. 22,762.67 which I had received as donations. It gives me pleasure to acknowledge here Rs. 11,983.05 which sum represents the donations I have received since the publication of the last Annual.

Moreover, there was a "Flower Day Campaign" on a fairly extensive scale during the Wesak Festival for the purpose of raising a general collection for the Pilgrims' Rest. I am organising a similar campaign to take place during the Poson Festival, chiefly at Anuradhapura. I expect to publish accounts of these collections in the next issue of the Annual. I must, however, express once more my profound appreciation of the immense assistance that was accorded to me by all those who so ardently

and so unselfishly co-operated with me to make the Flower Day campaign the success it really was.

No cause can arrest more of your sympathy and support than that devoted to the providing of shelter and comfort to the weary pilgrim. Any act done in this name is an act of charity, of social service in the real sense of the term. Those instincts of charity, ingrained in us, must, therefore, respond to this appeal—which is nothing other than the cry of the pilgrim wearied and footsore, earnestly imploring us to eliminate his suffering.

Charity is the key note of all religions; this is pre-eminent in the case of Buddhism. What is done in the name of charity can never be undone—it is eternal, sending out ever-expanding circles of merit resulting therefrom. King nor robber nor elements can divest charity of its merits. It is charity that begets Buddhahood—for where charity exists in its fullest perfection there is no Tanha (craving); and it is this Tanha that keeps us imprisoned in Samsara. Let us therefore strive in all earnestness to promote charity by being charitable. We would thus be accruing treasures permanent and eternal—treasures that would pay the price for the attainment of that ultimate bliss—the bliss of Nirvāna.

This undertaking is undoubtedly a glorious avenue to charity, and it is my fervent hope that you will neither fail nor falter to gain entrance to it—and this could certainly be achieved by a donation to this most worthy cause—a cause synonymous with charity, upon which rest the blessings of this life and the bliss of the life to come.

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	Collection Lists for June 1927	807	15
	Poson Coupon Sale at Anuradhapura, Ceylon	866	10
	Poson Charity Box Collection Anuradhapura, Ceylon	71	83
	Wangagiriya Show at Anuradhapura, Ceylon	161	70
	Children's Collection for June 1927	70	95
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	Collection Lists for July 1927	621	53
	Esala Coupon Sale at Anuradhapura, Ceylon	479	60
	Coupon Sale by A. D. Valenis, Horana, Ceylon	5	00
	Esala Charity Box Collection at Anuradhapura, Ceylon	51	65
	Wangagiriya Show at Anuradhapura, Ceylon	19	00
	Children's Collection for July 1927	57	21
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Binera Poya Collection at			
	Anuradhapura, Ceylon	165	05
Charity Box Collection at			
	Anuradhapura, Ceylon	22	30
Collection Lists for September, 1927		155	80
Children's Collection for			
	September 1927	43	60
Oct.			
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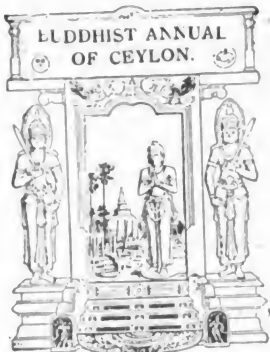
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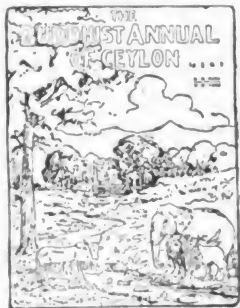
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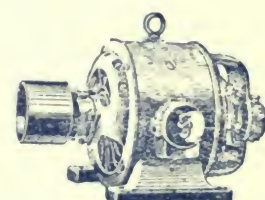
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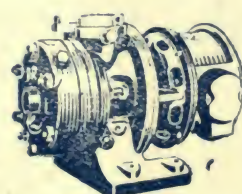
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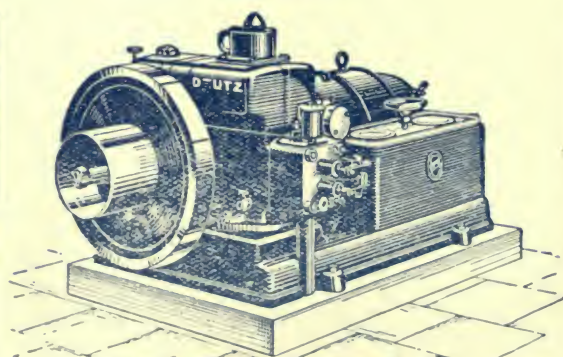
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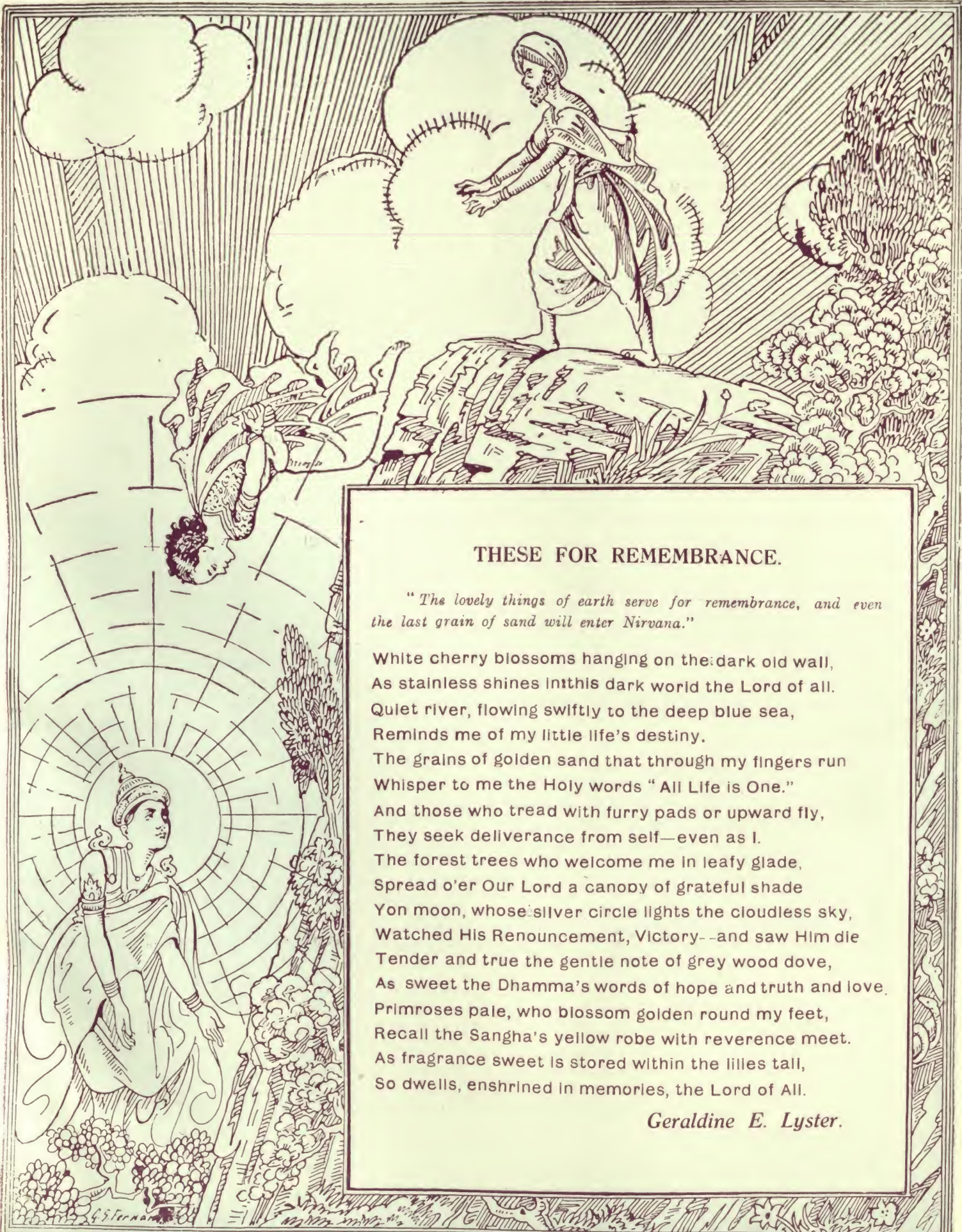
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THESE FOR REMEMBRANCE.

"The lovely things of earth serve for remembrance, and even the last grain of sand will enter Nirvana."

White cherry blossoms hanging on the dark old wall,
As stainless shines in this dark world the Lord of all.
Quiet river, flowing swiftly to the deep blue sea,
Reminds me of my little life's destiny.
The grains of golden sand that through my fingers run
Whisper to me the Holy words "All Life is One."
And those who tread with furry pads or upward fly,
They seek deliverance from self—even as I.
The forest trees who welcome me in leafy glade,
Spread o'er Our Lord a canopy of grateful shade
Yon moon, whose silver circle lights the cloudless sky,
Watched His Renouncement, Victory— and saw Him die
Tender and true the gentle note of grey wood dove,
As sweet the Dhamma's words of hope and truth and love.
Primroses pale, who blossom golden round my feet,
Recall the Sangha's yellow robe with reverence meet.
As fragrance sweet is stored within the lilies tall,
So dwells, enshrined in memories, the Lord of All.

Geraldine E. Lyster.

THE ORDER IN THE WEST.

From a letter to a friend in England, December 8, 1910.

[BY THE LATE ANANDA METTEYYA]

OUR object is to extend a knowledge of the Dhamma; and whilst I do think, as always, that the maintenance in England of a Sangha of Bhikkhus—whenever funds are forthcoming—is an important, indeed an indispensable portion of the plan of campaign to that great end, I do not think that the maintenance of a single Bhikkhu, whether myself or another, would, as things now are, at all conduce to that end. Quite the contrary, in fact. What we want is *primarily* Buddhist Literature. And here I think that for a beginning, and under present conditions, well-written manuals of essays, etc. are, if written by a man who has at all seen Dhamma, more important and necessary even than translations, much as the latter are needed too. But we want a good, and of course subsidised, literature which shall “peptonise” the Dhamma to suit the dyspeptic modern mind: 2500 years is a vast period. The Dhamma, best for the deeper student in actual translations, is too archaic for the modern average man to start on. It needs *interpreting* into our ways of thought, rather than translating into verbal likeness.

Where small sums of money like this are involved (as must necessarily be the case until either there are hundreds instead of units of lay-Buddhists in England, or until a substantial endowment is obtained) it would be better by far, in my opinion, to spend them on the publication of such literature and its distribution than in supporting a single Bhikkhu.

I do want to come to England again, some time. It is only that I see that to spend the little that can be got on maintaining a Bhikkhu would be, if I may put it so, a great *extravagance*—so long as the possibly available sums are of the order under consideration,—an extravagance that would practically eat up the slender resources that ought now to be spent in *feeding our hungry lay-Buddhists' minds*.

Apart from myself, there is no English-speaking Bhikkhu who is at once capable of the work which so would be needed, and competent, within the rule whose keeping alone makes him a Bhikkhu, to accept. The Vinaya Rule (and I think a most wise one) is that *no Bhikkhu can live apart from “Nissaya”*, or immediate dependence on his superior in the Order, the man who ordained him or the teacher to whom that superior delegates his authority,—“*until he has accomplished five full Vassas (years of training)*”. Secondly, “*No Bhikkhu may ‘grant Nissaya’*”—that is, accept the teachership “*or superior-ship of a junior Bhikkhu until he has himself at least ten Vassas.*” The Rule is, in my opinion, a most wise and proper one, not one to be set aside in view of special conditions like many of the minor Rules; because, primarily, I do not think a man is able properly to absorb the Dhamma, to the extent of becoming a competent Teacher,

till he has studied it from inside the Order for at least five years and, secondly, I do not think that a shorter period is sufficient to test properly a man's constancy of thought and of aim. The Bhikkhu's life—at least out here and for the European—becomes, not less, but *more* difficult as the years go by; it is for this reason that the Burmese, who have such intimate acquaintance with the workings of their system, so greatly respect the *senior* Bhikkhus, while regarding the younger ones as rather in the light of mere probationers. With the European this seems to me to be specially true: a man, to whom Buddhism has come as a sort of revelation of hitherto undreamed-of possibilities in the sphere of religion, and who happens to be free from those worldly responsibilities which make it impossible for most to enter the Order, sees all the greatness and the excellence of the Homeless Life, with its self-restraints and its continual example; its demonstration that it is possible, in this material age, to live as the Master of Wisdom lived. And so, enamoured, if I may put it so, by this new Light of Truth he sees before him, the restraints to be endured, the difficulties to be lived down, seem but little things in the light of his new-born enthusiasm. But it is just when a man is acting under inspiration of such new impressions and enthusiasms that we can least judge of his stability and sooth-fastness. With the glow of his little attempt at renunciation upon him, a man thinks little of the restraints and difficulties; thinks *himself* sure and stable; rejoices, rather, in that ever-open door of the Great Brotherhood whereby at any time he may return to the worldly life, as serving, better than any everlasting vows could do, to keep him always in the Brotherhood.

But that man, thus new-born into a new way of life, is far indeed from being the whole being of the Bhikkhu. It is relatively easy to do deeds, whether of renunciation or of worldly bravery, in the time of glamour, when swept away by great ideals, by floods of interior illumination or emotion such as come to all men sometime in their lives. To the Buddhist, with his understanding of the fact of multiple personality, *that* is no proof of fitness: martyrdom, for example, would seem but trivial to a man in that condition, anaesthetised, as it were, by the revelation of the interior world, of a greater and nobler life than he had conceived till then. What counts is *life*: is going on when the glamour has passed by. In that glamour's light itself, the man is amply recompensed, far more than recompensed, for all he gives. But the test comes only when the glamour has quite faded; when his reason for entering the Order (or doing anything else unusual) alone remains the power that keeps him in it; when the uplifting tide of high emotion has passed by and left him on the arid-seeming rocks of simple understanding: “*This is best*”. Till the emotional tide has altogether passed away; till the successive persons of his multiple being have each had their say in him; till he has come to look upon that Open Door,

no longer through a mist of idealisms, as the better proof of his sincerity, but as a *possible retreat from a mistaken course of action*; and, so seeing it, still has not gone out; till then, I think, a man's *true vocation for this Life has not been proven*; and, if not proven, then were it above all things unwise to place him in the highest of all positions—that of religious teacher of his fellow-men; for such the Bhikkhu is *by example of his life*, whether he preaches or teaches, or no.

And the period during which the temptation to return to the world may overcome the Bhikkhu (although, of course, varying from man to man) is in fact not the mere five of the above-mentioned Rule—but *seven* years. That, at least,

often with overwhelming force. Thus many leave it then; but, so the Bhikkhus tell, those who have once passed through that seventh year's temptation without failing, seem to then become immune from this recurring tendency to leave; few men who have passed their seven Lents ever return to worldly life;—such is the common testimony of the old Monks here.

On this ground alone (though there are other potent reasons also) I think the two rules given above: the first, restricting the young monk to at least *five* years' tuition ere he ceases to be in constant dependence on his Superior or Teacher; the second, demanding at least *ten* full years before he can himself take pupils in the Order; are founded on



THE NEW DALADA MALIGAWA, KANDY, CEYLON.
A portion of the New Building and Dome showing sides facing Kachcheri Road and Malabar Street.

is the common testimony of the Burmese Bhikkhus. Again and again, they say, during the earlier years of his Monkhood, comes to each one of them—on one ground or another, as his Kamma may dictate—the temptation to put off the Robe and return to the worldly life. Just as with human birth, in fact, is the record of the new life of the monk. Most of those born into either quit it during the first or second or third years of life. Then comes a break in the death-rate; many who survive the third year keep on till six or seven. But, I have been told, with the seventh year, especially, comes the *greatest* tendency to quit—generally quite suddenly, and

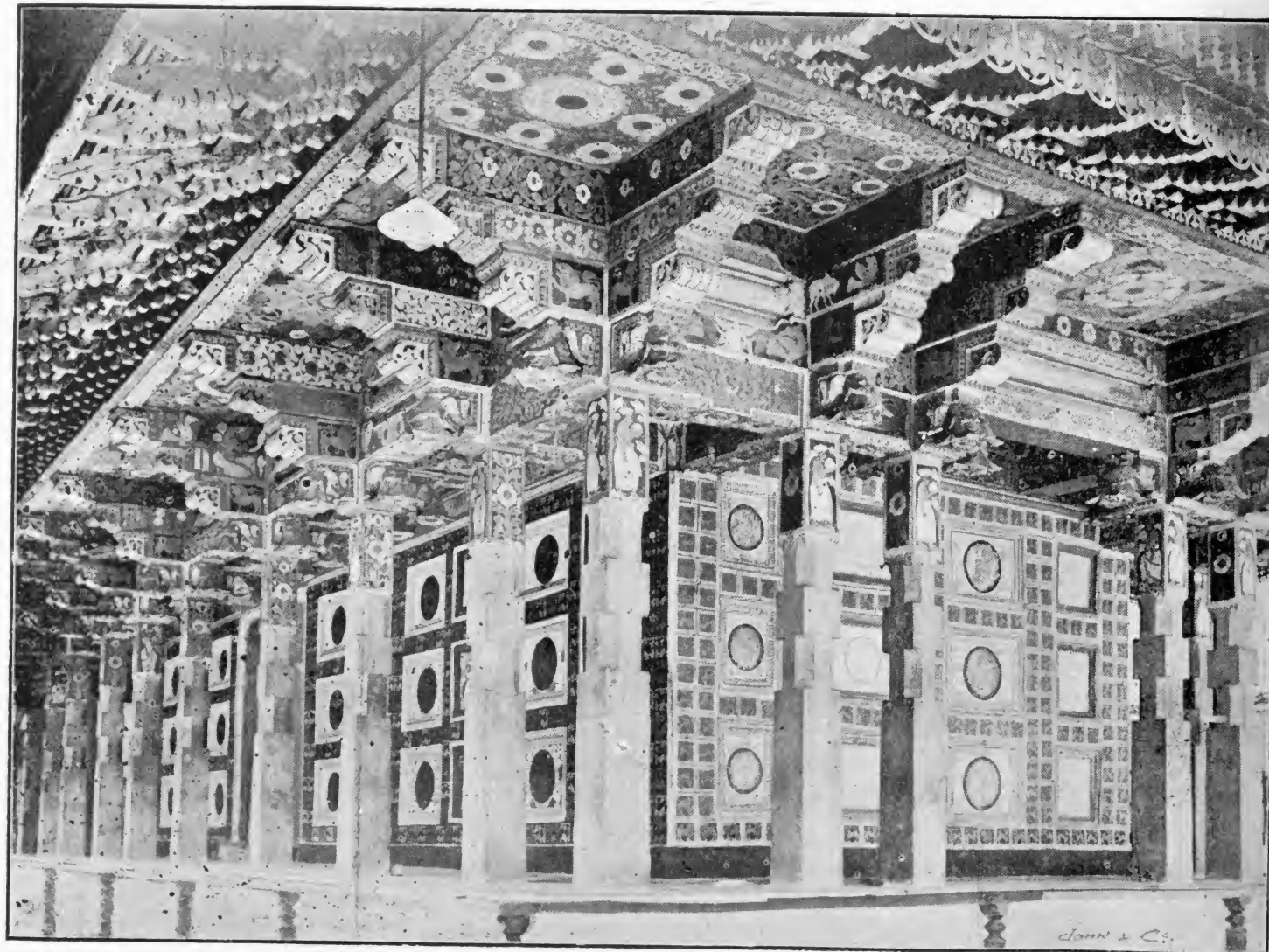
some firm Law of the interior life of which the Wisdom of the Master enabled Him to see the very fact and of which we, even, can still see the *effect* in this generally-accepted phenomenon of the seven-year period: the round-number mean, you will observe, of the two periods the Master laid down.

So, I am far from thinking that these particular Rules are, like many of the minor Rules (as to modes of feeding, robing, etc.,) matters of no importance; things we can suitably set aside, availing ourselves of the permission of the Buddha for the Sangha (not, you will observe, the 'single

Bhikkhu, but the *Community*,—with its minimum of five in conclave) to abrogate at any time, (that is, of course, when new conditions, as of time or differing nationality, should make it needful) all the minor Rules. Thus, once more, the proposal seems *premature*; in as much as, apart from myself, there is no Bhikkhu competent, within his Rule, to even visit Europe. And I should be very sorry indeed to see the first beginnings of Buddhist monasticism in England founded on a deliberate and a continuous breach of the Rule by which the Bhikkhu should live.

So much for *our* side of the question: but not less, to my mind, appears the value of this non-Bhikkhu period on the

to lead their commune worship; to dictate the forms that worship shall take; and, in general, to originate all religious work that needs to be done. In the passages in the New Testament in which the Christ addresses the Deity on behalf of "these whom thou hast given me", in which he declares that "No man cometh to the Father but through me"; and says "wherever two or three are gathered together in my name" etc., we see the sources of this conception. The Christian Pastor is, as it were, more or less in place of his absent Teacher—he is responsible, so to speak, for the spiritual welfare of his "flock" as a whole; it thus becomes his business to lead their commune services, to guide them individually, through the medium of the confessional or otherwise,



View of the present inner building (Dalada Maligawa) around which the proposed extensions are to be built.

European side of the equation. There seems to me to be—quite naturally, I think—a tendency in England to regard the Bhikkhu as a sort of *spiritual leader*, as, in fact, the "pastor" of his "flock"; the proper head of the Buddhist Movement. Western religious life has run so entirely on Christian lines, and this view is in the reported teachings of the Christ so all-pervading, that it is natural this should be the case. But nothing is really further from the Buddhist conception. The Priest, the Pastor, is spiritual leader of his "little flock"—the Christian community.

The Christian community looks to him to guide them,

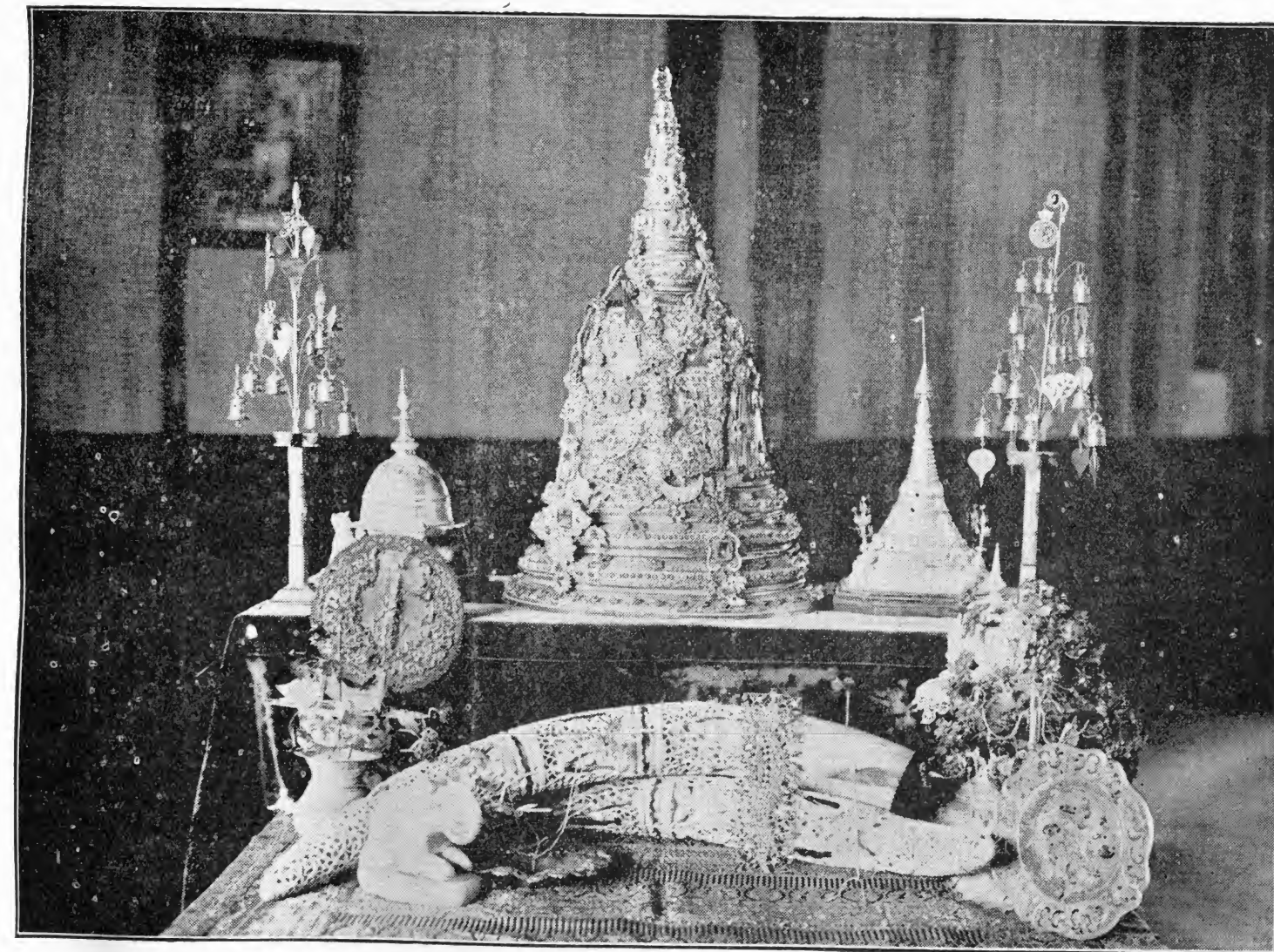
in the very details of their individual lives; and, with fifteen hundred years of this traditional relationship behind us, it is natural that we should come to look for something of the same sort from the Buddhist Monk.

But the fact is, of course, that of that relationship there is in Buddhism *no single outside vestige*. It being understood, of course, that the persons concerned are laity and monk. *Inside the Order*—for quite other reasons—there is of course the close linking of the Monk and his Superior, his "spiritual father" and instruction in the deeper things of the Truth. Where the Sasana remains pure as here, not even the all-

destroying hand of time has yet succeeded in so far alienating what I may call the independent, the personally-responsible spirit of Buddhism as to have brought about the introduction of even a *ritual of commune worship*. *You cannot save another man*:—not even the Tathāgata Himself can do it: that is the Law; and like all real Laws, it has no exception; knows no diminution of its simple force. In accordance with the Saddhamma, a man *can* (for instance, by his own life's example) *wrongfully influence* another, and so do him harm,—as also, by teaching him bad ways of life, or inducing him to take up a path for which his Kamma does not fit him. But no man can be responsible for another's course of action; and that for the very simple reason that *Right and Wrong*

in mental growth, in "spiritual" development the place of all the earlier, younger systems. Those younger systems were the Truth *suited to undeveloped minds*: our Dhamma, whilst containing also all that is needed even for the least developed of human beings, yet goes immensely further than the other religions; it is competent to serve as guide to the developed also. Whilst the child is learning to walk, we give him a chair to help support him; but, once the little muscles begin to co-ordinate, the chair, the support to lean on, were not only useless but *actually harmful*. Why? Because it would take away just that growing sense of self-reliance, of ability to do it, which it is the aim to develop to the fullest degree.

Now all those earlier systems (speaking relative to mental



THE RELIC CASKETS WITH THEIR JEWEL OFFERINGS.

differ with every individual being. Further, what do we really mean by a spiritual guide? It comes, in practice, to mean a person who will undertake the responsibility of directing our course of action when we are in doubt as to which of two or more lines is the most consonant with the teaching of our religion.

Now at this point I must pause to emphasise that our Dhamma, our Sasana, is the Truth about life, the Religion, which comes as the *Crown*, as the *Goal*, of all religious teaching which has ever been given to the world. It is intended, if I may so put it, to take, for the adult, or at least the adolescent growth, of course, not in chronological order) were, in actual

historical fact, propounded for the benefit of very crudely-developed races of mankind; that is, of course, just why we are feeling the failure of them in our days. We have outgrown them; we who at this early stage come into Buddhism have, *ipsissimo facto*, outgrown them. For we have been slowly—so slowly, learning, like little children, to walk in Right's Path,—always by aid of that chair or of the helping hand of some one more advanced than we. *That time is done with for us now*; we have learned the fundamental movements needed for that we should follow Right and Truth; and that we now, grown thus from mental baby-hood, should longer

lean upon the chair, the hand, were, of itself, to deprive our growing mental bodies of just that sort of self-reliant, personal responsibility, which alone can help us any further on this great pilgrimage of Life. "Seek ye therefore Refuge in the Truth; looking on yourself and on the Truth as Guides,—not seeking any other Refuge", that is the Law, so simple and so clear-stated for us, having no exceptions—the Fact about Life's Way.

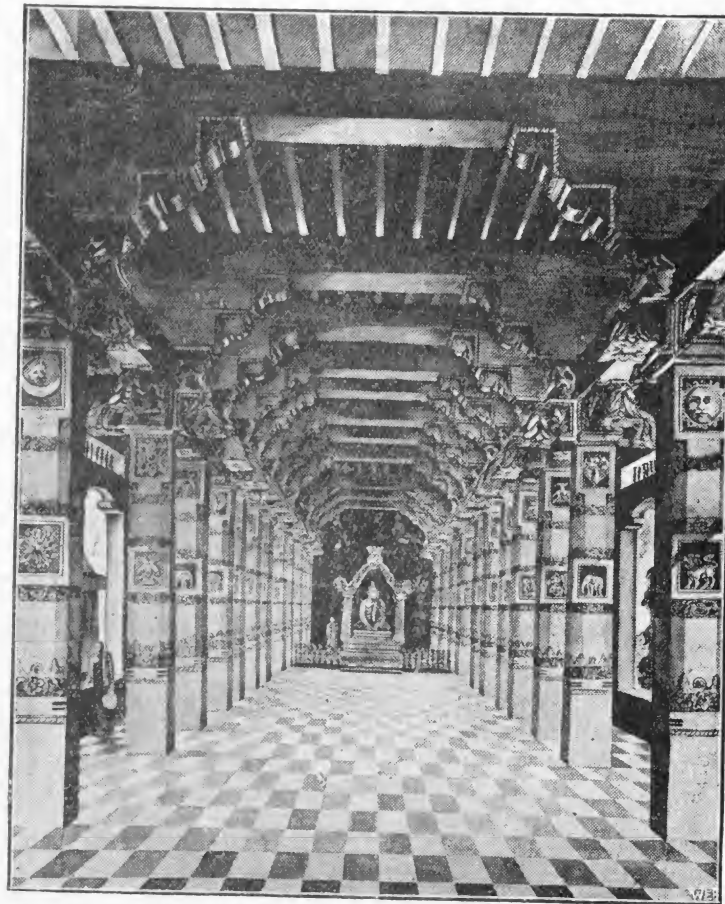
Thus seeing, let us turn back to this Bhikkhu-question. Suppose there were a Bhikkhu who, alone, would come to live in England, supported by the very small community of those who now term themselves Buddhists in England. What would be the first thing asked, expected of him? I can see it all so clearly: "We must have a weekly service to attract the people and to make our own hearts wiser, stauncher; the Bhikkhu must preach to us each week; a harmonium will be of service; and, Oh, a corrugated iron Hall of Truth to serve it in. And, for the Dhamma, not so much, an't please your Bhikkhu-ship, of those hard sayings of the Three Signata, that won't attract the people. What we must do is to adapt our Buddhism to the local conditions, to bring uppermost its pleasant side, to fill our corrugated Hall each Sunday, swell our collection and connection advertise the Norm! And perhaps, if this much fail us, if those white star-flower of Truth that blooms upon these snowy altitudes of the pure Dhamma be found too rare a plant to call our English multitude on high, might we not introduce a bit of Northern Buddhism; there we have commune services, ritual worship, all that our people look for in Religion? The Bhikkhu? Well, should he object, then we need only put to him his real position. We hold the purse, pay for his every need of life. He is our hired-man, the guide we pay to lead us in the Noble Way; he is one, we are many; if he knows the Dhamma, we know the people—just put it to him nicely, and he'll soon come round."

Ah, me! One makes a jest of it, because for very pity's sake one else must weep to think on what it really means! How all these very weaknesses and foibles of our kith and kin themselves are but "a way of putting it," these things, these

services and pastorships and hymn-singsings, all the traditional little helps, the "Pleasant Sunday Afternoons" of it, themselves but an expression of that eager hope, that keen desire to understand, to find somewhere outside of us that Light which only shines within! And I recall three hateful, darkened years of my own painful youth, hardly a moment of them all without its pang of loss or horror: the years when, one by one, the old sure-seeming rock-foundations of the earlier Faith crumbled before the swelling tide of knowledge into sand, and to think that that is going on to-day in thousands of young hearts; darkening all life for them, killing out hope, reducing all that's True and Noble to the level of the mire! Still going on; and the deeper a man's faith, the keener, truer his religious insight, the more pitiless the torture of it; the more unendurable the life that's left. Still going on; and all, each single pang of that immeasurable torture needless! There is the sting of it—the useless, sheer stark needlessness of it all. And when at last, for the writer, the *Light of Asia* came to shew that, after all, one might live religion without lying to one's heart of hearts—came, with its sure, simple logic, to take the place of the old ruined creed. When one understood at last how really Truth was One, not these two seeming-warring bodies of Science and Religion, then how all those dark imaginings melted away, as darkness melts before the dawning sun! And to think that now nothing is needed to effect that mighty healing of the heart's dire sickness but the mere means to make this Dhamma known, worldly wealth, such as the gilded youth of our day are wasting month by month upon their youthful follies—

whilst, of this so saving Truth, no new word can be published for mere lack of means!

That is the bitterest thought of it, the very crudeness of the thing still lacking; given but that, and a few years would see the rest in orderly succession. And it is one of life's characteristic ironies that, longing as one does to see the end of this long-seeming period of waiting, waiting, waiting; working with this dreadful slowness, and in this wearisome ill-health, towards the winning of that Buddhist Mango, one is thus told, in such good-hearted, charitable faith that *this*

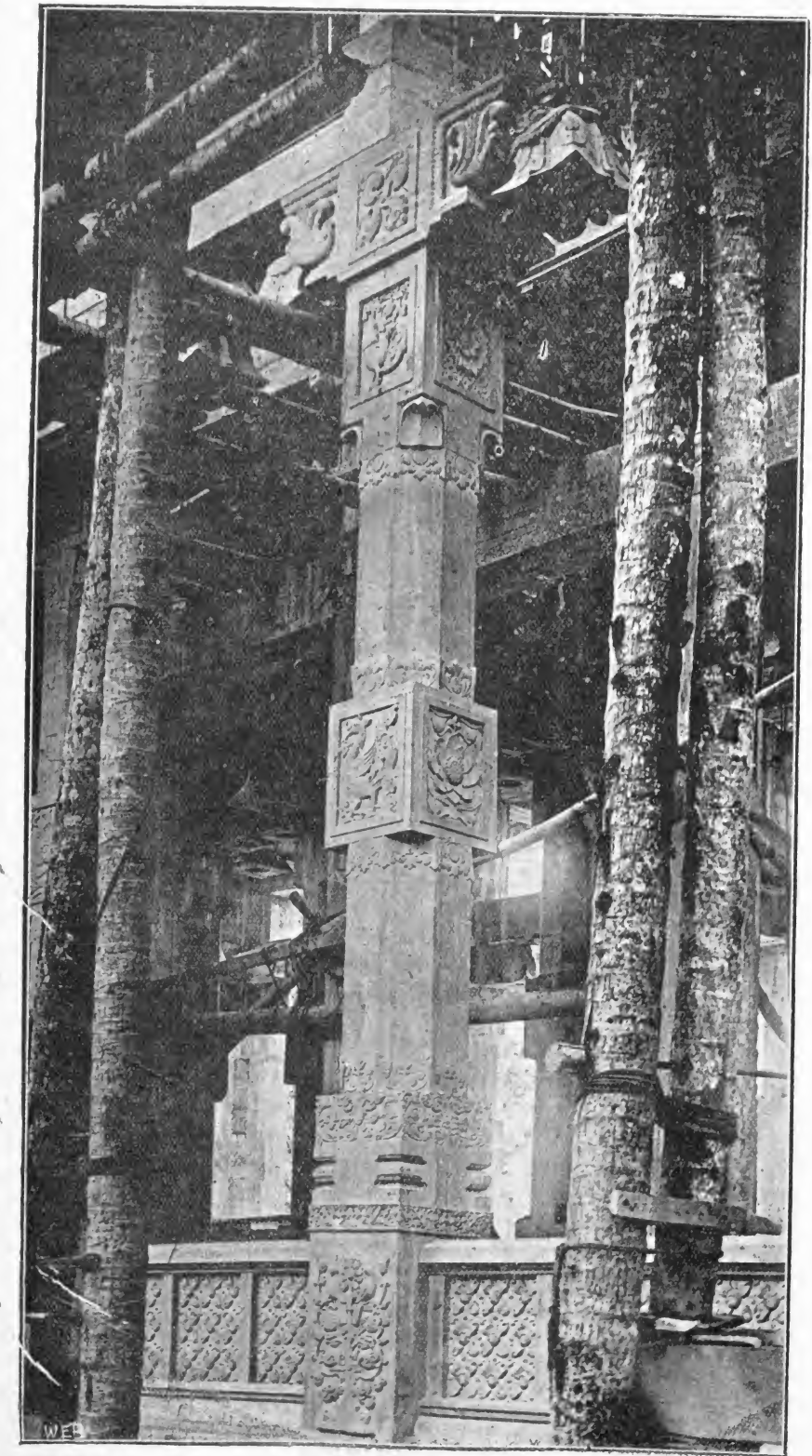


A view of the new Preaching Hall of the Dalada Maligawa, with its colonnade of Kandyan Pillars and showing a sitting image of the Buddha at the far end.

is what is wanted,—this dry Bread-fruit of the establishment of the Bhikkhu as Pastor of a new quasi-Buddhist "Church"!

For that is what it would come to, were but one Bhikkhu, at this stage of things, to be maintained by the small community at home. With fifteen centuries of Christian tradition at the back of them, how could one expect the English Buddhists, in the mass, of course, and always excepting a few clear-seeing individuals whose voice, however, would be drowned by the deadly majority and by those fifteen hundred years, to start from such a beginning, with the money-power behind them, and not to develop just such a hybrid creed? And it would be, not merely so non-Buddhist, but so anti-Buddhist a development that must so appear, one that would make it well-nigh impossible to make, thereafter, a fresh, clear start to a movement in the right direction. The first thing our new Buddhists have to learn is just to do without that chair; and a single Bhikkhu, so circumstanced, would, as I see it, be compelled to give it them, or give up the attempt out of hand. The first thing, for example, without doubt would be just those "services",—that was the cry, even when I was in London before. How much more would it be so if I (or another, if there were another) were being supported by those very persons? And, once one analyses the psychology of that demand, one sees at once how fatal would compliance be, how impossible it would make the already-so-difficult task of diffusing the Buddhist spirit in an alien land. What has been one of the constant, and best-found reproaches against Christianity? That the man is a Christian on Sundays, and a pagan the rest of the seven days! The very potency of suggestion, of imitative mental and especially emotional response, renders it impossible but that this should follow. When a man attends a weekly "meeting", following some set rule of religious ritual (be that rule what it may) he is by that fact building up *sankharas tending to establish a habit of religiosity on every seventh day*. The gravest danger of such a tendency lies in the fact that the average man (and we must always remember that it is for the average man that any movement such as this, that hopes to become universal, is prescribing; the specially-advanced men don't need fictitious aids, any how) who thus "attends service" of a Sunday feels, by the normal, characteristic polar action of the Mind, that thus he has fulfilled all his duty to his religion. Sunday becomes his Sabbath, his Day of Rest and Religion, when he puts on the religious habitude of his mind just as he puts on his "Sunday Clothes". By that act, religion is marked off from ordinary life, a state of mind allotted to one day out of seven only. Further, the system was evolved just as we give the child the chair; it

is one of the "helping to walk" religious devices contrived for the babes in religious life. "Where two or three are gathered together in my name I will be amongst them,"—it is as clear a piece of suggestion as the hypnotist's to the dipsomaniac: "Whenever you lift a glass of liquor to your lips you will feel an over-powering nausea, you will be compelled to set it down untouched". And then the



A carved 30 feet monolith recently erected at the Dalada Maligawa, with an ornamental parapet wall of granite.

community effect:—not the one man only, but all his friends and all the members of the congregation have assumed this special "Sunday" habitude of mind. Each one's thought-forces act on each other, with the result that we, by long association, present suggestion, and local thought-aura alike, fall naturally into the religious spirit when we even enter a church. The whole thing is so well designed: some of the Catholic ceremonies especially. They were past masters in psychology, those old Christian Monks. There is the preliminary suggestion on every hand,—in the shape of the building, the stained-glass windows, the emotion-stirring tones of the organ playing a characteristic slow music, the lights of the altar, the chanting of the priest, the sense of the mystery of the ritual, and so on in every carefully-studied detail of the whole. And in fact just where—as in the Catholic Church—there is the *most* of this use of the various aids to the "suggestible" state, there amongst the worshippers is there the keenest devotional response. Contrast for a moment the feeling of a Catholic church in service-time—especially at such notable feasts of the Church as Good Friday or Easter Sunday, and that in a Unitarian Chapel, where so many (but far from all, still) of these aids are lacking, and we see at once how large a part these stage-adjuncts, so to speak, play, and have played, in Christian life.

And, when we look further into the matter, we see why it was the Buddha discarded them *all*, irrevocably. One would think at first that things so conducive to the religious, the devotional spirit, would be as valuable in Buddhism as in other religions. But consider the results. When that same Catholic Church, which knows so well how to use every psychological factor to enhance its power, reached the very height of its power, in Europe, the resultant fruit came to the period of its full ripening. *Never* take away the chair, and you will have a lame child, one needing the crutch-support for all its life. So, just as the man who goes to church of a Sunday *tends to set aside all religious thought for the rest of the week*, when the Church's method bore its fullest fruit, attending the ritual, confession, etc.,—conforming to the

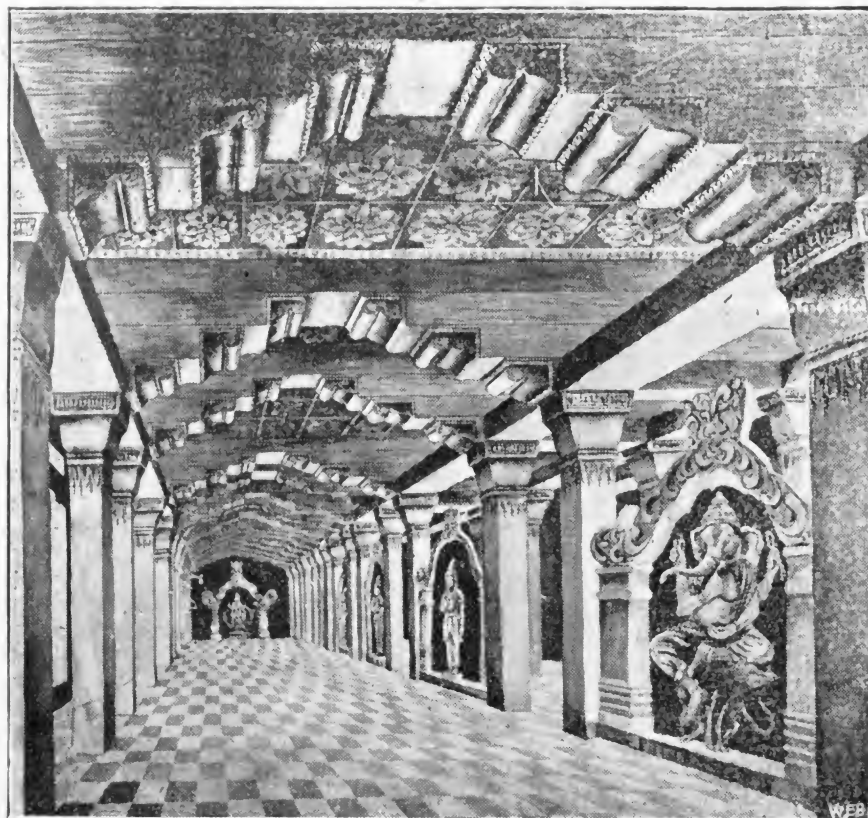
service only,—became the *whole* of religion. Mere morality sunk to so low an ebb that in real good faith the priest could sell, and the layman buy, "indulgences," practical permissions of God's Vicar on earth to commit such-and-such a sin,—even before the event. That is the logical outcome of it. It shews us how careful we must needs be with our attempt to introduce this Dhamma, lest we sow the germs of even so great a perversion of Truth as that.

Religion of the adult, of the adolescent mind as it is, the first great lesson—great *new* lesson I mean—Buddhism has to teach the woman and man of the West is, to *dispense with all sorts of crutches* (and cruxes) *whatever*. Either the Dhamma is true, or it isn't true. If true, it has to be lived,

not on Sundays, but *all the time*, and every single aid of which a man avails himself, every baby-chair or crutch he cannot bring himself to cast aside, defers for so much longer his real, inward progress. It is *easier*, for the reasons above noted, to feel religious at Church meeting time than at other times. Therefore, for the Buddhist, the religious meeting is to be barred, or used as sparingly as may be; his religion is a *Law*, acting *always*; let him beware how he makes of it a thing of seasons and of times. Just the same consideration applies to the idea of a Bhikkhu as a sort of spiritual pastor. Every time a man goes to another man with some personal difficulty (always excepting mere

general statements, ways of putting Truth, such as the Dhamma in general), he is the baby asking for the chair or helping hand, he postpones thereby his further development, for the "responsibility" for the course taken lies with the man whose judgment was sought. When Baby first tries to walk without the chair, he may doubtless have a few hard falls, but, when the only way of further progress in walking lies through the very lessons these so vividly impress on him, it were worse than folly to let him have the chair he cries for.

Thus, it seems to me that on the European side, there is equal reason against the proposal for the establishment of a single Bhikkhu in England at this stage. It is not the more



The Hall of the Devas, in the new Dalada Maligawa, in which will be represented the Hindu deities whose worship crept into Buddhist ritual during the reigns of Sinhalese Buddhist Kings with Hindu Queens.

recondite and abstruse portions of the Buddhist Teaching (important as these are to the would-be advanced student) that most profoundly affect a man's daily life. To live selflessly, nobly, guiltless of pain infliction, to keep the precepts, to seek out the interior Path, practising one's mental muscles in potent thoughts of Love, Pity, Sympathy, Equanimity, till these things become daily *realities* instead of high-born distant dreams, only occasionally entertained as the circumstances of our lives dictate, none of these things, the doing of which is Buddhism, need from the practitioner one atom more of Buddhist lore than the humblest student of this Truth can now achieve. The *vital* things of this Law all well *know*; the only next step is to put aside all crutches, and *live accordingly*: to do these things the presence of a Bhikkhu is not needed. It might easily become an obstacle to many,

since, with the old mental inertia and the tendency to take the line of least resistance, his presence would be almost sure to result in the demand for "services",—to make of his quite different offices a new sort of "pastorate".

Those who, under these circumstances, lacking thus all exterior spur towards the Noble Life, fall out of the movement, shew, by that fact, their present inability to stand alone to keep the nobler self and the Noble Truth as their *sole* Light and Guide. Thus again the advantage that when, presently, means *are* forthcoming, when it is possible to make a fresh start, and one, I hope, on a scale more adequate to this great Truth, then those who remain will have proved their fitness, will *be* Buddhists, more or less; and hence the abler to take part in that wider and more general work.

ASCETICISM.

[By DR. EDWARD GREENLY, V-P. G. S., D. SC.]

AMONG the European peoples, especially in England and America, no small confusion of ideas appears to prevail concerning Asceticism.* In the first place, the practice is more or less identified with that of altruistic self-denial. Yet the two are easily distinguished. Suppose a shipwrecked crew on a desert island, with too little of some desirable commodity to suffice for all, and that one of them gives up his share that the rest may have more. That is altruistic self-denial. But suppose a solitary man on such an island, with plenty of the commodity, and that he deliberately denies himself the use of it. That is asceticism.

With regard to real asceticism, there is also confusion. For along with repudiation of it, there is mingled a widespread though unavowed admiration. Those who practise it are almost always looked up to: nay, the ascetic himself is apt to feel that he has done something which is, in some subtle way, meritorious. That is the notion which, in this essay, we propose to examine.

For Europeans, the practice is usually associated with the rules of certain of the monastic orders of Christianity. Yet it is, in reality, far more extensive, and dates from more ancient times. We do not usually regard it as one of the ideals of Pre-Christian Europe. But even the Greeks, for all their naive delight in life, had their true ascetics, of whom Diogenes is perhaps the one most generally remembered; though it may be less generally known that self-denial was a regular practice of

oracular priestesses such as the Delphic Pythia. The institution of the Vestal Virgins, and the name of Cato, may suffice to remind us that asceticism was also quite familiar to Republican Rome; while so long as we make use of the adjective "Stoical", we can hardly forget that, even in the more luxurious society of the Empire, it was an ideal to which most of the higher characters aspired. Egypt had its monks of the Serapeum; ancient Babylonia had its virgin-brides of Marduk; while monastic orders both for men and women were a feature of Neo-Mazdean Mithraism. In Judaism, again, the severe pictures of Elijah, of John the Baptist, and of the Nazirites in general, are familiar to readers of the Bible though their successors of to-day, the austere Mullahs of Islam, are perhaps less familiar; as may also be the celibate Essenes of the dawn of the Christian era. Six centuries before the advent of any Indian teacher, China had produced the hermits of the Tao, some of whom are said to be still living among the flowery forests of the Chih-li mountains. Finally: the Spanish conquistadores found whole colleges of celibate priests co-existing with, nay officiating in, the sanguinary sacramental rites of remote Mexico. All these, however, appear but moderate and sporadic when we turn to the extraordinary developments of India, the great home of the world's asceticism. For, whether we consider the numbers of the ascetics, the intensities of self-torment, or the age-long persistence of the practice, no system can for a moment compare with Hinduism. Carried out by some, revered by all, it is, to-day, the ideal of 170,000,000 of men; and yet it had already reached its full intensity as far back, at any rate, as the sixth century B. C.

* This essay originally was written for British readers, but was never published. It may also have interest for the East.—The Author.

Various terms have been applied to it, a frequent Indian expression (quite distinct from *Sila*, the precepts of ordinary moral conduct) being *Tapas*. The Greek term employed by us, "askēsis", appears to

Origin of the Term.

have been but rarely used in the sense of mortification of the body until the close of the classic period. In the early period, that of the Homeric poems, it (and its verb "askeo") commonly signifies the ability to work with skill in various materials, especially metals:—"harma chrysō eu ēskētai" "The chariot is finely wrought in gold"; or is used of the smoothing out of a folded garment (*chitōna*.....askē-sasa). In the classic period we find that its meaning has already undergone a change, for it is commonly employed to designate a practice of, or training for, something, especially of the training and habits of an athlete (*askein* to *sōma*=to train the body), while such expressions are even to be found as the "askēsis" of a horse! Towards the close of that period, however, the word is beginning to take on an approach to its later sense, Xenophon, for example, speaking of the practice of virtue as *askēsis* *nētēs*. At length, in Graeco-Roman times, we find Lucian definitely referring to the austere self-discipline of the Cynics as *tēn kynikēn askēsin*. Thus the word had by this time acquired a sense which made it ready to the pen of ecclesiastical writers for their description of the monastic orders of Christianity. From this source it passed into late Latin, appearing in the form "asceteria" (hermitages) in the Justinian codification of the Roman Law (C. E. 528-565): through which channel it found its way into mediæval ecclesiastic Latin, and thence into modern usage. Yet it was not naturalised as a definitely English word until the seventeenth century, when



The Octagon of the present Dalada Maligawa.

we find it applied to the early Christian orders by Sir Thomas Browne in 1646.

A world-wide custom of such immense, and indeed unknown, antiquity, has naturally received a great variety of explanations. Most of these may safely be regarded as late glosses, adopted in order to

The Origin of the Idea.

make it appear to be in harmony with, and in fact arise from, the ideas concerning life which have been current in the several nations, religions, and philosophies. For the true explanation, quite different methods have, as in corresponding cases, to be adopted; and by means of these light has now been obtained. Comparative Hierology points, with no uncertain hand, to the real, original source of the ascetic idea.

In various ways, but in part at any rate, out of ancestral kings and other powerful persons, primitive man has evolved innumerable gods, out of whom either by abstraction or selection, the single gods of monotheism have in their turn evolved. Plainly it was important to please and propitiate the god. Primitive people do this by various methods which are in accordance with primitive ideas as to what is likely to be effective; and, although, with progress to higher culture, these ideas have been gradually refined and ethicised, several of the original notions on the subject survive in Europe, quite conspicuously, to the present hour. Now, it is to these methods, modified in various ways, that we must look, either directly or indirectly, for the true source of the ascetic idea.

To the god, as to the king, offerings are made of food and other desirable things, often on such a scale (especially at funerals) as to impoverish the donor, and frequently to

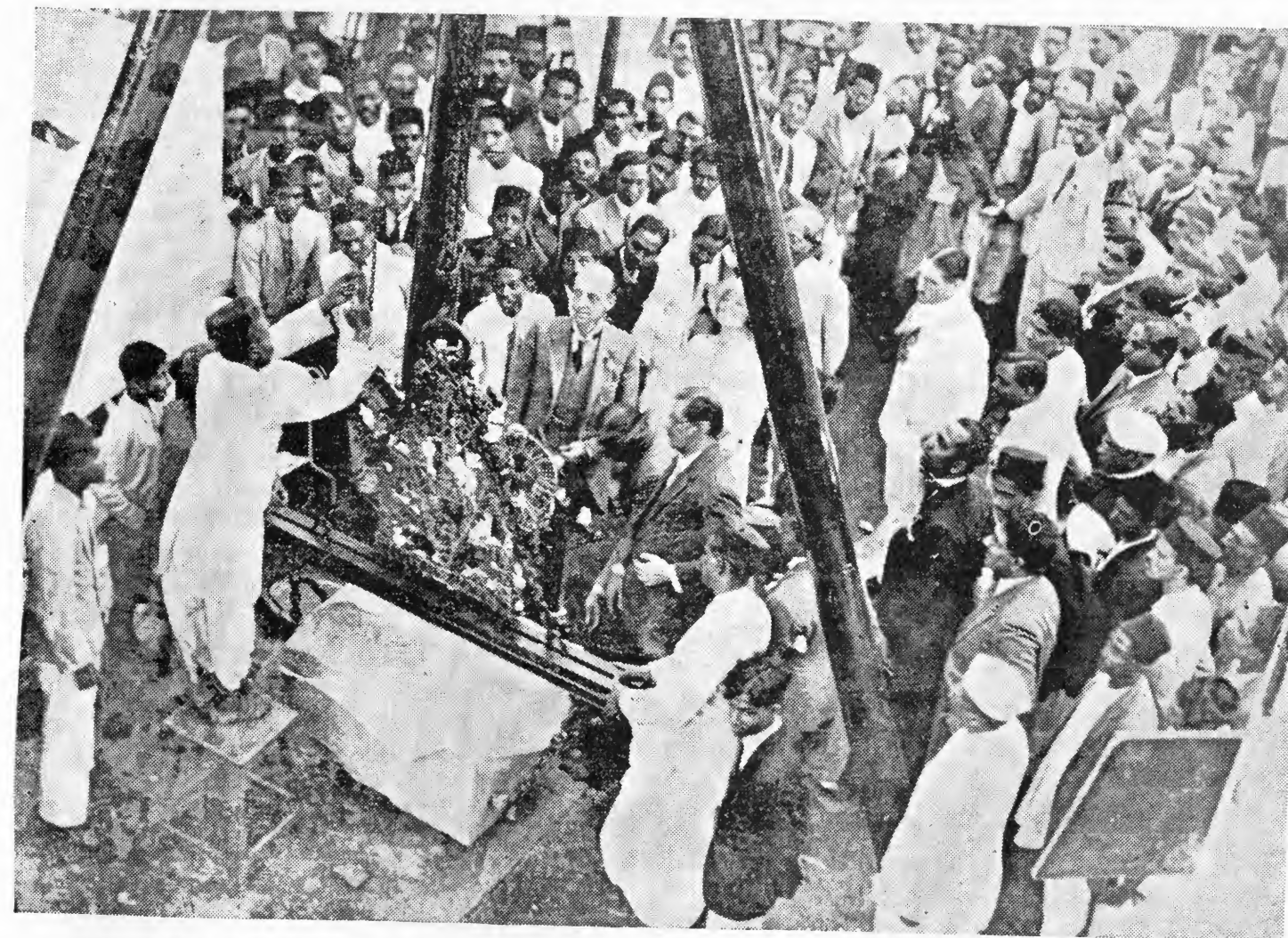
* The vast body of inductive evidence as to this source is realised only by students of that science. Abundant references will be found in Spencer's *Data of Sociology*, in his *Ceremonial Institutions*, and in Tylor's *Primitive Culture*. Not that the origin of "religion" is so simple a matter as this. Magic, totemism, animism and other things have undoubtedly contributed. The problem, indeed, is an extremely complex one.

deprive him of his full rations and compel him to fast. Thus: fasting and other forms of self-denial came to be regarded as winning royal or divine favour and approval. But the chief, in his lifetime, also loved power, especially power over his subjects and relations, even to the extreme of their being regarded, like slaves, as his property. By phrase and by gesture, therefore, the worshipper signifies that, as he belonged wholly to his king, so does he to his god. Sometimes, leaving ordinary life, he devotes his whole possessions and existence to the god, and gives himself up to the "religious life." Noteworthy is it that he signifies the same submission by various mutilations which are attenuated forms of military trophies. Though some of these, such as head-

things, often surviving for ages after its original purposes have been forgotten. So, in this case, long after men have forgotten the original object of these voluntary pains and privations, a vague sense of having won favour in the eyes of unseen powers, or perhaps, without conscious reference to any person, a still vaguer sense of having done something meritorious, persistently clings about an act of renunciation of pleasure.

What, then, are we to say with regard to the validity of that idea? Plainly: in so far as we entertain it, we do so, not because we have found it to be true, but because it has come down to us from antiquity so immemorial that it is well-nigh part of our general

Validity of the Idea.



The Opening of the Nair Hospital at Bombay, the Founder of which is Dr. Nair, President of the Buddhist Society of the City.

shaving, are comparatively painless, most of them are both injurious and painful, such as amputations of fingers, tearing out of teeth, circumcision and castration, ear-and nose-boring, bleeding, branding, tattooing, and flagellation. In rare cases the process is carried to the extreme length of religious suicide. Thus, primitive man subjects himself of his own will to many deprivations, and often to severe pain, in unwavering faith that the god, pleased by gift and by submission, will regard him with a favourable eye.

Now, there is abundance of evidence that custom, especially religious custom, is one of the most persistent of all human

mental make-up. Yet early ideas are not usually true ideas. The primitive notions of mankind as to the structure of the heavens, as to the form of the earth, and as to most of the other phenomena of Nature, were wrong notions. Further: this one belongs to the same class as those which looked upon earthquake, storm and pestilence as inflicted by an angry god, upon insanity as due to demoniacal possession, or upon eclipse as the act of a demon who is devouring the sun. The notion of ascetic merit, in fact, is really a savage survival; it is a mental atavism, with no more natural authority for us than have other notions of the same class and of kindred origin.

This will be more clear to us if we reflect that ascetic practices may be divided into sub-classes; a positive class involving self-infliction of an injury, and a negative class involving merely the self-denial of a pleasure. The positive class we have, at any rate in Europe and America, long ago repudiated. Mutilation, flagellation, religious suicide, and the like, have not only passed out of practice, but their merit is not so much as discussed among us: to mention them is to evoke an indulgent smile or perhaps even a gesture of disgust. But their negative kindred ought really to be treated in like manner, and all question of merit in any self-deprivation of pleasure ought to be repudiated. If a man likes to do a thing, then, (providing, of course, that it involves no injury to self or others) he need make no apology for doing it. Nor is this all; for experience often shows that negative asceticism is apt to prove destructive of one kind of altruism. It tends to breed an attitude of austere superiority, an unlovable censoriousness towards those who do not adopt the same standards, and therewith an absence of due desire to give them pleasure.

In thus repudiating the idea of any merit in asceticism, be it noted, we sail in good company. We were anticipated centuries ago, and that in the last country where such a thing might have been expected, being no other than ultra-ascetic India itself. There, in the sixth century B. C., the revered Gotama the Buddha, after having surpassed all his contemporaries, and plumbed the utmost depths of austerity, going about garmentless, unwashed, lying upon thorns, and starving until he "would topple over for very weakness," found that he "did not attain to beyond human things, did not obtain.....exalted insight." From this experience, he pronounced that asceticism, whether positive or negative, had nothing in it meritorious, and failed to bring about the true deliverance of the mind. In the first address which he is reported to have given, he describes the practice of self-mortification as "painful, unworthy, and equally of no abiding profit" with the other extreme of abandonment to sensuality; propounding what he sanely calls a "Middle Way", the now famous "Aryan Eightfold Path", in no stage of which is there anything ascetic.

Nevertheless the question has another aspect, an aspect, moreover, of the first importance. For it sometimes happens that, looking vainly for one thing, man finds another for which he was not looking; that in a search for a chimaera, he lights upon a precious reality. The alchemists toiled for centuries to discover the "philosopher's stone" which was

to transmute the "baser metals" into gold. They never found it. Yet, in the course of that vain search, they did actually discover no small number of erstwhile unknown substances, elements as well as compounds, and devised processes which are in application to-day; so that without ever dreaming thereof, they prepared the way for true scientific chemistry.

So here. Man has practised all manner of austerities in order to win the favour of imaginary beings. But in the pursuit of that chimaera he lit upon something which was vastly more worth having than anybody's favour. For he thereby gave himself a discipline of self-control. Not that such discipline was altogether new; some degree thereof being a *sine qua non* to communal, tribal, and domestic life, even in a pack of wolves and a nest of birds. But *askēsis* gave a more drastic training than he was likely otherwise to have submitted to. And it speedily brought its own reward. Able, for ascetic reasons, to do without things which he liked, he would acquire the ability to do likewise for social reasons. This, making him easier to live with, his relations to his fellows would become pleasanter, to himself as well as to them. Internally, too, the ability to put by an enticing pleasure confers a sense of power, bringing often much greater satisfaction than the rejected pleasure itself would have brought. So, in various ways, he became a happier man.* Accordingly, this experience of well-being, recurring age after age, with the unerring certainty of natural law, became intimately intertwined with the sense of merit which is derived from the original intention of the practice. The idea of merit is a fiction, surviving in virtue of the tenacity of social custom: the by-product is a real experience. The two together are the real source of our deeply rooted belief in the inherent excellence of renunciation.

Yet *askēsis* may not be wholly out of date. The savage past is evolutionally closer behind us than is often supposed, its wild instincts are by no means eliminated, and for these, an ascetic self-discipline may still be salutary. Applied, of course, to the right people. One would hardly preach it, for example, to a sailor just come in from a stormy voyage, or to a musician who practises an hour or two a day. But those who lead easy lives may find a little of it advantageous. Only, let them not plume themselves on having done anything meritorious. What they have done has been to have foregone a lesser good in order to obtain a greater one. That, however, may be the best and wisest thing a man can do.

* This confirms his faith in his superstition, for, unable to recognise it as a result of natural psychic law, he puts down his access of well-being to the divine favour he had sought to win; an example of the unfortunate consequences of arriving at a right result by a wrong method.

THE FUTURE OF BUDDHISM.

[BY SIR HARI SINGH GOUR, M.A., D. LITT., D.C.L., LL.D., M.L.A. AUTHOR OF
"THE SPIRIT OF BUDDHISM."]



Gautum Buddh, the founder of Buddhism, had not started his religion with any idea of converting the people, to whom he preached no definite creed. His primary object was to establish a code of ethics and enunciate a metaphysical doctrine, which believers in any religion might make as their own. Buddhism was thus a religion of reason. It developed into a great religion by its contrast with the prevailing doctrines, and particularly with Hinduism. In order to understand Buddhism, one has therefore to study the essential tenets of Hinduism, which Buddhism was created to destroy. The Brahmins before the birth of Gautum had inculcated the doctrine of salvation as dependent upon sacrifices, self-immolation and self-abnegation, typified by the giving of alms to Brahmins, who declared themselves to hold the keys of Heaven.

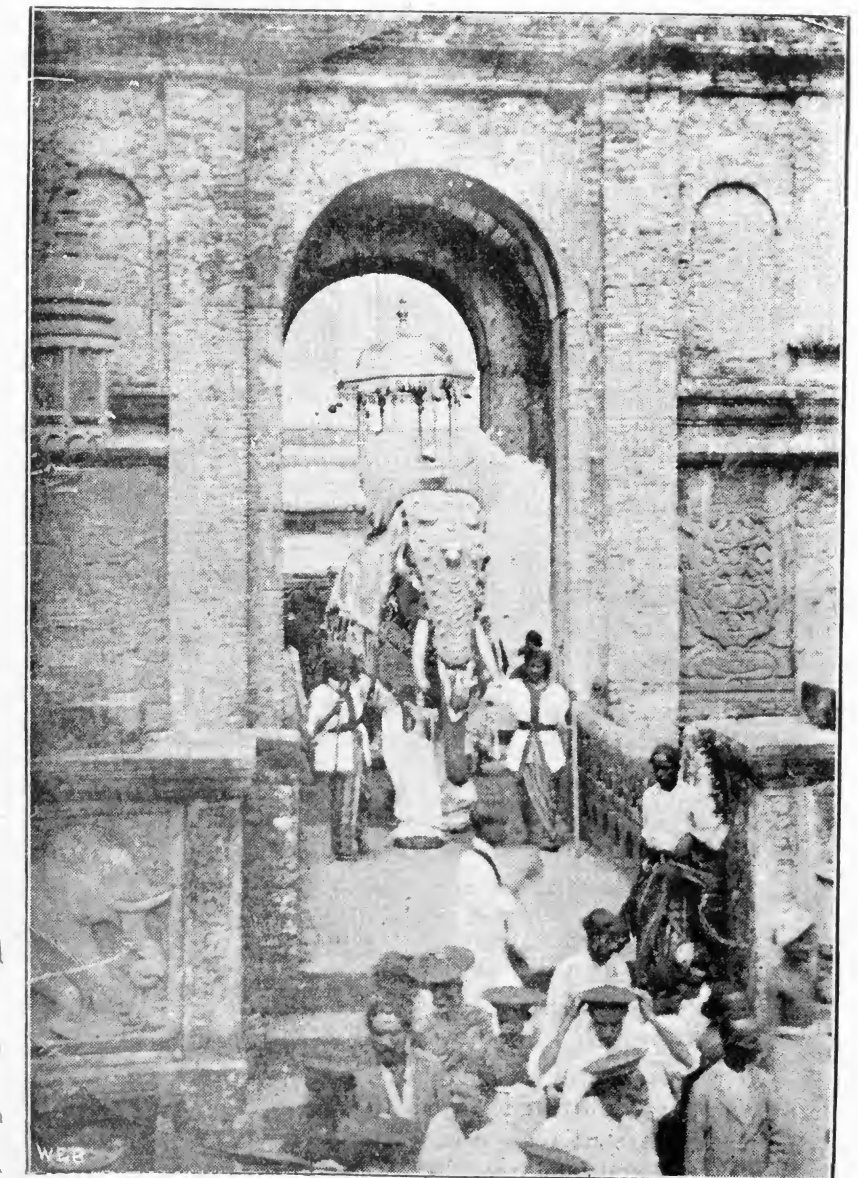
Under the Brahmanical yoke the country was steeped in ignorance: society was divided into four castes according to their occupation; and a pure vocational classification was crystallized into a definite ordination; for the Brahmins composed Sutras, to which they gave divine sanction, and in which they declared that the supreme God Brahma had created man and divided society into four strata. The Kshatriyas, who were then regarded as belonging to the first order, were to be rulers of men, while the Brahmins were to be the priests, the Vaishyas the traders, and the Shudras to follow the servile occupations. There was another caste beyond the pale of Aryan order, who were classed as Chandals or Mleekshas, who were really aborigines, described as pug-nosed barbarians, upon whom a Vedic hymn called for divine vengeance:

"Indra! O bearer of great blessings!
Destroy the dark-skinned pug-nosed barbarian."

These and similar objurgations marked the Brahmanical pretensions, which grew in strength and volume as their domination and ascendancy grew and remained unquestioned.

Gautum was the first to strike a fell blow at this Brahmanical tyranny. He denied that the gods in Heaven could be satiated with sanguinary sacrifices of human beings and other

victims. He denied that the Brahmins held the keys of the gates of Heaven. He denied that salvation and Heaven was attainable by the payment of a price or the offer of a bribe to the heavenly hordes. To him all men were equal. He anathematized the puerile myth fabricated by the Brahmins that the God Brahma had divided human society into pre-destined orders, and that a section of his creatures had been consigned to eternal serfdom or to labours, against which their struggle and protests were futile.



The Dalada Maligawa Elephant, Carrying the Relic Pagoda,
Emerging from the Temple Gates for the
Annual Perahera in August.

His grand doctrine was as all-embracing as it was subversive of the religious and social order of the day. In the conventional life of the founder of Buddhism it is stated that the young Prince was moved to pity by the sight of sickness, disease and death. But the real fact is that these were merely external symptoms, which moved his otherwise sympathetic mind towards the unification of the people of India, and indeed of the whole world into a rationalistic course of life, the result of which was cataclysmic and the faith of which had not yet been perceived by the world. The grandeur of his doctrine would only be perceived if regard were had to the contemporary creeds which held sway in the countries then civilised and culturally advanced. It is perhaps a curious coincidence that while the philosophers of Greece were being prosecuted for denying the existence of God, the philosopher in India was preaching that very doctrine from the house tops. And a similar doctrine was being preached by the great Confucius in China.

The immediate effect of Buddhism upon the people of India was phenomenal. Brahmanism which was raising its head was humbled before the storm of Buddhism. And some of Buddha's favourite pupils were Brahmans who had been converted to his creed. Amongst them was the great sage Kashyap (called in Pali Kassapa). The Brahmans had denied the Vedic rites to women. Gautam Buddha admitted them into his fold, permitted them to be consecrated as nuns, and he made no distinction between women of high birth and those of low origin. Indeed some of his disciples were converted prostitutes.

For twelve hundred years Buddhism held sway in the land of its birth. During this period it radiated its light to all quarters of the then approachable globe. It converted China and Japan and the trans-border tribes to the north and east of Hindustan. A mission sent by King Ashoke converted the island of Ceylon, and westward Buddhism had penetrated even into the Republic of Rome. Alexander the Great in his conquering march upon India returned with the priceless booty of Buddhism, the tenets of which became a favourite theme for discussion by the wise men whom he carried about in his camp. These philosophers and the Jews who had followed

THE SONG OF A PILGRIM.

My thrice blest Karma leads me
In this, my present life,
To these most sacred places
Where memories are rife;
I traverse holy pathways
Which once Lord Buddha trod
And where, perchance, He rested
Upon this very sod.
Our Great Exemplar taught me
The Truth that makes all free,
So I have great possessions
And grateful I must be,
And spread abroad the Dharma;
By His example led
I'll teach and raise and hearten
Life's disinherited.

And as I travel onward
I'll help upon their way
All beasts and birds and insects—
My fellow-pilgrims they.
At each resting place at even
I'll sit and meditate
And freely to my Master
My life I'll dedicate.
And when this happy journey
Is done, and I return
To work and care and worries
With ardour I will burn
To follow my Lord's Teaching
Life after life, till I
Behold in all its splendour
Nirvana's sunset sky.

GERALDINE E. LYSTER.

Alexander after the fall of Jerusalem returned with this great treasure, which they had discovered in India. And it is now acknowledged by the critics of Christian Holy Writ that many of the Biblical teachings had their origin in the teachings and tenets of Buddhism. Even the rituals and the architectural arrangements of the Roman cathedral, its altar, baptismal niches and wings are all taken bodily from Buddhist practice. But in spite of the influence which Buddhism had in Judaea and Palestine, there can be no denying the fact that the Jews were not able to subscribe to the doctrine of Buddhism in its entirety. They therefore adapted so much of that creed as suited their practice and evolved out of it a new theology which passed current as Christianity.

The failure of Buddhism in the West is due to the practical nature of the people of that Continent. There is an antithesis in the mentality of the people of the East and the West. The Oriental is essentially a spiritual man—he scorns the life that is, and lives for the life to be. The Occidental on the other hand hopes for the life to be, but lives for the life that is. And these are essential differences of mentality between the two races of mankind, which are reflected in their respective theologies. It is said that the Eastern mind is spiritual, while the Western is material. That this is in a large measure true cannot be denied. The result is that while the East is being industrialised and is paying more and ever increasing attention to greater comforts, the West is now once more turning to the East for spiritual inspiration. Russia has already expressed her craving for Buddhism, while Buddhist societies in Germany, France and England testify to the growing interest in this world religion. The great automobile magician, Henry Ford, has himself confessed belief in the doctrine of re-incarnation and of Karma. His manner of life shows that he has imbibed the essential doctrines of Buddhism. America is waking up to the grand truths which underlie this great religion, which, more than being a religion, has an ethical code, and more than having an ethical code, is a practical rule for the conduct of life.

In my work "THE SPIRIT OF BUDDHISM" I have essayed an exhaustive survey of this great religion and I hope that the few words I have written here will suffice to interest all persons in the grand doctrine of Nirvan as preached by the greatest and wisest of men.

BUDDHISM IN EUROPE.

A report from Christmas Humphreys, Esq., President of the Buddhist Lodge, London,
and Chairman of the London Buddhist Joint Committee.



HIS is a somewhat ambitious title, but partly by force of circumstance, and partly by deliberate effort, the Officers of the Lodge are probably better informed as to the European situation at the moment than any one else who is likely to send a report to the Annual.

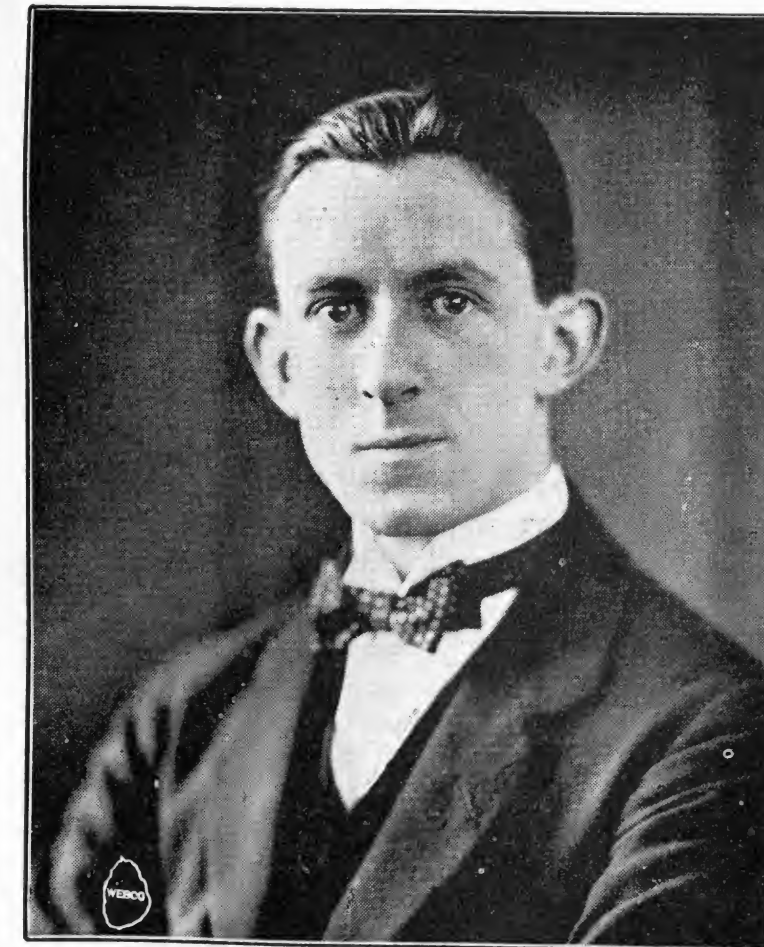
The present situation is dominated by the activities of His Eminence Tai Hsu, whose meteoric career round the capitals of Europe has provided a badly needed stimulus to every branch of Buddhist activity. It may be more convenient, however, to deal first with the year's proceedings up to the time of his arrival in our midst.

The Buddhist Lodge, London.

Turning, then, to the Lodge and its manifold activities, we find the outstanding feature of the year has been the publication, in October last, of our text-book of Buddhism, entitled *What is Buddhism?—An Answer from the Western Point of View*. Entirely the work of inexperienced amateurs, save the actual printing and binding, and published without capital or guarantee, the first edition of 750 copies was none the less sold out in four months, with the result that a second edition of 1,000 copies was at once prepared and is now on sale. This second edition has benefited by the correction of errors which appeared in the first, and is printed on a slightly thicker paper which is more suitable to the type. His Eminence Tai Hsu, on having portions of the book translated to him, immediately sent it off to China, to be there translated and distributed. Meanwhile Mr. Ferdinand Schwab of Munich, who has sold his well-known business of "Oskar Schloss Verlag" and founded "Benares Verlag" in its place, informs me that he is henceforth devoting himself entirely to the publication of

Buddhist books in German, and has undertaken to translate and publish *What is Buddhism?* without delay. In Paris, where the European Headquarters of the Tai Hsu Institute will probably be situated, Monsieur de Maratray, the well-known poet and writer, is preparing a French edition which will, we hope, be published in the Spring. In Japan, an edition in Japanese is in course of preparation under the able direction of Dr. Takakusu.

As against this we have as yet secured no footing in the U. S. A., where we are given to understand there is ample scope for the sale of Buddhist literature if only agents can be secured. Should this catch the eye of anyone keen on spreading the Dhamma in that country we shall be glad if he will write to us without delay.



CHRISTMAS HUMPHREYS, PRESIDENT
BUDDHIST LODGE, LONDON.

Buddhist world, and a Bibliography of all works on Buddhism in the English language. Needless to say, this work will occupy a considerable time. The Buddhist Glossary alone will take two years to complete, but the movement is a growing one, and if we make the most of the material at hand it may

After two years' work on this Text-Book, the Lodge Members have turned their attention to the next item on their ambitious programme for the future. This was published in the November issue of *Buddhism in England* and includes, as well as the text-book already mentioned, a Glossary of Buddhist Terms, an Analysis of the Scriptures, of which the first portion, dealing with the Pali Canon, is already published as "Transaction No. 1" of the Lodge, an Anthology of selections from these Scriptures, drawn from all corners of the

be that our efforts will attract assistance in the days to come.

Of visitors to the Lodge, other than His Eminence Tai Hsu, the most distinguished have been the Hon. Mr. D. B. Jayatilaka, who told us of the movement in Ceylon; Pandit P. Vajiranana, the senior of the three Ceylonese Bhikkhus now resident in London, who spoke to the Lodge on "Morality in Buddhism"; Dr. W. W. Hornell, Vice-Chancellor of Hong Kong University; Mrs. Fraser, a prominent Buddhist in Rangoon; Mr. Ladislaus Vago of Prague; Mr. Har Dyal, who is well known to readers of *The Young East*, and, as we go to print, Dr. Ernest Rost, who may claim to have introduced Buddhism as a practical philosophy into these Islands in 1907.

Buddhism in England.

Our Book Reviews in *Buddhism in England* seem so popular that the Library is overflowing with books sent for review, and the very quantity of these is eloquent testimony to the increasing interest in Buddhism being shown by the reading public in the West. The three outstanding volumes of the year would seem to be Mrs. Cleather's *Buddhism, the Science of Life* published in Peking; J. B. Pratt's *The Pilgrimage of Buddhism and a Buddhist Pilgrimage*, a sweeping survey of the present situation in Buddhist countries throughout the world, and W. W. Kingsland's story of the life and teaching of the greatest European Buddhist who has yet appeared, *The*

Real H. P. Blavatsky. Mention must also be made of Mr. E. E. Power's long delayed work, *The Path of the Elders*, and Dr. Evans-Wentz' *Tibet's Great Yogi, Milarepa*.

By way of propaganda for the general public, a number of Lectures on Buddhism have been given throughout the country, but the supply of lecturers, unfortunately, is not yet equal to the demand. We have, however, recently published a 16 page pamphlet under the title, *Buddhism and the*

Buddhist Movement in the West, and by distributing this on every possible occasion we hope to arouse the interest which lecturers, when they are found, will be able to weld into profitable activity.

The Magazine is still, we regret to say, far from self-supporting, and though popular in countries such as Burma is apathetically received in the country from which it draws its name. The outstanding item of the year has been an analysis of the Pali Canon, with a Bibliography of books in which translations can be found. A reprint of this from the October issue has been published as "Transaction No. 1" of the Lodge, and Mr. D. B. Jayatilaka alone has bought 1,000

copies for distribution in Ceylon.

Year by year, a careful watch upon the English Press discloses how the principles of the Dhamma are gradually being grafted on to, and replacing, the outworn beliefs of "Church" Christianity, while the occasional utterances of notable persons on the subject achieve considerable publicity.



BUDDHIST MISSION HOUSE, LONDON.

The firm conviction in the doctrine of rebirth evinced by Mr. Henry Ford is only one of many instances of the kind.

Other Buddhist Societies.

Turning to other Buddhist movements in London, the Maha Bodhi Society seems hampered by lack of organisation and leadership, and we fear that full use is not being made of the presence of the three Bhikkhus in London. The combined celebrations of Wesak this year, however, will provide an opportunity for their appearance on a more public

On February 16th last I had the pleasure of being the Guest of Honour at the first Annual Dinner of the Burma Society in London held since 1921, and secured the co-operation of its members in the revival of interest in Buddhism in the West produced by the efforts of His Eminence Tai Hsu.

Mr. Kedar Nath Das Gupta, the energetic organiser of the Three-fold Movement, took the opportunity of being in London in the Autumn to organise a series of lectures on the Great Religions, and His Eminence and I were among the



Photo by Mr. Doo Hang.

BUDDHIST MEETING AT MAHA BODHI SOCIETY QUARTERS, LONDON.

Seated (from left to right): Dr. N. Attygalle, Mr. A. H. Perkins, His Serene Highness Prince Varnvaidya, Siamese Minister in Great Britain, Ven. H. Nandasara, Ven. P. Vajiranana, Ven. D. Pannasara, Mr. Francis J. Payne, Mrs. Smith, Miss Smith, Miss Smith.

Seated on the floor (left to right): Mr. D. Hewavitarne, Mr. D. R. Jayawardene, Mr. Devapriya Walisingha, Mr. Annesley de Silva. A flashlight photograph of a part of the gathering at the London Buddhist Mission House on the occasion of the *Pinkama* to commemorate the good deeds of various Europeans, now passed away, in the service of the religion of the Buddha.

platform. Meanwhile they are holding Study Classes in Pali, meditation, and the practice of Buddhism, and both the B. M. B. S. and its offshoot, the Student Buddhists' Association, give frequent Lectures at the Headquarters in Gloucester Road, N. W. 1. I was unable to be present at the Annual Dinner of the latter Association held last December, but from reports printed in our Magazine I gather it was a great success.

speakers on behalf of Buddhism. The chief outcome of the series was a modest Magazine, called *Calamus*, edited by the Rev. Will Hayes, to keep alive the study of Comparative Religion in London.

His Eminence Tai Hsu.

According to independent accounts of the Buddhist

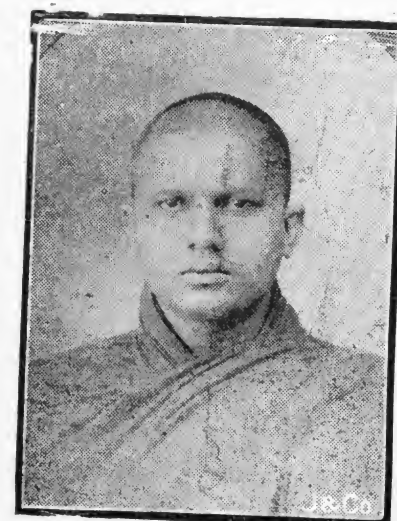
revival in China, the founder and present leader of the movement is that remarkable figure, the Abbot Tai Hsu. His present world tour was only begun after extensive preparation. At the age of twenty he began to work for the revival of Buddhist education and research, and three years later founded the Chinese Buddhist Association in Nanking. He then went into retirement, studied Chinese and European Philosophy, and meditated for four years. Having thus prepared himself, he began to write and lecture, and founded the Magazine *Hai Ch'ao Yin* "The Voice of the Tide" as the medium of the Buddhist revival he had vowed to inaugurate. In 1921 he founded the Buddhist Academy in Wuchang, to train an army of students to spread the Dhamma throughout China. Two years later he accepted an invitation to lecture in Germany, from which he returned convinced of the need of Buddhism in the West, and in August last, at the age of forty, he left China for a tour round the world. We first heard of his arrival in Paris, where he delivered a series of Lectures and aroused



The Ven. P. Vajiranana
(of the London Buddhist Mission)

great interest. From there he crossed to London, and it is to our great regret that we learnt of his visit too late to do more than welcome him at one Meeting of the Lodge. Our contact with this mighty figure was limited to two short hours, but in that time he managed to fan the smouldering flame of our enthusiasm as no other personality has ever done. The next morning he left for Germany, with his visit to which he seemed somewhat disappointed. He made a considerable impression, however, in Frankfurt, where Dr. Richard Wilhelm

sponsored his brief stay, and from there went to Berlin. We gather that since Dr. Dahlke's death, the Buddhistisches Haus has passed into non-Buddhist hands, but Martin Steinke's "Community Around Buddha", also near Berlin, seems to have taken its place. He was then recalled to Paris to receive an official Government reception, and efforts are being made to acquire in Paris a suitable site for the permanent European headquarters of his International Institute or Union. An active group of practising Buddhists was formed, and will be known as "*Les Amis du Bouddhisme*". Meetings are held weekly, and arrangements have been made with a bookshop



The Ven. H. Nandasara
(of the London Buddhist Mission)

to stock Buddhist literature. A section of our magazine *Buddhism in England* has been placed at the disposal of the Group until they are in a position to publish a journal of their own.

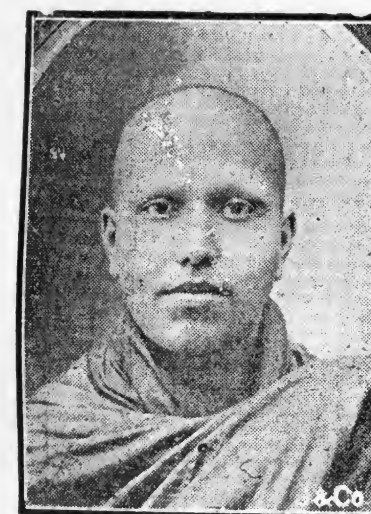
On February 14th His Eminence sailed for New York, from where he will visit Harvard and Washington, and then cross to California, where he will spend the remainder of the month at his disposal before returning home.

An Historic Meeting.

His visit to London made us realise the need of a Central Committee to represent every phase of Buddhist activity in London. On March 1st, therefore, a Meeting was held which may prove a landmark in the history of Buddhism in the West. The delegates attending were: For the Lodge, Mr. March and Mrs. Humphreys. For the Burma Society, Mr. M. B. Kin and Mr. Bu (unable to attend). For the Japanese Students' Association, Mr. M. Tateno. The British Maha Bodhi Society unfortunately declined to co-operate. The above representatives then elected me Chairman, and proceeded to coopt on to the Committee the following persons, as being likely to assist them in their work. Messrs. S. L. Fu and K. T. Chu, of the Central Union of Chinese Students, Mr. Jack

Brinkley, Prince Khun Mong of the Shan States, and, unable to be present, Dr. S. A. Wickremasinghe, and Mr. Daya Hewavitarna, General Secretary of the British Maha Bodhi Society, in his personal capacity. Mr. B. L. Broughton, on account of illness, and Mr. Francis Payne, on account of overwork, declined membership.

It was agreed that the Committee should be called the London Buddhist Joint Committee and should act, *inter alia*, as the London representative of His Eminence Tai Hsu's "*Sih Kai Fuh Hsiao Yuan*", or International Buddhist Union.



The Ven. D. Pannasara
(of the London Buddhist Mission)

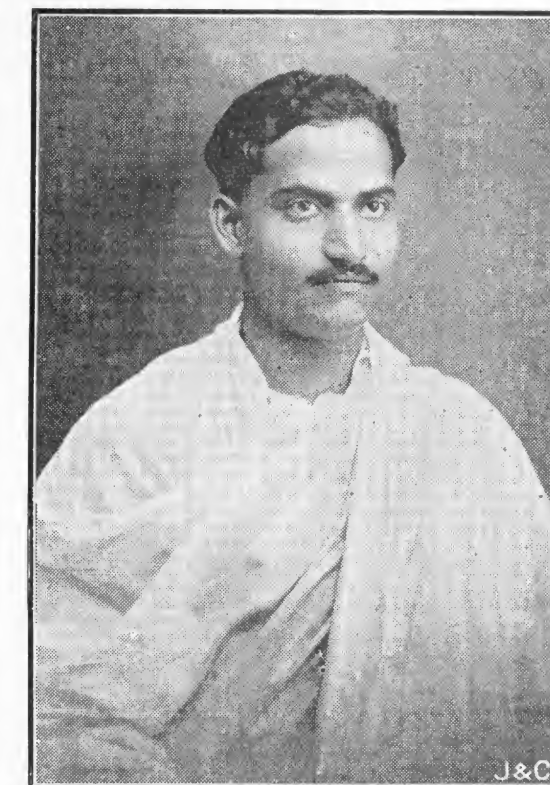
The need of immediate corporate action towards spreading the Dhamma in England was appreciated, and the following four methods devised.

1. To get in touch with, and gain the support of, Members of the original Buddhist Society of Great Britain and Ireland.
2. To organise Buddhist Groups within the Chinese, Japanese, and Siamese Student Associations, and to secure the cooperation of such Groups when formed.
3. To arouse interest in the Movement in London by a series of small Meetings to be held as a "Follow up" to the joint Public Meeting on the Full Moon Day, and to orga-

nise four Public Lectures on Buddhism at intervals of a fortnight between Wesak and the Full Moon of July.

4. As soon as the foregoing programme had become operative, to arouse interest in the Provinces.

The text-book of the Lodge, *What is Buddhism?*, its Magazine, *Buddhism in England* and its propaganda pamphlet, *Buddhism and the Buddhist Movement in the West*, were adopted for use by the Committee for the time being.



Mr. Devapriya Walisinghe
(of the London Buddhist Mission)

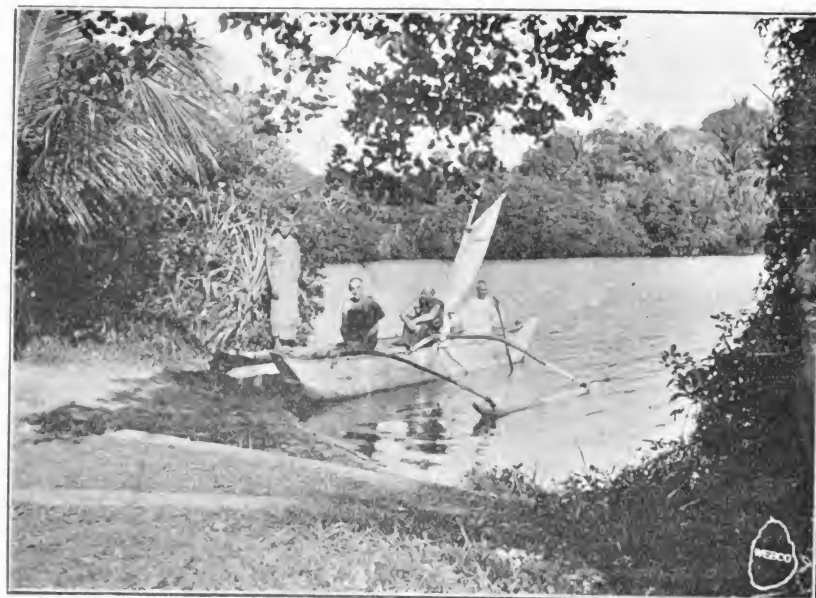
Thus, in two hours, representatives of four Buddhist countries and of English Buddhists had not only agreed on corporate action but decided what that action should be, while efforts are being made to secure the co-operation of the Siamese.

Thus ends a year of interesting work with the dawn of enormous possibilities in the immediate future. We wish our brothers in the East the happiness which we ourselves have found to be the reward of untiring work in spreading the Dhamma of the All-Compassionate One.

The "Island Hermitage" (Polgasduwa Tapas-arama).

THIS picturesque little island in the midst of the palm-bordered Ratgama Lake near Dodanduwa, Southern Province Ceylon, is the seat of a little band of European and Asiatic Buddhist monks under the leadership of the Ven. Nyanatiloka Thera.

The island had been dedicated to the Ven. Nyanatiloka by his Buddhist friend, a Swiss Knight, Monsieur R. A. Bergier. Here, in complete solitude and far away from the turmoil of the world, the Ven. Nyanatiloka and his pupil monks before the War lived in little single-roomed cottages—about 12 in number—which had been erected here and there in the midst of the jungle, and were engaged in study and meditation. However, when war broke out in 1914 all the Germans on the island were made prisoners and later on in 1915 transferred to Australia. It was only in 1926, after about 12 years of banishment



Landing-place of the "Island Hermitage" near Dodanduwa.

Photos by William's Photo Studio, Bambalapitiya.
Entrance to the "Island Hermitage", Dodanduwa.

from Ceylon, that the Ven. Nyanatiloka again was allowed to return to Ceylon. However, during these long years the houses had crumbled down and the ruins were covered with impenetrable jungle. At present there are found again 4¹ little houses, and a good number of cottages are under construction; besides the neighbouring island with a large bungalow on it has been leased, and again European and Asiatic monks and lay brothers are to be found in these islands and many more Europeans are expected in the near future.

"Here is a religion which faces without flinching, or the least shadow of a subterfuge all the facts of life within and without me, even the most perturbing apparently, and never blinks or evades a single one."

—The Bhikkhu Silacara.

BHAVANA.

[By DR. CHRISTIAN F. MELBYE, DENMARK]



HERE is no word in any European language that can fully express the meaning of the Pāli term *bhavana*.

As this function, *bhāvanā*, is however something of extreme importance in Buddhism, it will be necessary for us to give at any rate an approximately adequate explanation of it, when speaking to people who are not previously well versed in Buddhistic ways of thinking; for instance, when one tries in a Christian country to spread a knowledge of Buddhism, such as the writer tries to do in a humble way in the small country of Denmark.

A *Bhikkhu* would be able to give more efficient information. But, on the other hand, I know something of the characteristics of the European mind (especially the Danish), and may therefore possibly be able to set forth views that may help to give Europeans a more vivid understanding of these matters.

Knowing that *The Buddhist Annual of Ceylon* is read by many Europeans, I have here an opportunity of addressing a larger audience. And, further, I thought that it might interest non-Europeans also to learn how the Buddhistic practice of *bhavana* is conceived, explained, and practised by a modern Danish Buddhist.

Bhavana has been translated by Dines Andersen as "producing, acquiring, mastering, developing (one's own mental faculties), meditation". From this it appears that *bhāvanā* is something productive. "Inner progress" it has been called by Dr. Dahlke. Thus, it has not merely to do with intellect. It is true that one is thinking during a *bhāvanā*, but more than that, one is thinking in a special manner, special stress being laid on the factors that are, to a lesser extent, present in all sorts of thinking, namely production, settling, and edification of something in our inner life, in this case of something which, from a Buddhist point of view, is good.

It is important to realize that the essential thing in *bhāvanā* is the productive factor, that something good is produced in us, be it in thought, speech, or action. **Every good action is a bhavana**, being in itself just the best form for *bhāvanā*.

Taking for instance a *mettabhavana* we see that it implies not only our thinking of *metta* as an idea, but that we, as it were, think *metta*, bringing ourselves in concert with the idea of *metta* (unbounded love that knows no difference), producing *metta* in ourselves, absorbing *metta* into ourselves, as the true nourishment of the spirit, which it is. I have therefore, on some occasion or other compared *bhavana* with the Christians' celebration of the Holy Communion. If there is any religious sense in the Christians' celebrating the Holy Communion it is that the communicant

absorbs into himself something of the spiritual character of *Jesus*, of which *metta* was, among other things, a component. In our *bhavana* we think of *metta* itself—rather, we think *metta* (if *metta* is the subject of our *bhavana*), trying to absorb into ourselves this love, this charitable disposition. If a virtue like *appamāda* (ardour, earnest zeal) is the subject of



"THE LORD OF COMPASSION"
An oil painting—9 feet high—by an artist from Helsingfors. The painting is on view at Yamuna, Havelock Road, Colombo, and is the property of Mr. Sri Nissanka. It is believed to be the largest oil painting of the Lord Buddha in the world.

our *bhavana*, we think of this virtue in such a manner that we try all the while to acquire it, to create paths of thought for it, paths along which our thoughts can travel afterwards in situations in which this virtue is required in practical life.

And, thus, we can practise *bhavana* on any virtue whatever. By this clearing of definite tracks of thought, which a *bhavana* involves, we are helped to a better control and development of our own spiritual powers. The word "meditation" seems to me, therefore, too passive, not sufficiently active; *bhavana* is an active function, a productive function. And, just as we have glands which produce substances that are not conveyed out of the body, but into the organism, in the same way *bhavana* is an inward directed productive factor; it is not directed outward, but inward, it is an inner progress, a rousing and building up of ideals in our inner life.

On another occasion I have compared *bhavana* with prayer. I know very well of course, that *bhavana* is exceedingly different from both communion and prayer. But, just as the Christian (or the theist on the whole) can collect his mind about things sublime in his prayer to God, seeking in this way spiritual strength and edification, thus we Buddhists can in *bhavana* concentrate our mind upon high ideals, trying thereby to strengthen our motives in the direction of these, to beat new tracks of thought by which our mind can travel afterwards in practical life, when we are encountered by the choice of what is right or wrong from a Buddhist point of view. We have no God to whom we

can pray, therefore *bhavana* is not the same as prayer, nor is it the same as a Communion Service; that is obvious, but, nevertheless, these comparisons may be useful in that they give us a more vivid understanding of the matter at issue. I believe so, at any rate, in spite of all the criticism these comparisons have brought down upon my head (though all of a kind nature).

There is nothing supernatural in *bhavana*. It is entirely a psychological process. *Bhavana* is a special form of devotion, not worship, but a quiet collecting of the mind about an elevated idea, or group of ideas, in such a way—as has been repeatedly emphasized in the above—that one endeavours to strengthen one's motives in the direction indicated by these same elevated ideas.

So much for *bhāvanā*, in itself, what it implies. Something should now be said about the outer and inner conditions for practising *bhāvanā*. The external conditions are, as it were, of a negative nature; no particular buildings, no "outer apparatus", are needed, although I'll admit that images of *Buddha*, and other things as well, of an external nature, may act as "the rain that makes it grow", that is to say stimulating thought in the proper direction, if they do not distract the mind by diverting attention (which such things may also do, and then there is something wrong.) The essential factors in the external conditions are a certain solitude and quietude. I say "a certain" solitude; for absolute solitude is not necessary, though I dare say it is best as a rule; one can however very well, in some cases even with great benefit, have *bhāvanā* in the presence of others, provided

that these other persons do not distract one's attention. If the others are also absorbed in *bhāvanā* this fellowship may strengthen one's *bhāvanā*; this however depends on individual temperament; many will be distracted by the presence of others; while others, again, particularly the first time, will find it easier to have *bhāvanā* in the presence of another person to whom they feel attached,



Right Rev. YEMYO IMAMURA,
HIGH PRIEST OF THE HONGWANJI BUDDHIST TEMPLE, HONOLULU.
[Mr. Imamura is here seen wearing the Medal and Order of the Sacred Treasure (Sixth Degree) lately bestowed on him by the Emperor of Japan.]

especially one with whom they have a certain fellowship in Buddhist aspirations. Thus, for instance, one person may very well guide another in the practising of *bhāvanā*. But, we should of course take care not to hurt either our own or the other's religious modesty, so there should exist a mutual understanding and confidence as the condition for such practical guidance. The spiritual food, like the food of the body, is digested by oneself; no one can digest for another person; this metaphor is often used by Dr. Dahlke, and it applies here.

A certain quietude is also required,—noise will, at any rate, distract the attention of most people, as will also changing visual impressions; so, a certain quietude is best. It cannot be denied, however, that certain sounds and certain visual impressions may give an impetus to the right thoughts, certain tones may tune the mind for devotion, just as, for instance, the vision of the full moon above the sea, the wood, the heath, or wherever it may be, a *vesak* night, or, as mentioned before, an image of *Buddha*, all such things may act on the mind as "the rain that makes it grow"; none of these things are however necessary, and we had better be as independent of them as possible. On the other hand, if we find some help in these things, we should not be afraid of using them, taking care, only, not to be too dependent upon them, but to keep our mind clear and vigilant; all that has an intoxicating effect, be it ever so slight, such as, for instance, incense, should absolutely be avoided. The one condition is, after all, our own consciousness, "the secret chamber of our heart". It is the lamp in our own heart which should burn and give light; if this light be pure and clear, no temple is needed.

With this we approach the internal conditions; here also quietude is an essential factor; we should always begin a *bhāvanā* by trying to obtain calmness in our thoughts and mind. We must not go to a *bhāvanā* "with dirty hands", as *Buddha* says; we should purify our mind, as far as possible, of evil thoughts; thoughts that have anything to do with desire, hate, self-delusion, should be banished from the mind before we begin a *bhāvanā*, or the whole thing will be untrue.

It is sad that certain morbid conditions of the body can, as it were, render it impossible, or at any rate very difficult to

practise *bhāvanā*. I think not only of all the diseases we call "mental", but of those that are in reality of the body, and which may bring confusion and darkness into all spiritual activity, and thus also in *bhāvanā*, for instance, of cardiac diseases which (by giddiness and other influences on the consciousness, and by disturbances of the function of the heart and the respiratory process, or of the interrelation between these two processes) may to a great extent impede the clear, quiet and vigorous composure of one's mind, which is indispensable in *bhāvanā*.

What obtains in all Buddhist activity does also apply to *bhāvanā*: a strict honesty towards oneself is demanded, an inner and outer truthfulness; it should be an earnest function, not a game, nor an attempt at deluding ourselves with the idea that everything is as it should be, provided that we think elevated thoughts. Action must ensue; the tenor of our lives must be brought in concert with these thoughts, otherwise the whole thing remains a fancy and self-delusion. *Buddha* himself often emphasizes this point.

How does one practice bhavana?
It is indeed very difficult to explain, but I shall try to give some directions for the guidance of those who wish to introduce *bhāvanā* among their life habits. Something has been indicated above: the purity of the mind during *bhāvanā* is the indispensable factor without which the whole function becomes vain, or untrue. Quietude, internal and external, is also essential, the lack of it rendering the matter extremely difficult. The concentration of

one's mind upon one sole object, that which at school was called "attention", should be practised from the very outset, otherwise the *bhāvanā* "will go to pieces" like beautiful soap-bubbles that soar high in the air for a moment, burst, and are forgotten.

Many lay great stress on the attitude to be assumed during *bhāvanā*, believing that the Hindu way of sitting (*ekapallam-kena*), the posture in which *Buddha* is generally represented, should be preferred; it is however very difficult for adult Europeans, who are not accustomed to it from childhood, to assume this attitude, to say nothing of getting accustomed to it; and, although I am convinced of the suitability of this particular attitude, I can by no means believe that it is necessary for the purpose. If one can do it, one should practise it—all children and young people will be able to do so; if one



The "Island Hermitage", Dodanduwa.
A Bhikkhu's hut.

is advanced in age and rigid of limbs the matter can, I am sure, be carried through without it. I wonder a little that Dr. Dahlke laid so much stress on this attitude; I believe, however, that a certain *erectness* of position is of value.

Now, beginning our bhāvanā, we should bear in mind that the term means production, development; the purpose is that something shall grow forth in our mind; we may take our starting-point from a single idea, as for instance one of the Pāramitās, say *metta*, unbounded love. Or, we may choose some verse out of, for instance, the *Dhammapāda*. At the outset, I think, we had better make it as simple as possible.

So let us, for the present, choose *mettā* as the object of our bhāvanā; the important thing is, that we absorb *mettā* in ourselves, producing, developing, *mettā* within ourselves, stamping, as it were, *mettā* upon our mind and our whole conscious life. *Mettā* should then be a virtue which we wish to possess, bhāvanā being a means of acquiring it; not in a covetous or self-complacent way calling it our possession (compare the first speech in *Majjhima Nikaya*), but in such a way that it leads to conquest of self.

We try to realize what *mettā* is, that it is not an empty term. We may think by way of instances, particularly instances which we may be likely to encounter in practical life, thinking all the while "I will do this", "I will act in accordance with this", "I give this my whole and full adhesion", etc., etc. Soon, a quiet joy will grow up in one's mind. The virtue of *mettā* assumes a beauty which brings great joy. Sorrows are unable to conquer the strength and courage attained; the enthusiasm for this ideal, of which one's mind is full, gives fresh purposes to one's life, points at new aims, something one must grow into, whatever external conditions may be. One feels that one can bear one's own sufferings and is so adjusted as to try to relieve the sufferings of others, where it is possible. It may happen, then, that the small verse from *Dhammapāda*, 183, becomes alive to one, taking a *personal* form as we say: "I will do no evil, I will do good with all my might—I will keep my heart pure", and the bhāvanā may end in this resolve.

Or, let us say that there is a special thing which one has a difficulty in conquering in oneself; perhaps there is one single point which causes more fight than all other troubles together;

then it is wise to choose the essence of what one wants to attain on this point over and over again for bhāvanā. In this way we beat new tracks for our thoughts, tracks along which our mind can travel later, when the situation requires it. This type of bhāvanā may keep one from much evil and strengthen one for much good.

We should practice our bhāvanā in such a way that we do not bind ourselves to a definite form, but make ourselves as independent as possible. The real progress is the inner one, that which bestows on us an inner strength that enables us to be as independent as possible of external fate.

Such an *inner progress* should be the result of our bhāvanā if it is of the true Buddhist nature. A Christian may pray to his God to obtain external happiness, or to have a definite external misfortune averted. This cannot be done in bhāvanā. Our bhāvanā is, (like our taking refuge in *Buddha*, *Dhamma*, and *Saṅgha*), something that has no connection at all with outer fate; whether we have joys or sorrows in life, prosperity or adversity, does not at all affect our religious lives as Buddhists; these two aspects have nothing at all in common, or rather, they affect each other only in so far as our religious life, (in the Buddhist sense), among other things our bhāvanās, help us to better insight and practice, so that we take the good and ills of life for what they are, perishable things, fixing our mind on *Dhamma*,

which possesses never-failing, sustaining power.

Otherwise, bhāvanā must vary with the *individual*; it should be formed according to the nature of the individual. It is difficult to indicate definite methods for something that should by no means be deprived of a certain *spontaneity*, without which *truth* will not thrive; and truth is here the first and the last law. The Bhikkhus in London are reported to be offering guidance in practising bhāvanā, in classes; to my mind that must be very difficult; but it depends of course upon the susceptibility of the individual pupils.

Somebody asked me once how I started thoughts during a bhāvanā; I understand that question quite well, for I also have known this inner deadwater; I imparted to the inquirer certain counsel which I have taken myself when my mind has been barren of thoughts. One may initiate thinking by looking at



The "Island Hermitage", Dodanduwa.
Evening Recitation.

an image of *Buddha*, if such appeals to one's mind; or, one may read a text, if one's own thoughts come to a standstill, and they are sure to be started again. Or again, one may set oneself a task; if thinking is difficult it will often help if you imagine that you have to explain the problem to another person. Say, for instance, that you wish to practise bhāvanā on independence, in the Buddhist sense, (you may put it in examples), and, while explaining this you desire in your heart that you may yourself attain such independence—and, in this way you endeavour to produce and develop in your own heart the desired property, and thus you have practised a true bhāvanā.

And you will soon attain so far—as is in reality quite natural—that, when you have a little leisure (and we had better start each day in this way) you choose a quality which you admire, or which you want to acquire, absorb yourself in thoughts of it as intensely as possible, wishing that it may characterize your personal life. And, we should give ourselves to these thoughts with our whole mind, our whole consciousness, so that we really feel that something is being built up in us. One's mind should be clear all the while; and, it is not done by this alone: one's whole heart should be in the matter as well. It should be such that we feel purified and our hearts filled with joy and peace. We should attain to the feeling that however much suffering is predominant in this life, *Dhamma* is a permanent possibility, something that can always be wrought in our minds to give us strength, if only we concentrate ourselves upon one of the sublime ideals dwelling in *Dhamma*.

Bhāvanā must not be a trivial piece of work; you should feel well by it;—do not misunderstand me, you can very well practise bhāvanā even if you are ill, but *you should feel joy in doing it*. It should be as a *seeking refuge* in something *holy* and *pure*, a true devotion. Clearness of mind during bhāvanā may be emphasized ever so much, and rightly too; but, if a person comes in the true simplicity of his heart and kneels in true devotion to the sublime, wishing fervently that the sublime may prevail in him, or her,—then I think it is as beautiful a bhāvanā as one can wish, even though the thoughts be perhaps not so clearly formed as in a more intellectual, scholarly mind.

Purity and truthfulness of mind are the essential factors; the notion of clearness of thought should not be conceived as being in contrast to simplicity, but in contrast to religious nonsense, fancies, or morbidness.

The most excellent violin can give forth the most disharmonious sounds if the chords are struck wrongly. Thus also with *bhavana*, which is as the finest instrument for Buddhist efforts: if bhāvanā is wrongly used it may do irretrievable harm.

A threatening *danger* is religious *fantasticity*. One may lull oneself in the delusion that if only one has lofty thoughts and imaginings, if only one can practise a bhāvanā on good and high thoughts, then everything is as it should be; and meanwhile, perhaps, in one's daily life, one's actions defy these very sublime thoughts. In many ways *Buddha* warns us against such fallacy. He says over and over again that fine words and thoughts are barren, if they are not translated into action; he says that we should enter a bhāvanā "with clean hands", and many other things to the same purpose; and, all told, who among us, his disciples, can declare himself free of faults in this respect?

When it is said that we should come for our bhāvanā with clean hands, it does not signify that we must be faultless at the outset, when we wish to practise bhāvanā; for bhāvanā should be a means of conquering our faults. It means,

therefore, that we should honestly *purify our minds* when we practise bhāvanā; otherwise we are not really sincere, not really truthful. We may very well enter a bhāvanā even though we are just guilty of some wrong deed, but we should reject the wrong we have done, nourishing a sincere and honest wish to conquer it. We should never omit practising bhāvanā, because we feel unworthy; the more unworthy we are the more do we need bhāvanā; and, the farther we are away from the right path, the more should bhāvanā take the form of a spiritual purification.

When it is said that fine thoughts are barren when they are not carried out into life, it does not mean that we cannot derive benefit from bhāvanā until we have reached the *Buddha*-stage. We are not perfect; our bhāvanā should carry us stepwise forward towards the goal. But, we must not rest



Photo by William's Photo Studio, Bambalapitiya.
"Island Hermitage", Dodanduwa. A Sinhalese and a German Bhikkhu before one of the single-room cottages in the jungle.

satisfied with the beauty of thoughts, believing that everything is in fine order; we must not be as *fantasts* that have their ideals all right, but only as barren imaginings that are not actualized and carried to fruition in everyday life.

Bhāvanā requires a certain *tension*, a certain *strain*. This tension should be of a certain degree: it may be too low, or it may be too high. By a low degree of tension,—laxity, lack of energy,—nothing is attained. By too violent strain, a perverted result is the risk. *Buddha* says that we must not string the bow either too tensely or too loosely, or, is it the chord of a musical instrument he applies for the illustration? By too violent exertion one may get into *ecstasy*; now, ecstasy, in itself, need not be morbid, but it may very well lead to morbid phenomena; obscurity of thought or even hallucinatory delirium may ensue. That is one of the reasons why a certain amount of healthiness is required of a person who wants to be a bhikkhu, (another reason is that the stern life of a bhikkhu cannot be borne by individuals of very weak constitutions).

We should *keep our mind clear*. This does not mean, however, that we should shrink from all great and strong religious experiences, where consciousness is felt to expand, transcending the usual everyday limits. It means merely, that we should take care not to pass into a state of confusion, delirium, or whatever we prefer to call it; the mind should.

Some Thoughts on the Paticca-samuppada.

[By E. H. BREWSTER]



THE vast range of Buddhist thought begins with phenomenal, every-day experience and extends to the transcendental. The basis of the Buddhist religion lies in the experience of all men; for all human beings—nay all sentient beings—undergo change, birth, suffering and death. It is with just these very facts that Buddhist philosophy begins. Every man, whether he consciously expresses it to himself or not, is ever seeking a happiness, a satisfaction, a completion which he cannot find in either the world of the senses or the mind. As lost as he may become in these, some time the great question must confront him—why and wherefore this world of suffering? The brevity of his individual life must oppress him; and the mystery in which he really lives, moves and has his being, the blankness for him of the before and after his present life—must inevitably overwhelm him. But when he is at his lowest depths of despair he well might find consolation in the thought that it is from his knowledge of suffering that ultimately will spring the first light on his way to Freedom: it is this knowledge of suffering which the Buddhist counts as the First of the Four Noble Truths, an understanding of which will lead finally beyond all ill. Every sentient being is seeking that bliss and completion which only truly can be found in Nibbāna—the entrance to the Transcendental. It was to find this way that the Blessed One forsook his home. He did not find his goal in anything like

as said, be kept clear. The old Thibetan tale is true, which says that the bhikkhu did not attain his wish to see *Buddha* by gazing at the waterfall, whereas *Buddha's* peaceful smile reached him when he showed charity to a sick dog; it is not by a morbid or superstitious strain that we progress, but by showing ourselves *true to the ideals in the way we lead our lives*.

Much more could be said of this subject, bhāvanā. The readers should attempt in practice to get a deeper understanding than that which can be derived from a mere description. Bhāvanā belongs to daily Buddhist life as one of its most beautiful and indispensable functions. It is highly commendable to begin the day with bhāvanā. If we do that in the right spirit, in truth and sincerity and with a pure heart (as pure as our hearts can be), it cannot help being of some effect, yielding a true inner progress.

Would that many would enter this path! My intention in writing this article was not only to try to give those readers who study Buddhism theoretically a better understanding of the term “bhāvanā”, but it should also be a *guidance in the very practising of bhavana*, and I hope that I have attained something in this respect.

Namo tassa bhagavato, arahato, Sammasambuddhassa.

the Christian Heaven nor the world of Brahmā, (though he recognized the existence of such planes of being), but his goal lay beyond such phenomena, beyond all phenomena—in Parinibbāna.

After years of study and terrible self-imposed asceticism, which he had abandoned as futile, the Buddha-to-be was restored to physical health and continued strenuously his search for Enlightenment, his mind passionately moved by sympathy for all sentient life. Later describing that time he said:

“Before I was enlightened, brethren, it came to me, a Bodhisat yet unenlightened, thus:—Alas! this world has fallen upon trouble! There is getting born and growing old and dying and falling and arising, but there is not the knowing of an escape from suffering, from decay-and-death. O when shall an escape be revealed from suffering, from decay-and-death? Then, brethren, this came to me:—What now being, does decay-and-death come to be? What conditions decay-and-death? To me, brethren, thinking according to law came grasp of insight:—Where there is birth, decay-and-death comes to be; decay-and-death is conditioned by birth.”

Here follows the formula known as the *Paticca-samuppada*, literally translated as Dependent Origination, more freely rendered as the Causal Chain, The Wheel of Life, etc. In

this particular quotation—*Samyutta Nikaya* XII 65 (5)—are only given the ten “links”, whereas, usually two more are added, the two which are especially related as resultants of a past life—*avijja* (ignorance) and *samkharas* (variously rendered as synergies, activities, predispositions). These twelve “links” are an order of mutually dependent sentient states producing an ever-recurring result of suffering. The usual formula is as follows, preceded by its logical abstract version, which is nothing less than the law of causation in general:—

“This being present, that becomes; from the arising of this, that arises. This being absent, that does not become; from the cessation of this that ceases.”

Conditioned by ignorance, synergies (predispositions).

Conditioned by synergies, consciousness.

Conditioned by consciousness, mind and body.

Conditioned by mind and body, the sixfold provinces (of the senses).

Conditioned by the sixfold provinces, contact.

Conditioned by contact, feeling.

Conditioned by feeling, craving.

Conditioned by craving, grasping.

Conditioned by grasping, becoming.

Conditioned by becoming, birth.

Conditioned by birth, decay and death, sorrow, lamentation, ill, grief and despair.

Such is the coming to pass of this entire body of ill. Again, from the ceasing of ignorance, which consists in the complete absence of lust, synergies cease:

From the ceasing of synergies, consciousness ceases.

From the ceasing of consciousness, mind and body cease.

From the ceasing of mind and body, the sixfold provinces cease.

From the ceasing of the sixfold provinces, contact ceases.

From the ceasing of contact, feeling ceases.

From the ceasing of feeling, craving ceases.

From the ceasing of craving, grasping ceases.

From the ceasing of grasping, becoming ceases.

From the ceasing of becoming, birth, decay and death, sorrow, lamentation, ill, grief and despair cease.

Such is the cessation of this entire body of ill.”

Concerning the dawning upon the mind of the Bodhisat of this universal law of subjective causation the Buddha recounts:

“Coming to be! Coming to be! at that thought, bhikkhus, there arose in me vision into things not previously perceived, there arose in me knowledge, insight arose, wisdom arose, light arose.” (*Samyutta* XII § 6) “Lo! I have won to this, the intuition-way to enlightenment, namely, that from the composite organism ceasing, consciousness ceases, and conversely..... Such is the ceasing of this entire body of ill.”..... “Ceasing! Ceasing! At that thought, bhikkhus, there arose in me, vision into things not previously perceived, there arose in me knowledge, insight arose, wisdom arose, light arose.” (*Samyutta* XII § 6) “Just as if, brethren, a man faring through the forest, through the great wood should see an ancient path, an ancient road, traversed by men of former

days. And he were to go along it, and going along it he should see an ancient city, an ancient prince's domain, wherein dwelt men of former days, having gardens, groves, pools, foundations of walls, a goodly spot. And that man, brethren, should bring word to the prince or to the prince's minister:—‘Pardon, lord, know this. I have seen as I fared through the forest, through the great wood, an ancient path, an ancient road traversed by men of former days. I have been along it, and going along it I have seen an ancient city, an ancient prince's domain, wherein dwelt men of former days, having gardens, groves, pools, foundations of walls, a goodly spot. Lord, restore that city.’ And, brethren, the prince or his minister should restore that city. That city should thereafter become prosperous and flourishing, populous, teeming with folk, grown and thriven.



“Island Hermitage”, Dodanduwa.
A German, a Sinhalese and an American Bhikkhu taking their meals.

“Even so have I, brethren, seen an ancient path, an ancient road traversed by the rightly enlightened ones of former times.

“And what, brethren, is that ancient path, that ancient road traversed by the rightly enlightened ones of former times?

“Just this Ariyan eightfold path, to wit, right views, right aims, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, brethren, is that ancient path, that ancient road, traversed by the rightly enlightened ones of former times. Along that have I gone, and going along it I have fully come to know decay-and-death, I have fully come to know the uprising of decay-and-death, I have fully come to know the ceasing of decay-and-death, I have fully come to know the way going to the ceasing of decay-and-death. Along that have I gone, and going along it I have fully come to know birth, yea, and becoming, and grasping, and craving, and feeling, and contact, and sense, and

name-and-shape, and consciousness. Along that have I gone, and going along it I have fully come to know activities, I have fully come to know the uprising of activities, I have fully come to know the ceasing of activities, I have fully come to know the way going to the ceasing of activities.

"This that I have fully come to know I have declared to the brethren, to the sisters, to laymen, to laywomen, even this divine life, brethren, that is prosperous and flourishing, wide-spread, and to be known by many, and multiplied so far as it is well made manifest by devas and men." (*Samyutta XII* trans. by Mrs. Rhys Davids in *Kindred Sayings II.*)

In other texts (the *Vinaya* and *Udana*) it is recorded that the Blessed One after meditating on the *Paticca-samuppada* exclaimed:

"Verily when things become manifest to the ardent, meditating brahman, then all doubts fade away, since he understands thing-with-cause.".....

"Verily when things become manifest to the ardent, meditating brahman, then all his doubts fade away, since he has understood the cessation of causes.".....

"Verily when things become manifest to the ardent, meditating brahman, he stands dispelling the hosts of Death like the sun that illuminates the sky".

In *Majjhima Nikaya II* § 32 we find: "The Exalted One has said, that he who sees *Paticca-samuppada*, sees the Dhamma, and he who sees the Dhamma sees the *Paticca-samuppada*."

"Whether, brethren, there be an arising of Tathāgatas, or whether there be no such arising, in each this nature of things just stands, this causal status, this causal orderliness, the relatedness of this to that. Concerning that the Tathāgata is fully enlightened, that he fully understands. Fully enlightened, fully understanding he declares it, teaches it, reveals it, sets it forth, manifests, explains, makes it plain, saying: 'Behold! conditioned by this, that comes to be.'

"Thus, brethren, that which here is such wise, not otherwise, not otherwise, the relatedness of this to that:—this, brethren, is called causal happening." (*Samyutta Chapter. XII* § 20).

The "corner stone" of the Buddhist philosophy has been variously given as:—the doctrine of *Anicca* (that all pheno-

mena are transient), *Dukkha* (that all phenomena are subject to ill), *Anatta* (that all phenomena are without a Self), and the *Paticca-samuppada* (showing the becoming of the phenomenal world together with the *Patiloma-paticca-samuppada* showing its ceasing). All of these doctrines, together with the Four Noble Truths, are aspects of the same Truth, and any one of them may well be taken as a starting point in the exposition of the *Buddhadhamma*.

It is not the purpose of this article to give an exposition of the *Paticca-samuppada* (so ably done in an earlier issue of *The Buddhist Annual*, by Dr. Cassius A. Pereira). Here I only wish to call attention to general significances of the doctrine.

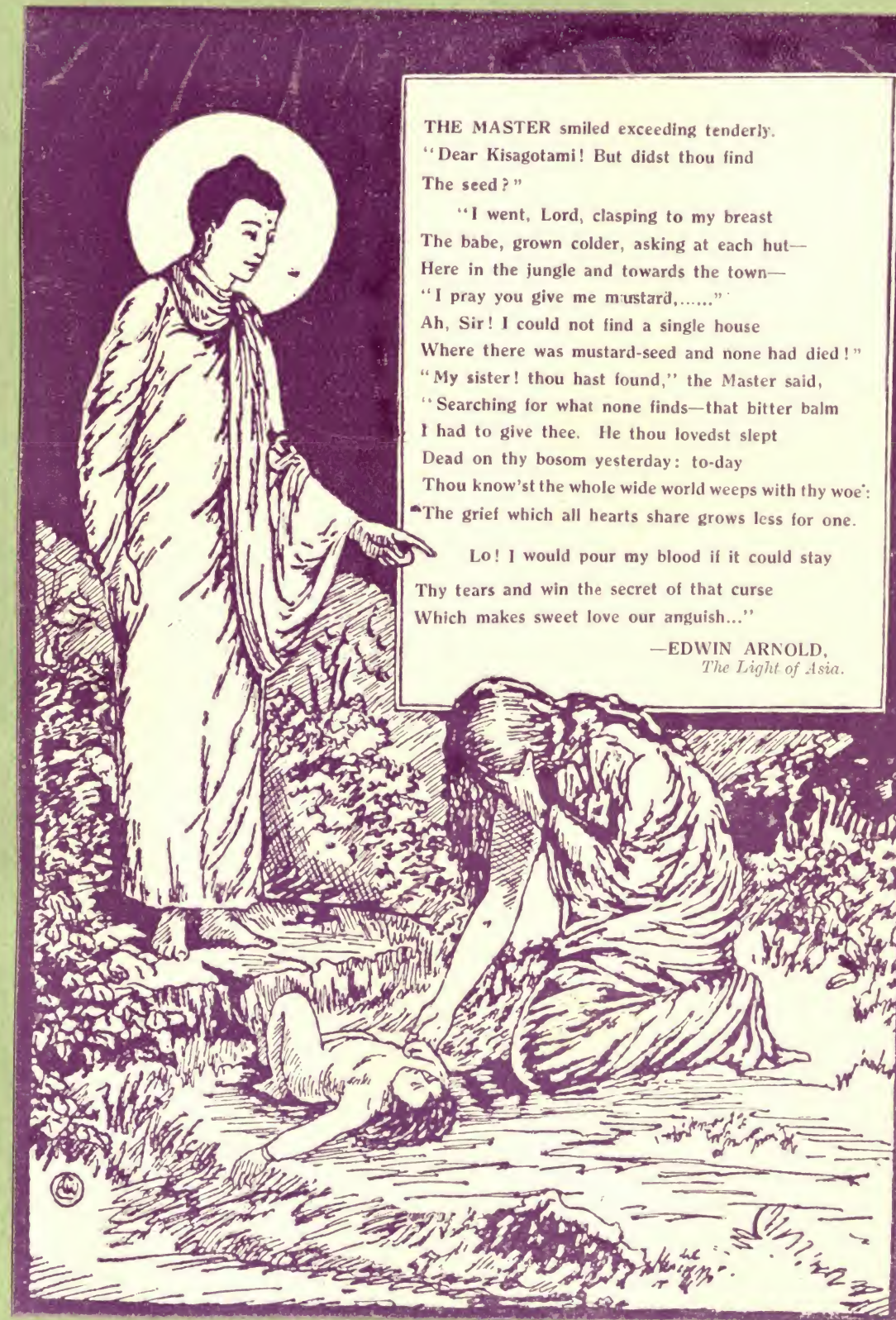
Some Western writers on Buddhism ignore the *Paticca-samuppada* in a way that is difficult to understand considering the great importance given to the teaching in the Pāli Canon. In contrast to such is Mrs. Rhys Davids' introduction to the *Maha-Nidana-Suttanta* (*Dialogues of the Buddha Vol. II.*) and other writings, where its importance in the history of human thought is inscribed in words too eloquent to be forgotten.

According to the Pāli scriptures it was meditation upon the *Paticca-samuppada* which was one of the immediate causes of the Blessed One's Enlightenment—

(See *Digha-Nikaya XIV* referring to Buddha Vipassi—but said to be true of all Buddhas, and *Samyutta XIII* § 10 quoted above referring to Gotama while still the Bodhisatta). The *Nidana Katha*—the commentary on the *Buddhavamsa*—says that the Causal Chain constituted that part of the great Enlightenment which came in the third watch of the night. Many times in the scriptures a description is given of what constitute the stages of Enlightenment. In such descriptions an understanding of the Four Noble Truths is given as the Enlightenment of the third watch (see *Majjhima Nikaya XXXVI* and many other references); however, a knowledge of the Four Noble Truths as interpreted by Buddhism would include a knowledge of the *Paticca-samuppada*, hence on that ground alone the statement of the *Nidana Katha* is justified. In the *Udana* and in the *Vinaya* texts the Buddha is represented as meditating on the *Paticca-samuppada* immediately after his Enlightenment. Obviously then according to the scriptures this teaching is part of the Blessed One's Enlightenment, or a



"Island Hermitage", Dodanduwa.
Morning bath in the Ratgama Lake.



THE MASTER smiled exceeding tenderly.
"Dear Kisagotami! But didst thou find
The seed?"

"I went, Lord, clasping to my breast
The babe, grown colder, asking at each hut—
Here in the jungle and towards the town—
"I pray you give me mustard,....."
Ah, Sir! I could not find a single house
Where there was mustard-seed and none had died!"
"My sister! thou hast found," the Master said,
"Searching for what none finds—that bitter balm
I had to give thee. He thou lovedst slept
Dead on thy bosom yesterday: to-day
Thou know'st the whole wide world weeps with thy woe:
"The grief which all hearts share grows less for one.

Lo! I would pour my blood if it could stay
Thy tears and win the secret of that curse
Which makes sweet love our anguish..."

—EDWIN ARNOLD,
The Light of Asia.

formulation of it, and an essential part of his Teaching. In the *Samyutta Nikaya* there are collected ninety-three *Suttas* relating to the *Paticca-samuppada*.

It is said that to study the respective links of this chain, and to know the chain forward and backward, is the first and indispensable condition for the Buddhist to an understanding of life. The Blessed One several times warned his disciples against too hastily allowing themselves to think that they had penetrated its meaning.

"Wonderful, lord, marvellous, lord, is the depth of this causal law, and deep it appears. And yet I reckon it as ever so plain.

"Say not so, Ānanda, say not so! Deep indeed is this causal law, and deep indeed it appears. It is through not knowing, not understanding, not penetrating, that doctrine, that this generation has become entangled like a ball of string, and covered with blight, like unto munja grass and rushes, unable to overpass the doom of the Waste, the Woeful Way, the Downfall, the Constant Faring on.

"In him, Ānanda, who contemplates the enjoyment of all that makes for grasping, craving grows; grasping is conditioned by craving, and so becoming, birth, decay-and-death, and suffering come to pass. Such is the uprising of this entire mass of ill.

"It is just as if there were a great tree, and a man were to come with axe and basket, and were to cut down that tree at the root. Cutting it by the root he were to dig a trench and were to pull out the roots even to the rootlets and root-fibres. Then he were to cut the tree into logs, and were then to split the logs, and were then to make the logs into chips. Then he were to dry the chips in wind and sun, then burn them by fire, then make an ash-heap, then winnow the ashes in a strong wind, or let them be borne down by the swift stream of a river. Verily that great tree thus cut down at the root would be made as a palmtree stump, a no-thing, incapable of growing again in the future.

"Even so in him who contemplates the misery in all that makes for grasping, craving ceases; because craving ceases grasping ceases, whence cease becoming, birth, decay-and-death,.....suffering. Even such is the ceasing of this

entire mass of ill." *Samyutta Nikaya* XII § 60 trans. in *Kindred Sayings* Vol. II by Mrs. Rhys Davids).

It is held that in the realization by the Buddha of the *Paticca-samuppada* we have the unique account in history of the dawning on a great Teacher of the universality of law.

"In the history of Indian thought we can point to such an epoch-making crisis, we can discern the significance of the law of universal causation breaking in on a great mind with a flash of intuition. The law, we read, stands as fundamental, whether Tathāgatas have arisen or not. But the Tathāgata penetrates and masters it, and delivers the knowledge thereof to the world. No such crisis of thought is patent in the literature of the Brahmins, though that literature extends over practically the whole era of human culture..... It is only in the Buddhist Nikāyas that we come up against the actual

effort itself of the human mind to get at a more scientific view of world order, an effort which is marked with the freshness and vigour of a new fetch of intellectual expansion, and the importance and gravity of which is affirmed with the utmost emphasis, both in the earliest records and in the orthodox literature of ten centuries later." (Mrs. Rhys Davids—*Dialogues of the Buddha* Vol. II, p. 47).

Here we have in the *Paticca-samuppada* that vast reach of thought which stretches from the immediate to the transcendental. Here is the real awareness that there

is to life an otherwise than we know. Here is the awareness that the Bliss and Truth which all life is seeking lie beyond the phenomenal.

Probably man has always been aware that he lived by Law—that if certain things were done he could depend on results. But the greater significance of this dawns on few minds. It means that *man is himself a force which is self-directing*; that he is part of all force; to use an expression which by repetition has lost its meaning—he is divine—all that he is he has created—all that he is to become he must create;—such is the implication of the doctrine of the *Paticca-samuppada*—but more, just as his present is the outcome of past willing, so his will effects a future continuity of his becoming and continues to do so through life after life until he renounces individuality. Well indeed were it for man



The "Island Hermitage," Dodanduwa.
Dana Sala.—(Refectory).

to meditate upon the *Paticca-samuppada*—for it teaches that he himself is his own fate.

"Ho! ye who suffer! know
Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,
Its tire of tears, its nave of nothingness."—*Light of Asia*.

The doctrine of the *Paticca-samuppada* not only does away with any view of nature which regards it like a watch set going by an anthropomorphic deity, but it is also remote from what is often held as the "pantheistic" conception. Man is a unity with "Nature", in a sense more close than the pantheist might hold. For according to the doctrine of the *Paticca-samuppada*—"Nature"—the world as we know it—is man's own creation. He himself is the *Paticca-samuppada*—symbolized by the Wheel,—but although the Wheel is turning on, becoming, its action can be reversed, its movement can be brought to an end. Then this world is no more. Then only is the real freedom of Parinibbāna. This the Blessed One has expressed in the following words:

"Verily, I declare to you, my friend, that within this very body, mortal as it is and only a fathom high, but conscious and endowed with mind, is the world, and the waxing thereof, and the waning thereof, and the way that leads to the passing away thereof." (*Samyutta I, 62.—Anguttara II, 48*).

Surely in some aspects the Buddha's thought is like the Vedantist doctrine of "Maya." With the Buddhist teachings that this world of our experience springs from ignorance, (which is the first link in the Causal Chain), that the feelings and thoughts springing therefrom are delusions, that through Enlightenment all this vanishes and only Reality remains, the Vedanta agrees.

Few indeed are those who even begin to realize the imprisonment and limitations which make up our little lives. Observing this mental dullness, the Blessed One, according to the Vinaya account, hesitated at first after his Enlightenment to give his Teaching: "To these people therefore hard to see is this matter, namely, that this is caused by that, how things come to be; most hard also to see is this matter, namely, the tranquillization of all synergies, the renouncing of all the grounds (of re-birth), the destruction of craving, the

absence of passion, ceasing, Nibbāna."

Even among those with some realization—how few can summon strength enough to reverse the Great Wheel! This reversal is called the *Patiloma-paticca-samuppada*—which is but in reality another name, a negative expression, for the Noble Eightfold Path. However when the Blessed One went forth to teach, so great was his power that he made many conversions: at such times it is often recounted that there arose in those who accepted his Teaching the insight which is called the "Dhamma-eye." This is precisely insight into the principle of the *Patiloma-paticca-samuppada*; and is described as being the knowledge:—"That whatever is an arising thing, all that is a ceasing thing"—of which Sāriputta and Moggallāna, the Buddha's greatest disciples, both declare: "Even if this alone be the Dhamma, indeed you have seen the sorrowless way, lost sight of and passed over for many myriads of aeons."

The ceasing of the factors, which make for the turning in a future life of the Great Wheel, is Nibbāna. Of Nibbāna we have words from those great ones who have experienced it: they have described it by such words as bliss, freedom, enlightenment and peace. Those who have trod that Way declare that in proportion as the Way is trod such qualities increase in their lives. As for that which lies beyond Nibbāna—Parinibbāna—when the Great Wheel has completely ceased to revolve—how is it possible to more than name it? We can think what it is not. It lies beyond birth and death. No more is being born or dying. The Blessed One taught emphatically that it is annihilation of the lesser for the greater. After his Enlightenment when he finally

decides to go forth as the Teacher his very first words apply to Nibbāna; they are: "Wide opened is the door of the undying to all who are hearers; let them send forth faith to meet it." (*Vinaya Texts*). Then as he goes to Benares to deliver his first sermon, he declares: "To set in motion the Wheel of the Dhamma, I go to the city of Kasis (Benares); I will beat the drum of the Immortal in the darkness of this world." (*Vinaya*). Then upon his arrival there, his first words to the five ascetics (his former associates) were: "Do not address, bhikkhus, the Tathāgata by his name, and with the appellation 'Friend'. The Tathāgata, bhikkhus, is the holy, perfectly Enlightened One. Give ear, O bhikkhus, The Immortal has been won by me: I will teach you; to you I preach the Dhamma." (*Vinaya Texts*). Frequently this word "Im-



Photo by J. Malalgoda, Gandara Walawwa, Kalutara.
Dagoba, Maligakanda Temple, Colombo.

mortal" (*amata*—literally:—"the not dying") is applied to Nibbāna.

As I understand the teaching of the Blessed One this Immortality is gained by the renouncing of the limited individuality such as we now experience to become that Reality which is Immortal. Thus the Buddha denied that the perfected Saint existed after the passing away of his body nor

that he did not exist.

In the *Udana* and the *Iti Vuttaka* we find the following:

"There is, O bhikkhus, an unborn, unoriginated, uncreated, unformed. Were there not, O bhikkhus, this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated, created, formed."

BUDDHISM AND THE GOD-IDEA.

[BY THE REV. R. SIDDHARTHA THERO, M.A.]

HERE is no idea of God in Buddhism. It is very seldom that we even come across statements referring to God in the Buddhist canon. The reason is that at the time when Buddha was born speculations on God were neither prominent nor popular. They were confined only to a few Brahmins. The majority of the people were following the doctrines founded and promulgated by different schools of non-Brahmin or anti-Brahmin teachers, such as Ajivikas, Nirgranthas, etc. who were against the God theory and were expounding the Karma theory and the Soul theory. If you referred to the history of religion in India you would find that the practice of speculating on God had been discarded by the majority of the religious teachers including Brahmins. It took a long time to attract the minds of the Indians again; in fact, it had to wait till Buddhism began decaying. It was left for Sankaracharya to renew it (in the 9th century after Christ). Dr. Rhys Davids, the great Buddhist scholar, says that at the time when the Buddhist theory of life was first propounded there existed in India the following hypotheses on God:—

First—Animism, i.e. the very wide and varied group of ideas about souls, whether in man or in the lesser powers of nature and also in animals, and even in trees and plants, as preserved in the books of astrology, folklore, etc.

Secondly—Polytheism, i.e. the existence of many gods as preserved in the Vedas, and elaborated and explained in the Brahmanas. This, of course, is a later and more advanced idea about the soul or spirit.

Thirdly—Pantheism, i.e. the hypothesis of a one first cause on which the whole universe in its varied forms depends, in which it has its whole and only being. This, no doubt, is a still later and still more advanced idea of a unity lying behind the whole of these phenomena, both of the first and the second class. This is preserved in the Upanishads, and was subsequently elaborated and systematised by Sankaracharya.

Then we have the still subsequent stage (now preserved in the Sankhya books, and then probably already existing in earlier and less systematised forms) of a view of life in which a first cause is expressly rejected, but in which with that

exception the whole soul theory is still retained side by side with the tenet of the eternity of matter. This is what is called Dualism.

There are slight glimpses of very numerous other views such as Materialism and Epicureanism (a doctrine which declares that pleasure is the chief good), but they do not concern our subject so closely as to be treated here elaborately.

All this shows that the idea of God among the earlier Indians was not constant but varied in different ages according to the degree of their advancement in civilisation, till at last some of them discarded it altogether.

Thus we find that when Buddha was born it was not the idea of God, but the idea of soul, that was prominent. This is the reason why we do not meet with so many references to the God theory as to the soul theories. In one of the discourses called the Brahmajala Sutta, in the Digha-nikaya, Buddha has dealt with sixty two different cults, or



Photo by J. Malalgoda, Kalutara.
Sri Sumangala Dharmasalawa, Maligakanda Temple, Colombo.

heresies as He called them, and of these only three are about the speculation on God; but a great number is about the speculation on soul (Attavāda). Thus I cannot give many references from the Buddhist canon to the idea of God. But I hope that the few I give below will enable us to understand what Buddha seems to have thought concerning the idea of God.

First of all I shall quote some verses from the Dhammapada, one of the canonical books, where Buddha has referred to one of the oldest theories of God, Animism:—

"Bahū ve saranam yanti—pabbatāni vanānīca,
Ārāmarukkhacetyāni—manussā bhayatajjitā;



Photo by Archaeological Survey, Ceylon. (Reproduced with permission).
Yapahuwa. 2nd Staircase (Restored).

Netam kho saranam khemam—netam saranamuttamam,
Netam saranamāgama—sabbadukkhā pamuccati."

These lines are rendered into English by Albert J. Edmunds of the Historical Society of Pennsylvania as follows:—

"To many a refuge do they go—
To (holy) mounts and groves;
To temple gardens and memorial trees—
Men driven on by dread.

Such refuge is not sure,
Such refuge is not final;
Not to such refuge going
Is one from every pain released."

These English lines are not so forceful as the Pāli lines, but still they give the sense adequately. We find that Buddha has here condemned the worship of mountains, forests, etc. Thus he has rejected Animism.

In the Anguttara Nikāya Tikanipāta, in the discourse called the Tittthāyatanasutta he refers to the "Issaranimmāṇa-vāda" i.e. the theory of creation, in the following terms:—

"Santi, Bhikkhave, eke samaṇabrāhmaṇā evamvādino evamditthino yam kiñcāyam purisapuggalo paṭisamvedeti sukham vā dukkham vā adukkhamasukham vā sabbam tam Issaranimmāṇahetūti..... Tatra, Bhikkhave ye te Samaṇa-

brāhmaṇā evamvādino evam ditthino.....tyaham upa-sankamitvā evamvadāmi! 'Saccam kira tumhe āyasmanto evamvādino evamditthino.....ti. Te ce me evamputthā āmoti paṭijānanti tyāham evam vadāmi,' Tenahā yasmanto pāṇātipātino bhavissanti issaranimmāṇahetu, adinnādāyinoabrahmacāriṇo.....musāvādino.....pisuṇāvācā.....pharusāvācāsamphappalāpino.....abhijjhāluno.....byāpannacittā.....micchādītthino.....bhavissanti issaranimmāṇahetūti. Issaranimmāṇam kho pana, Bhikkhave, sārato paccāgacchatam na hoti chando vā vāyāmo vā idam vā karaṇīyam idam vā akaraṇīyanti; iti karaṇīyakaraṇīye kho pana saccato thetato anupalabbhiyamāne mutthassatīnam anārakkhānam vibaratam nahoti paccattam sabadhammiko samaṇavādo. Ayam kho me, Bhikkhave, tesu samaṇa-

brāhmanesu evamvādisu evamditthisu dutiyo sabadhammiko niggaho hoti."

A literal translation of this passage is to be found in the translation of the Anguttara Nikāya by E. R. Gunaratna Gate Mudaliyar. I shall merely give the gist of it.

"Buddha, addressing His disciples said, that there were some Brahmins and Sramanas who used to say that whatever a man is subject to is because of (the injunction, or the wish of) the Creator; if so, then a man is a murderer because of the wish of the Creator, and again a man is a thief, a liar, a backbiter and so on because of the wish or injunction of the Creator. I condemn these Sramanas and Brahmanas. If anybody holds such a view as that everything comes to happen according to the wish of the Creator, he cannot be an active man, he can never distinguish between what is good and what is bad. Such a man is devoid of reason and open to all sorts of harms."

Here we see that Buddha has rejected the theory of creation and the existence of a Creator.

Further, in the list of the sixty-two theories in the above mentioned Brahmajālasutta, the following theories are condemned by the Buddha as heresies:—

- (1) The theory that God is eternal, but not the individual soul. (This is a kind of Monotheism).
- (2) The theory that all the gods are eternal, but not the individual souls. (This is a form of Polytheism).
- (3) The theory that certain illustrious gods are eternal, but not the individual souls. (This is also a kind of Polytheism).

It is common knowledge that those who believed in God or gods in those days used to perform various kinds of animal sacrifices. They are also condemned by Buddha. Let me refer

you to the following lines in the Anguttara Nikāya, Catukka Nipāta. (p 212):

"Assamedham purisamedham—sammāpāsam niraggalam,
Mahāyannā mahārambhā—na te honti mahapphalā;

Ajelakā ca gāvoca—vividhā yattha hannare,
Na tam sammaggatam yannam—upayanti mahesino;

Yanca yannam nirārambhā—yajanti anukulam sadā,
Ajelakā ca gāvo ca—vividhā yattha na hannare;

Tanca sammaggatā yannam—upayanti mahesino,
Etam yajetha medhāvī—eso yanno mahapphalo....."

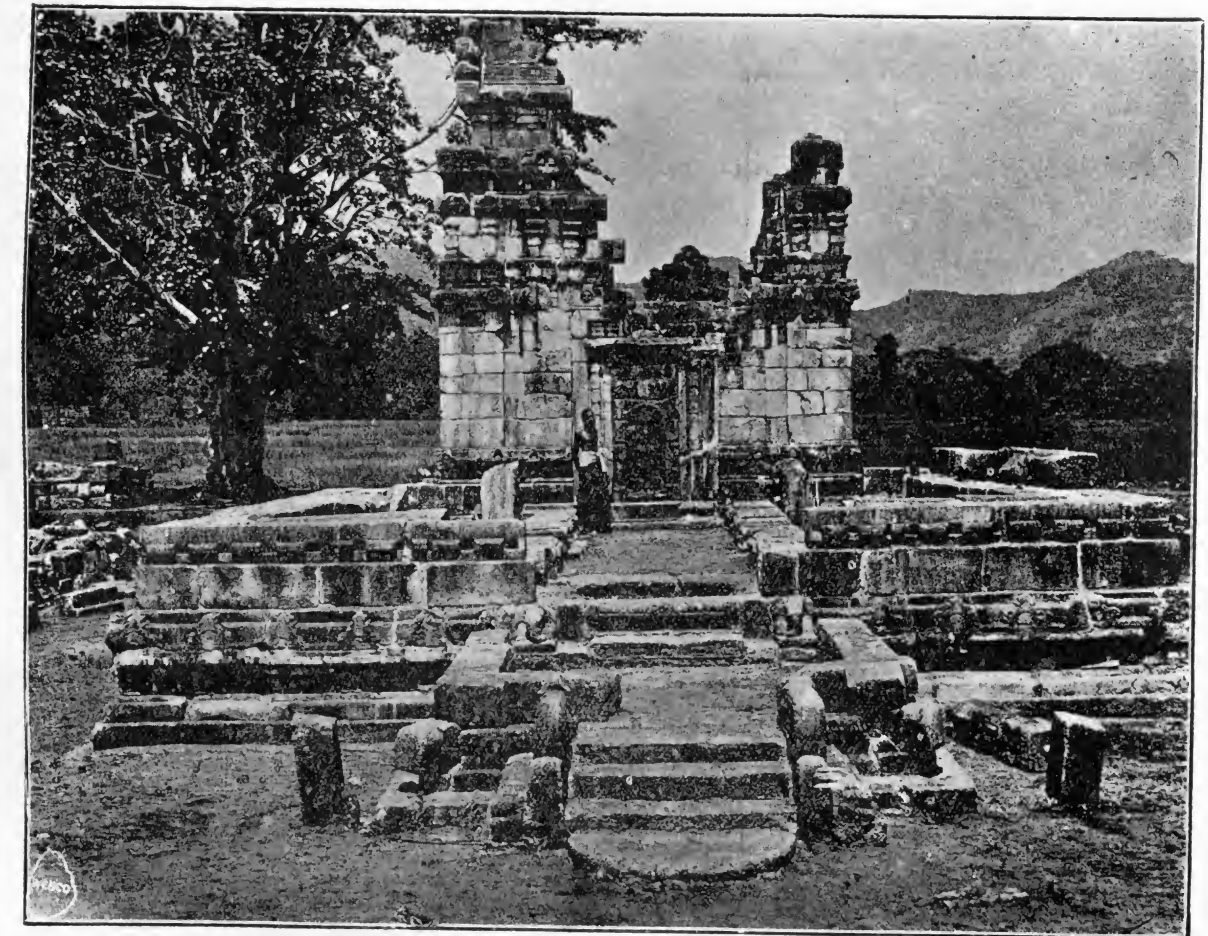


Photo by Archaeological Survey of Ceylon. (Reproduced with permission).
Nalanda Gedige: Front View.

The meaning of these lines is that the *yojnas*, i.e. sacrifices in which goats, sheep, cattle and various other animals are killed, are not good *yajnas* which should be performed by great men. But the *yannas* in which no animals are killed, are good and should be performed by good people. What, then, is the kind of *yanna* that he recommends? It is *Niccadana*, i.e. giving alms always.

Buddha, of course, admits the existence of higher beings. But he never considers them to be immortal or eternal. They are also mortal like ourselves though some of them can live for a very long time, even for some *kalpas*. They attained those high

positions as a result of the meritorious deeds that they had done in their previous births. Anybody who does good deeds can attain such high lives. But when the power of that Karma is over he will die from that birth and be born again somewhere else according to some other Karma. Devas are those who had done good moral deeds in the previous births, and the Brahmas are those who by meditation had developed their mental qualities.

He even admits the existence of the Maha Brahma, who is in the nature of a king among the other Brahmas. But even he, the Buddha says, is mortal.

Compare the following passage in the Anguttara Dasaka Nipāta (p. 932).

"Yāvātā, Bhikkhave, Sahassi lokadhātu, Mahā Brahmā tattha aggamakkhāyati; Mahā Brahmū'pi kho, Bhikkhave, attheva annathattam, atthi viparināmo."

"In ten thousand worlds, Mahā Brahmā is the greatest; but even in him there comes a change."

In the Tevijja-sutta in the Digha-nikāya, the Buddha was questioned by a young Brahmin named Vasettha if He knew Brahma and the way to go to him. He replied in the affirmative and described the way as the practice of universal love, compassion, sympathy and equanimity in the highest degree.

In many places this Maha Brahmā is mentioned as one of the admirers and followers of Buddha.

In the Brahmajālasutta already referred to it is stated that the Mahā Brahmā thinks of himself as the greatest of beings, and their creator and governor, but Buddha says that in so thinking the Mahā Brahmā is mistaken and that he conceived such an idea because of the high position he was holding.

In one of the Suttas in the Anguttara Catukka Nipāta (p. 845) He describes what a man should search for. He calls them *Ariyapariyesanas* (i.e. things that a noble man should

search for, or noble things that a man should search for) There He says that a man should try to know the way to get rid of Jarā, Marana, Vyadhi and Sankilesas, i.e. decay, death, disease and passions. Then He refers to Nibbāna as the only way to get rid of them. Even here He has not said that one should search for a God.

Further, He does not himself pretend to be a god or Brahma or any other higher being Himself. In a passage in the Majjhima Nikāya it is said that when He was asked by a Brahmin whether He was a Deva He replied "No." To the question whether He was Brahma, the same was the answer. Then, when asked who He was, He replied that He was Buddha and said further that He had already passed over the qualities and characteristics which make a Deva or a Brahma and that He had attained the highest position, that is, that of a Buddha.

He does not even admit that there is any being who is greater than Himself. Cf:



Photo by Archaeological Survey of Ceylon. (Reproduced by permission).

Yaphuva Portico: at the Head of Staircase.

"Na me ācariyo atthi— sadiso me navijjati, Sadevakasmim lokasmim—natthi me paṭipuggalo."

"I have no teacher, there is none who is equal to me, in the whole world, including that of the Devas, there is no rival to me, nor is there one who is like unto me."

This I quote just to show that Buddha never believed in a higher being, such as a Creator, or God, or Paramātma.

He ridicules the Brahmins who speak of the Brahma or of the path by following which the Brahma can be approached.

In the Tevijjasutta, above mentioned, he asked the young Vasettha if his teachers had ever seen the Brahma. He said no. Then He asked him if his teachers' teachers had seen him. "No" was the reply again. Then He asked if those who had made the Mantras to invoke gods had seen him. The same was the reply. Then He compared them to an "Andhavelu" a line of blind men who held a bamboo as a leading stick where none could see the way. He then ridiculed them further saying, "When you cannot find out a way to go to the sun or the moon whom you worship daily with great devotion and whom you can see with your own eyes, how foolish it is to establish a way to go to Brahma whom none of you has ever seen."

Now, these are some of the references in the canonical books. These have, I believe, shown you sufficiently the attitude of Buddha towards the belief in a God, or a Creator.

I shall now give you some references from the non canonical works.

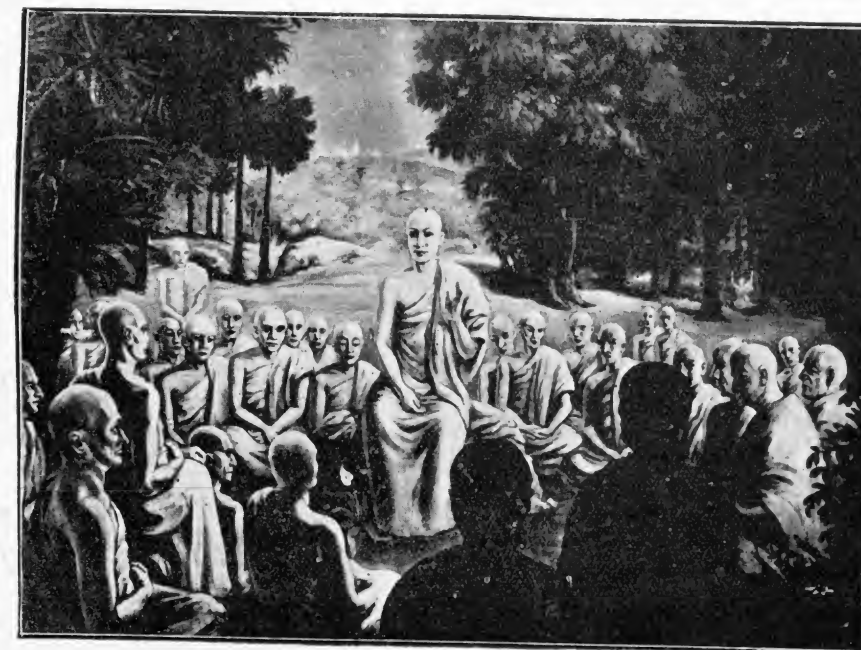
One of the oldest non-canonical works in Buddhist literature is the *Milindapanha* (The Questions of King Menander) composed somewhere in the second century B. C. In this book many of the subtle points in the doctrine of Buddha are made clear in the shape of answers to the questions put to Nagasena Thera by the King Milinda (Gk. Menander). But I have not come across any single direct question or answer about God. There are many questions about the Soul and Nibbāna and such other things. This is another proof of the fact that speculation on God was not the order of the day even among the philosophers who lived in the second century B. C., and that the Buddhists had to meet the theories on soul and not those on God.

However, I have come across a question of king Milinda in which he asked Nagasena Thera to tell him what the things are that do not exist; his reply was that three things do not exist, namely, anything that is not subject to decay and death, anything that is eternal, and a reality in beings, i.e. a soul. Let me quote the passage itself:—

p. 214. "Bhante Nāgasena dissanti loke Buddhā, dissanti paccekabuddhā,.....atthi satti apadā dipadā catuppādā.....sabbam loke atthi; yam bhante loke natthi tam me kathehiti.

Tijimāni mahārāja loke natthi, katāmāni tīpi, sacetanā vā acetanā vā ajarāmarā loke natthi; sankhārānam niccatā natthi; paramatthena sattūpaladdhi natthi. Imāni kho mahārāja tīni loke natthi. Sādhū bhante Nāgasena, evametam sampaticchāmiti."

"O Venerable Nāgasena, there are Buddhas and Pacceka-buddhas.....in the world. There are various beings and things in this world. But what I want to know is the things that are not—i.e. do not exist in the world." "O king, the following three do not exist in the world; namely, there is not a thing, animate or inanimate, that is not subject to decay and death; there is no eternity of a thing that has come to exist: (every thing that is subject to the law of construction is also subject to the law of destruction); there is no being in the highest or true sense of the word, (i.e. there is no soul)."



Now at that time—it was a holy day, a day of the full moon—the Sublime One set forth the Doctrine to a silent company of monks.

Majjhima Nikaya, 109, S.

also added many new things to them. So, it is very difficult to find out what were the old views and what were the views that he had inserted. But Buddhaghosa Thera was himself a Brahmin by birth and was well versed in the Vedas and was especially an exponent of the Patanjali system of philosophy. So he was as learned in Hinduism as in Buddhism. He is considered to be one of the greatest scholars of Buddhism, and to have understood the words of the Buddha in their real sense. It is said in the Mahāvamsa, (Chapter 37.) that after he had embraced Buddhism and entered the order he came to Ceylon at the request of his guru, or spiritual guide, to translate the Sinhalese commentaries into Pāli, and in Anuradhapura he studied the Sinhalese commentaries under Sanghapāla Maha Thera and then when he realised that he could understand the words of the Buddha in their real and original sense he requested the monks of the Maha Vihāra to hand over to him the books to be translated into

This seems to show that Nāgasena Thera did not believe in an eternal being such as Issara or Creator or God.

Now, let me turn to the age of the commentaries. Our commentaries, as we have them to-day, are the translations of Buddhaghosa Maha Thera who lived in the fifth century after Christ. The original commentaries which were in Sinhalese are now lost altogether. Buddhaghosa Maha Thera not only translated the old Sinhalese commentaries into Pāli but he

Pāli. Cf. Mahāvamsa, Chapter 37, v. 232 et seq.

"Mahāvihāram sampatto—vihāram sabbasūdhunam,
Mahāpadhānagharam gantva—Sanghapālassa santikā;

Sihalatthakatham sutvā—theravādāna sabbaso,
Ehammassāmissa esova—adhippāyoti nicchiya;

Tatthasangham samānetvā—kātumatthakatham mama,
Pothake detha sabbetti—āha vimamsitum ca tam,
....."

Thus we may venture to believe that what this great commentator says represents the real view of the Buddha. So, let me quote him.

In *Visuddhimagga*, which is the first work of Buddhaghosa Maha Thera, (p. 296) we come across the following passage:—

"Samudayanājam
Issarapadhānakalā-
sabbhāvādhihi lokopa-
vattatitī akāraṇe kāra-
ṇābhīmānappavattam
hetumhi vippatapattim
...nivatteti."

This passage is quoted in *Sammohavinojini* the commentary on the *Vibhanga* by Buddhaghosa Thera himself.

It means that the knowledge of the real cause of misery removes, among other things, the belief that the world exists because of an Issara, i.e. Īsvara, Creator.

Again, in the same book, in the *Kankavitarana Niddesa*, p. 469, we find the following statement:—"Na tāvidam nāmarūpam ahetukam, sabbattha sabbadā sabbesam ca ekasadisābhāvāpattitō; na issarādihetukam, nāmarūpato uddham issarādīnam abhāvato; ye'pi nāmarūpamattameva issarādayo'ti

vadanti tesam issarādi saṅkhātānāmarūpassa ahetukabbhāvāpattitō; tasmā bhavitabbamassa hetuppaccayehi, ke nu kho te'ti so evam nāmarūpassa hetuppaccaye āvajjetvā imassa tūva rūpakāyassa evam hetuppaccaye parigaṇhāti."

In this passage Buddhaghosa Thera points out the attitude of a monk engaged in meditation with the intention of acquiring the mental serenity called *kankavitaranavisuddhi* i.e. the serenity of the mind attained by the removal of all kinds of doubts. The monk, he says, should follow a process of thinking as follows: he should consider that this *nama* and *rūpa*, that is, this mind, (with all its functions) and matter

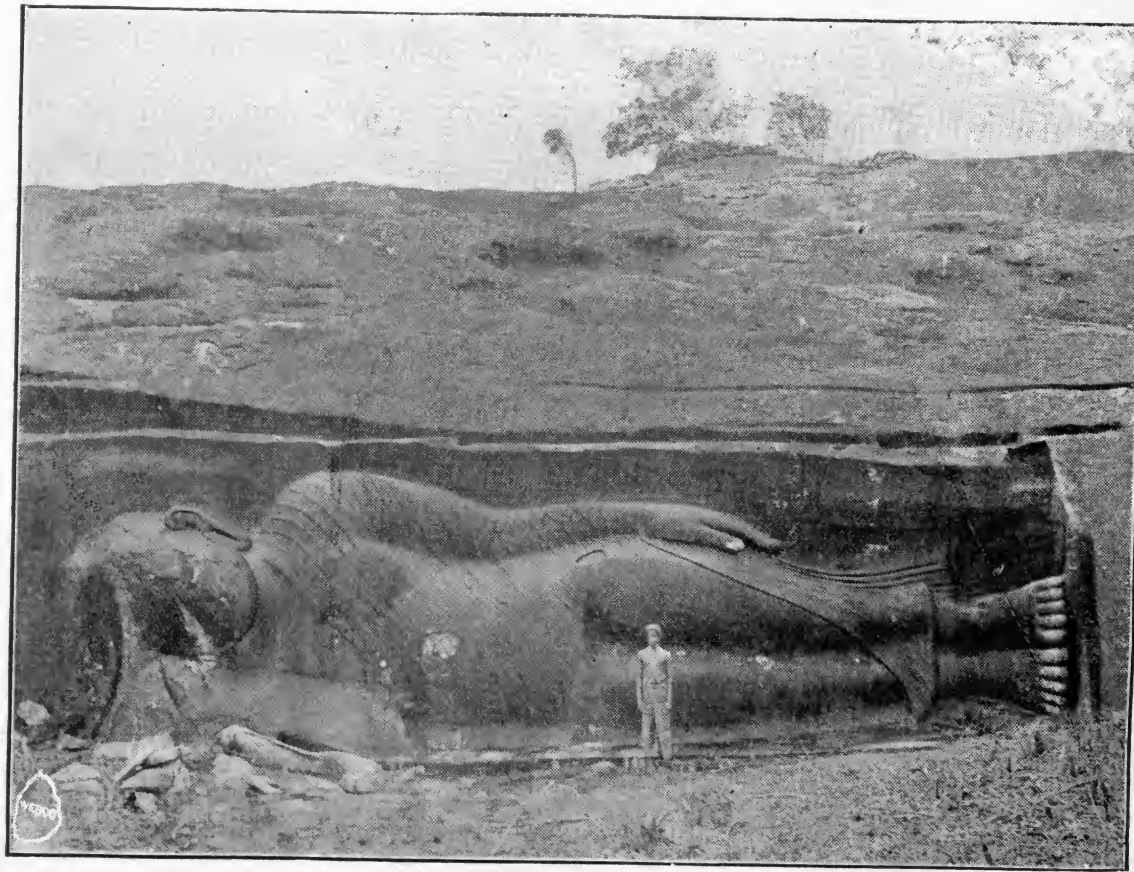


Photo by Archaeological Survey of Ceylon. (Reproduced with permission).
Tantrimali: Recumbent Buddha.

(of which the body is made) cannot be *ahetuka* i.e. causeless, because it is not similar at all times, in all places and with all beings; neither could it be *Issarādihetuka*, i.e. neither could it have a cause such as Issara, God, because there cannot exist a God himself devoid of mind or matter; even the belief held by some that the very *nama* and *rūpa*, that is mind and matter, is the God (in other words, God is nothing but mind and matter) cannot be right, because in that case that very God would be devoid of a cause, i.e. *ahetuka*, (which is against the conclusion already rejected above); so, there must be some cause of this *nāma* and *rūpa*. What is it? He then goes on to find out the cause.

IF WE BUT WOULD—!

"Let us then go out into the world as compassionate and merciful as our Great Master."

The Gospel of Buddha, Chapter XCVII, verse 35.

If we but would, oh Lord, this mournful earth
Would flame with blossom, and would ring with song;
And we would sense that peace for which we long,
Forget the sorrows that are ours from birth.

Our kinsfolk of the thicket and the brake
Who shun us now in dread, would know no fear,
But raise their heads and gaze as we draw near
And love-light in their velvet eyes would wake.

Wars and injustices would be no more,
Man's inhumanity to man would cease,
Knowledge, prosperity and joy increase,
Freedom and love would reign from shore to shore.

Geraldine E. Lyster.

HOW TO BALANCE THE MIND.

Extracts from *Visuddhi-Magga* IV*

[BY THE REV. NYANATILOKA THERA]

(Island Hermitage, Dodanduwa, Ceylon)

EQUALISATION OF MORAL FACULTIES.

BY 'equalisation of moral faculties' is meant the making equal of the moral faculties such as Faith, etc. (i. e. Energy, Attentiveness, Concentration, Intelligence.)†

For if the moral faculty called Faith is strong in one, but the other faculties are weak, in that case the faculty of Energy is unable to perform the function of striving forward, the faculty of Attentiveness unable to perform the function of watching, the faculty of Concentration unable to perform the function of making undisturbed, the faculty of Intelligence unable to perform the function of understanding. Hence, one should relax that faculty (of Faith) by considering the true nature of things, or by not reflecting in that way, in which that faculty has become strong. The story of the Elder Vakkali furnishes the illustration of it.

In his excessively great faith, namely, Vakkali was firmly clinging to the sight of the Master's body, so that finally the Master said to him:

"What, Vakkali, do you want of this putrid body? He, Vakkali, who perceives the Law, perceives me."

If, however, the faculty of Energy is too strong, in that case neither is the faculty of Faith able to perform the function of determining, nor are the other faculties able to perform their various functions. Hence one should relax that faculty (of Energy) by developing tranquillity, etc. (i. e. Concentration and Equanimity. Here again the story of Sona the Elder may be quoted.

This story is related in *Mahāvagga*, where the Master gives to Sona the simile of the lute. He says that if the string of the lute is too lax it will produce no tone, if too tightened it will crack.

In the same way, if any one of the remaining faculties (Attentiveness, Concentration, Intelligence) is too strongly developed, one should understand that the other faculties will be unable to perform their own functions. In this connection one appreciates above all the equilibrium of Faith and Intelligence, and that of Concentration and Energy.

A person with strong Faith and weak Intelligence believes blindly, has faith in untrue things, whilst a person with great Intelligence and weak Faith inclines to cunning, and

* Vol. I of Nyanatiloka's German translation "Der Weg zur Reinheit", comprising the first four chapters of *Visuddhi-Magga*, is to be had from the publishers: Benares Verlag, Neubiberg, Munich.

† In Pāli: *saddha*, *virīya*, *sati*, *samādhi*, *pañña*.

is incurable, just as a disease caused by medicines. Where there is equilibrium of both faculties, however, one has faith only in true things.

The person with strong Concentration but little Energy is overpowered by indolence, as Concentration tends to indolence; and the person with great Energy but weak Concentration is overpowered by restlessness, as Energy tends to restlessness. Concentration, however, joined with Energy does not lead to indolence, and Energy joined with Concentra-

and confidence he will reach Attainment-Concentration. With regard to Concentration and Intelligence, however, the person cultivating Concentration should have strong 'One-pointedness of mind', for in this way he will reach 'Attainment-Concentration.' Again, the person cultivating 'insight' (*vipassana*)† should possess great Intelligence, for thus he will reach the penetration of the characteristics of existence (i. e. the Impermanence, Suffering and Impersonality or phenomenality of all forms of existence). But also on the equilibrium of both depends Attainment-Concentration.



AN INTERESTING LITTLE BUDDHIST GROUP OF PEOPLE.

(Seven ancestries are represented: American, English, German, Hawaiian, Indian, Eurasian and Japanese.)

[Writes the Rev. Ernest Hunt, who sends us the above picture: "My two little girls are in the front line and together with the other girls in that line form a choir that sings the responses and sings the hymns. Mrs. Hunt is at the end of the top row looking down. My boys are in the 2nd and 3rd row (one in each). I am the tall man in the centre with smoked glasses." Photograph taken outside main entrance to the Fort St. Temple, Honolulu.]

tion does not lead to restlessness. Therefore, one should make both faculties equal, for on the equability of both faculties depends 'Attainment-Concentration.'

Further, the person cultivating 'Concentration' (*samadhi*) should also possess a strong Faith; for thus by having faith

Attentiveness, however, should be strong everywhere; for Attentiveness protects the mind from falling into restlessness through Faith, Energy and Intelligence, which latter all tend to restlessness; and from falling into indolence through Concentration, which latter tends to indolence. Therefore, Attentiveness is wanted everywhere, just as the

* 'Attainment-Concentration' is that degree of mental concentration which is present during the Jhanas or so-called Trances.

† See my article on meditation, Buddhist Annual 1927, p. 49 and 52.

flavour of the salt is wanted in all the condiments or as a universal minister is wanted in all the royal affairs. Therefore it is said: "Attentiveness was called 'ever-wanted' by the Blessed One. And why? Because the mind has Attentiveness as its refuge, Attentiveness is its guard and attendant, and without Attentiveness there is no straining or relaxing of the mind."

Straining the Mind.

But how does one strain the mind at a time when it should be strained?

If through too slack energy, etc. one has a sluggish mind, one should abstain from developing the three "Elements of Wisdom," as Tranquillity, etc. (i. e. Concentration, Equanimity) and develop only these three: Investigation of the Law, etc. (i. e. Energy, Rapture)* For it was said by the Blessed One (Samyutta 46): "Suppose, O monks, a man desirous of setting ablaze a little fire should throw wet grasses, wet cow-dung and wet wood upon it, admit moist air, and sprinkle it with earth. Now, would that man be able to set ablaze the little fire?" "Certainly not, O Lord." "Just so, O monks, at a time when the mind is sluggish, at such a time it is not befitting to develop those elements of wisdom as: Tranquillity, Concentration and Equanimity. And why not? Because the mind is sluggish and it therefore can hardly be aroused by these things."

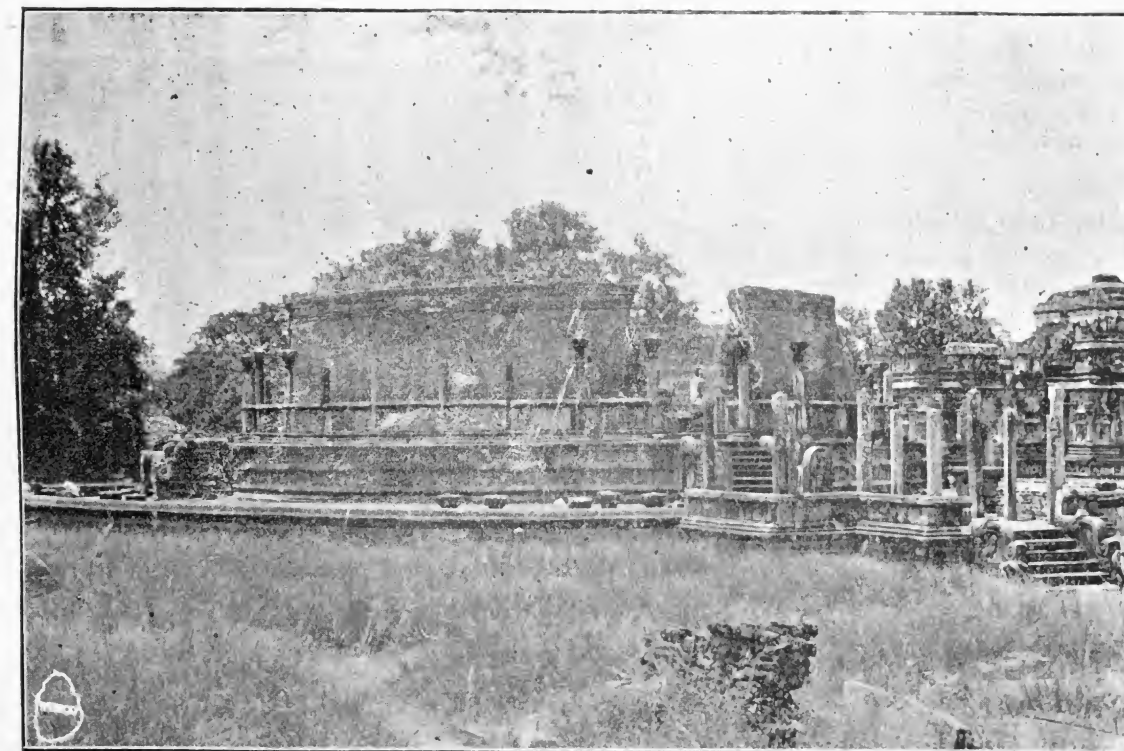
"At a time, O monks, when the mind is sluggish, at such a time it is befitting to develop the elements of Wisdom as: Investigation of the Law, Energy and Rapture. And why? Because the mind is sluggish and it therefore can easily be aroused by these things. Suppose, O monks, a man desirous of setting ablaze a little fire should throw dry grasses, dry cow-dung and dry wood upon it, admit dry air, and should not sprinkle it with earth. Now, would that man be able to set ablaze the little fire?" "Certainly, O Lord."

Now, here one should understand the development of those

* The seven "Elements of Wisdom" (*bojjhanga*) are: Attentiveness (*sati-sambojjhanga*), Investigation of the Law (*dhammavicaya*), Energy (*viriya*), Rapture (*piti*), Tranquillity (*passaddhi*), Concentration (*sammasadhi*), Equanimity (*upekkha*).

elements of wisdom as: Investigation of the Law, etc. (Energy, Rapture) in each case according to their nutriment. For it was said:

"There are, O monks, meritorious and demeritorious things, blameworthy and blameless things, low and lofty things, as well as things mixed up with the opposites 'good' and 'bad'. Now, the frequent and thorough consideration of these things: this is the nutriment for the arising of the element called 'Investigation of the Law' not yet arisen, or for the unfolding, growth and full development of this element already arisen." Further: "There is, O monks, the 'element of rising', the 'element of striving forward' and the 'element of persevering advance'. Now, the frequent and thorough con-



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Polonnaruwa: Wata-da-ge.

sideration of these things: this is the nutriment for the arising of the element of Energy not yet arisen, or for the unfolding, growth and full development of this element already arisen. Further: "There are, O monks, things constituting the element of 'Rapture'. Now, the frequent and thorough consideration of these things: this is the nutriment for the arising of the element of 'Rapture' not yet arisen, or for the unfolding, growth and full development of this element already arisen."

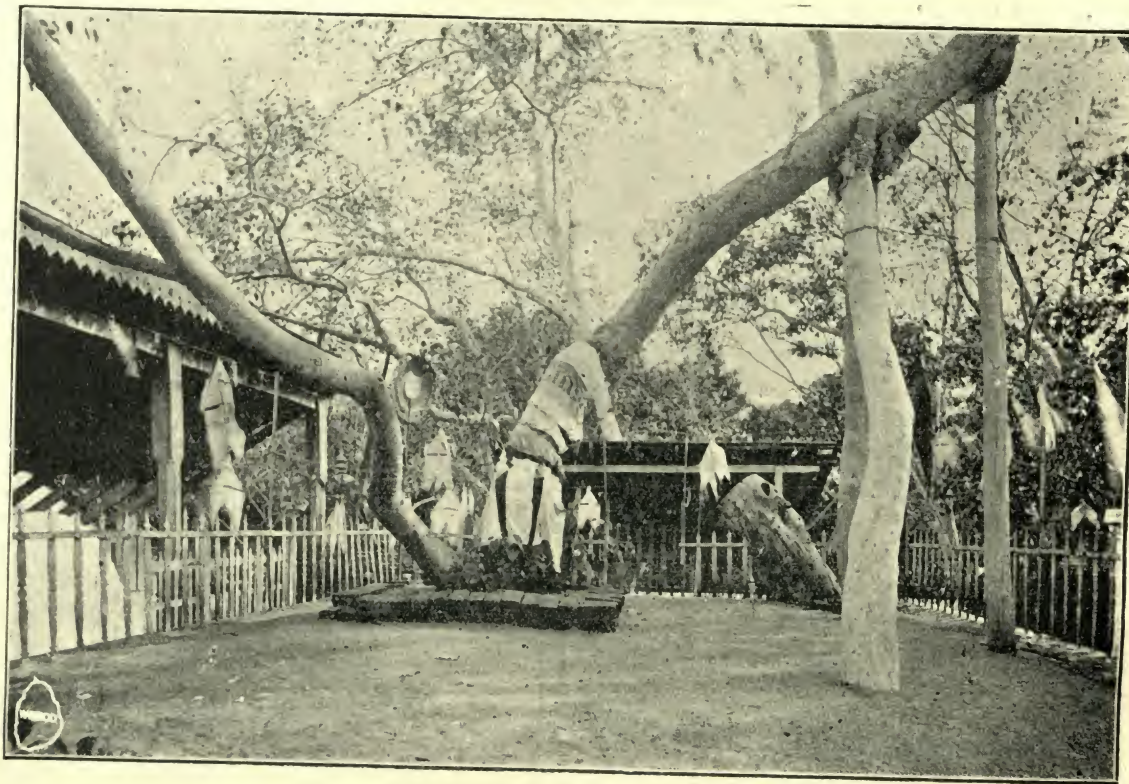
With 'thorough consideration of the meritorious and the other things' is here to be understood the consideration consisting in the penetration of their individual and common characteristics. By 'thorough consideration of the element

of rising', etc. is meant the consideration with regard to the engendering of the 'element of rising', etc. 'Element of rising' is called here the Energy in its primary stage; 'element of striving forward' is called the still greater energy on account of its getting away from indolence; and 'element of persevering advance' is called the yet greater energy on account of its advancing into ever new spheres.

'Things constituting the element of Rapture' is a name for 'Rapture' itself. And also the consideration engendering rapture is called 'thorough consideration.'

Moreover, seven things lead to the arising of the element of wisdom called 'Investigation of the Law', namely: inquiring, cleanliness of one's belongings, balancing one's moral faculties, avoiding unwise persons, consideration of things belonging to the sphere of profound knowledge, and inclination to it.

Eleven things lead to the arising of the element of wisdom called 'Energy', namely: Reflecting on the terror of the 'down-paths' (of existence), etc. Perceiving the blessing of attaining a mundane or supermundane advantage by one with active energy. Reflecting on the path to be pursued, namely: 'The path followed by the Enlightened Ones, the Silent Buddhas and the great disciples must also be followed by me, but it cannot be entered upon by any indolent man'. Honouring the alms-food so that it may bring great merit to the givers. Reflecting on the greatness of the Master, thus: 'Exertion of energy was praised by my Master, and in his instruction he is unsurpassable; of great help is he to us, and he will be honoured only if honoured by right conduct, not in any other way.' Reflecting on the greatness of the inheritance, thus: 'The great inheritance known as the Good Law must be taken over by me; but it cannot be taken over by any indolent man'. Dispelling torpor and drowsiness by fixing one's attention to the perception of light. Changing the bodily posture, keeping in the open air, etc. Avoiding indolent persons. Frequenting persons with firm energy. Reflecting on the 'Right Efforts'.* Inclination to it.



The Sacred Bo-tree. This tree is probably the oldest historical tree in the world. It was planted 228 years before Christ by King Dewanampiya Tissa, and is therefore over 2,000 years old. It is supposed to be from a sprig from the tree under which Gautama Buddha sat when Enlightenment came to Him.

etc. one's mind is restless, one should abstain from developing the three elements of wisdom called 'Investigation of the Law', etc. (Energy, Rapture) and develop only the elements called 'Tranquillity', etc. (Concentration, Equanimity). For thus was it said by the Blessed One:

"Suppose, O monks, a man desirous of extinguishing a huge mass of fire should throw upon it dry grasses and the like, and should not sprinkle it with earth. Now, would that man be able to extinguish the huge mass of fire?" "Certainly not, O Lord." "Just so, O monks: at a time when the mind is restless, at such a time it is unbecoming to develop the

* The four Right Efforts are: the effort of controlling, of overcoming, of developing, of retaining.

Eleven things lead to the arising of the element of wisdom called 'Rapture', namely: Contemplation on the Enlightened One, the Law, the Order of Disciples, on morality, liberality, the Heavenly beings, and peace. Avoiding coarse persons. Keeping company with charming persons. Reflecting on such Suttas as inspire confidence. The inclination to it.

Now, in arousing those things by such means one is developing the elements of wisdom called 'Investigation of the Law', etc. (Energy, Rapture). And thus one strains the mind at a time when it should be strained.

Relaxing the mind.

But how does one relax the mind at a time, when it should be relaxed? Whenever through too strained energy,

LIBERTY.

Oh, many men have fought and bled
To gain their liberty;
And many men have lain in gaol
That others may be free.
And no man thinks the cost too great,
Or deem the price too high.
"Give me my liberty!" he cries;
"Or, tyrants, let me die!"

But some men chain the faithful dog,
Nor notice his distress;
And at the Zoo some fail to see
The captives' wistfulness.
And others cage the singing bird
Who charms us in the tree,
Yet, could they speak, these, too, would cry—
"Give death or liberty!"

Geraldine E. Lyster.

STOLEN PLUMES.

She was a gentle mother
Who laboured to make a home,
And then she lay down contented
Till all her dear babes had come,
And, when by her side they nestled,
So helpless and weak and small,
The world was enriched by a matchless love—
A love that surpasses all.

He was a radiant songster,
He jewelled the dark old tree;
He sang to his mate in rapture
A song of the gay and free:
No cloud marred his life's horizon,
He knew neither fear nor pain,
But only that day chases silv'ry night
And that sunshine succeeds cool rain.

She is a dainty lady,
In satin and rare old lace,
But her beautiful form and features
But mirror her soul's disgrace,
For over her fair white shoulders
Is hanging the mother's hide,
And the bright glossy wing in her burnished hair
Was torn from the singer's side.

Geraldine E. Lyster.

elements of wisdom called Investigation of the Law, Energy and Rapture. And why? Because the mind is restless, and it can hardly be calmed down by these things.

"However, O monks, at a time when the mind is restless, at such a time it is befitting to develop the elements of wisdom called Concentration and Equanimity. And why? Because the mind is restless, and it can easily be calmed down by these things. Suppose, O Monks, a man desirous of extinguishing a huge mass of fire should throw upon it wet grasses and the like, and should sprinkle it with earth. Now, would that man be able to extinguish the huge mass of fire?" "Certainly, O Lord."

Here too, the development of the elements of wisdom, called 'Tranquillity' and so on are to be understood with regard to their nutriment. For it was said by the Blessed One (Samyutta 46):—"There is, O monks, the Tranquillity of one's nature* and the Tranquillity of mind. The frequent and thorough consideration of these things: this is the nutriment for the arising of the element of Tranquillity not yet arisen, or for the unfolding, growth and full development of this element already arisen." Likewise: "There is, O monks, the reflex of Mental Quietude, an undistracted reflex. The frequent and thorough consideration of it: this is the nutriment for the arising of the element of 'Concentration' not yet arisen, or for the unfolding, growth and full development of this element already arisen." Further: "There are, O monks, things constituting the element of 'Equanimity.' The frequent and thorough consideration of these things: this is the nutriment for the arising of the element of 'Equanimity' not yet

arisen, or for the unfolding, growth, and full development of this element already arisen."

The consideration made with regard to the arousing of those (three elements of wisdom called 'Tranquillity, Concentration, Equanimity'), through examining the various reasons how Tranquillity, etc. (Concentration, Equanimity) had formerly come to arise: this is meant by 'thorough consideration.' 'Reflex of mental quietude' is merely a name for Quietude itself; and in the same way, it is called 'undistracted reflex' on account of its being not scattered.



Anuradhapura, Ceylon: Stone Statues of the Buddha Metteyya and of other Buddhas

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Further, seven things lead to the arising of the element of 'Tranquillity', namely: partaking of excellent food, choosing an agreeable climate, adopting an agreeable bodily posture, balanced exertion, avoiding hot-tempered persons, keeping company with persons of a calm nature, and inclination to it.

Eleven things lead to the arising of the element of 'Concentration', namely: cleanliness of one's belongings, skill

* *kaya*, lit. accumulation, group, body, is here a name for the three groups: feeling, perception, and mental characteristics, and may in this connection be rendered as: the inner sense, heart, character or nature.

with regard to the mental reflex,* balancing the moral faculties, relaxing the mind at a time when it should be relaxed, straining the mind at a time when it should be strained, stimulating the dull mind by means of faith and emotion, equanimity with regard to the correctly working mind, avoiding mentally unconcentrated persons, frequenting concentrated persons, reflecting on the mental trances and stages of emancipation, and the inclination to it.

Five things lead to the arising of the element of

'Equanimity', namely: indifference towards living beings, indifference towards things avoiding persons with attachment to living beings and things, frequenting persons with indifference towards living beings and things, and the inclination to it.

Now, in developing these things by such means, one is developing the elements of wisdom, called Tranquillity, etc., (Concentration, Equanimity), and in that way one relaxes the mind at a time when it should be relaxed.

A TABLE OF THE BUDDHIST DOCTRINE.

[BY MADAME ALEXANDRA DAVID-NEEL]

One thing only do I teach, O disciples: sorrow and the deliverance from sorrow.

—*Samyutta Nikaya.*

ONE cannot deny the fact that a little amount of knowledge regarding Buddhism is slowly spreading in the world and that Westerners have, now-a-days, more opportunities to get acquainted with it than they had fifty years ago. Nevertheless, it would be sheer delusion to believe that Buddha's doctrine or even the mere name of Buddhism is known to a large majority of Europeans and Americans. Moreover, it is much to be regretted that Buddhism is often presented to enquirers under a guise which does not correspond to the lofty sobriety of its rational character.

The learned public of the West gather its information in the works of prominent orientalist scholars and, more than once, the latter bewilder the lay reader with the abundance and variety of the documents which they exhibit. Buddhism, affirm these authors, is not one, but manifold, and in order to be able to understand it somewhat rightly, it is indispensable that one should get thoroughly acquainted with each of its various aspects. They support their opinion by relating at length the history of the various sects in the three main divisions of Buddhism, namely, Hinayāna, Mahāyāna and Tantrayāna; they oppose text to text and are not far from saying that the various Buddhisms stand, on account of their tenets, in the position of irreconcilable adversaries who lack any common ground to meet.

Beside true scholars, certain authors with a much less

deep knowledge of the subject, are expounding a number of fanciful Buddhisms which have never existed but in their imagination. Readers who find too hard and dull the works of learned orientalists, get through such books their information regarding the Buddha's doctrine. The result is that while some add new wrong beliefs to those which they already have stored in their mind, less credulous ones conclude that Buddhism is but a worthless mixture of absurdities.

Is it not possible to present the Buddha's Dharma without requiring from inquirers the knowledge of oriental languages or that they devote months and years to studying through translations, the views to which it has given birth?—I think that nothing is more easy.

None believe that, in order to know the fundamental and essential principles of Christianity and its aim, one must necessarily be acquainted with the many doctrines that have sprung within its pale. It is exactly the same with Buddhism. Though the study of the arising and development of the different views expounded by Buddhist philosophers is most interesting and, no doubt, very profitable from an intellectual point of view, one who desires only enlightenment regarding the character of Buddhist teaching or who seeks practical spiritual guidance, may find written on a single page, the main points on which the immense Buddhist literature is but the commentary.

The following table may serve to demonstrate it.

TABLE OF THE BUDDHIST DOCTRINE.

Sorrow.	The Cause of Sorrow.	The Cessation of Sorrow.	The Way that leads to the Cessation of Sorrow.
Can be summarised under two headings: 1. To be united to what one does not like—as illness, old age, death, etc. 2. To be separated from what one likes. Or in other words: Not to get the object which one desires, or to lose it while one still craves for it.	It is <i>ignorance</i> which is the basis of the eleven other links of the chain of <i>dependent origination</i> . These links may be classified under three headings: 1. The ever present ignorance which is the basis of <i>samsara</i> . (<i>Samsara</i> being only the continual rotation of the chain of dependent origination). 2. Craving born from ignorance. 3. Action which takes place as a sequence of craving. From the sensations experienced on account of action, craving arises again. (Desire to enjoy again the same sensation or desire to avoid it.) That craving generates new action and so on <i>ad infinitum</i> , if ignorance continues to exist.	It is the <i>destruction of ignorance</i> which brings about the destruction of craving. The destruction of craving is followed by the destruction of action (<i>karma</i>). The cause having ceased, effect cannot be produced and the whole process of dependent origination comes to an end.	<i>Right view</i> , that is to say, absence of ignorance. It includes:.....The <i>right understanding</i> of: Transiency Sorrow The doctrine of non-ego The four Truths: Sorrow— Its cause— Its cessation— And the way that leads to that cessation. Right view having been acquired, one acts accordingly and <i>Right morality</i> , according to its highest meaning, follows: The way of acquiring Right view is: 1. <i>Right attentiveness</i> : study, introspection, analysis, reflection. 2. <i>Right meditation</i> : concentration of mind, contemplation, in order to get a deeper sight of the inner nature of things. Right psychic training producing calm in mind and body, developing the acuteness of the senses (mind included in the six senses) and causing the arising of new ones, is the suitable preparation to <i>attentiveness</i> and <i>meditation</i> .

Such is the theme. As I have said, many thinkers have commented on it. They have devised a number of methods to acquire right views and discussed about the essence of these very "right views". In the elaboration of their programme of spiritual training, or in their debates, each of them has been guided by his personal experiences and has followed the bent of his mind. And so have arisen the divergences between the various doctrines and methods which we notice amongst Buddhists, but in spite of them, the goal has always remained the same. It is now, as centuries ago, the destruction of ignorance in order to get rid of sorrow.

Some have deemed egoistic that pursuit of the annihilation of sorrow. Even amongst Buddhists, the Mahāyānists often reproach the followers of the Thera path on that account. They boast of being braver and more compassionate than the Theravādians for, they say, they do not fear sorrow and their heroes the Bodhisattvas renounce *Nirvana* in order to remain in the world and help suffering beings.

I cannot discuss that view at length in the present article. I only wish to remark that it is grounded on an utterly wrong idea of *Nirvana* considered as a kind of realm or place which one may decline to enter.

Now, right view, perfect enlightenment, *Nirvana*, deliverance from sorrow, are one and the same thing. To *refuse Nirvana* might well mean that one clings, purposely, to some wrong notions so as to avoid enlightenment.

Amongst unlearned Tibetans the idea of such renunciation is current and one hears of lamas who, having reached the threshold of *Nirvana*, are led by the strength of their compassion for suffering beings to commit some really bad action or, at least, to take a step meant to bring them down from the spiritual summit to which they had ascended. This is an instance of the absurdity into which one falls when departing from the rational teaching of the Buddha.

When asked what was *Nirvana*, Sariputra, whom we can trust to have held a well-grounded opinion on the matter, answered:

"*Nirvāna* is the extinction of ignorance, craving and hatred." (*Samyutta Nikaya*). The venerable disciple of the Buddha could even have omitted the last two terms, for ignorance alone begets craving and hatred, and with its destruction, craving and hatred cannot find any footing or nourishment.

* Nimitta. See *Buddhist Annual of Ceylon*, 1927, p. 50.

One who has reached knowledge cannot ignore what he knows, and *Nirvana* is but the knowledge that follows the awakening from the nightmare—*samsara*. He only who has awakened can perceive, according to truth, the phantoms which, in our dream, we call "others" and "the world". The Buddha first sought enlightenment and, when awakened into the state of *Nirvana*, he preached.

So much to answer the reproach of selfishness.

The table given above, though clear enough to a Buddhist, needs, like all schemes, to be accompanied by explanations, when put before persons entirely unacquainted with the Buddhist doctrine. Amongst other points, the cessation of action requires a commentary.

Most people attach too much importance to feverish external activity, especially that connected with charitable deeds. They fail to realise that what is important is not so much to *do* something as to *be* something. Leaving aside the salutary psychic influence that radiates from a sage whose mind is all wisdom and goodness, it is easy to understand that so long as right views have not been acquired, any kind of activity directed by wrong notions threatens to be more harmful than beneficial. Instances of it are not lacking in the world.

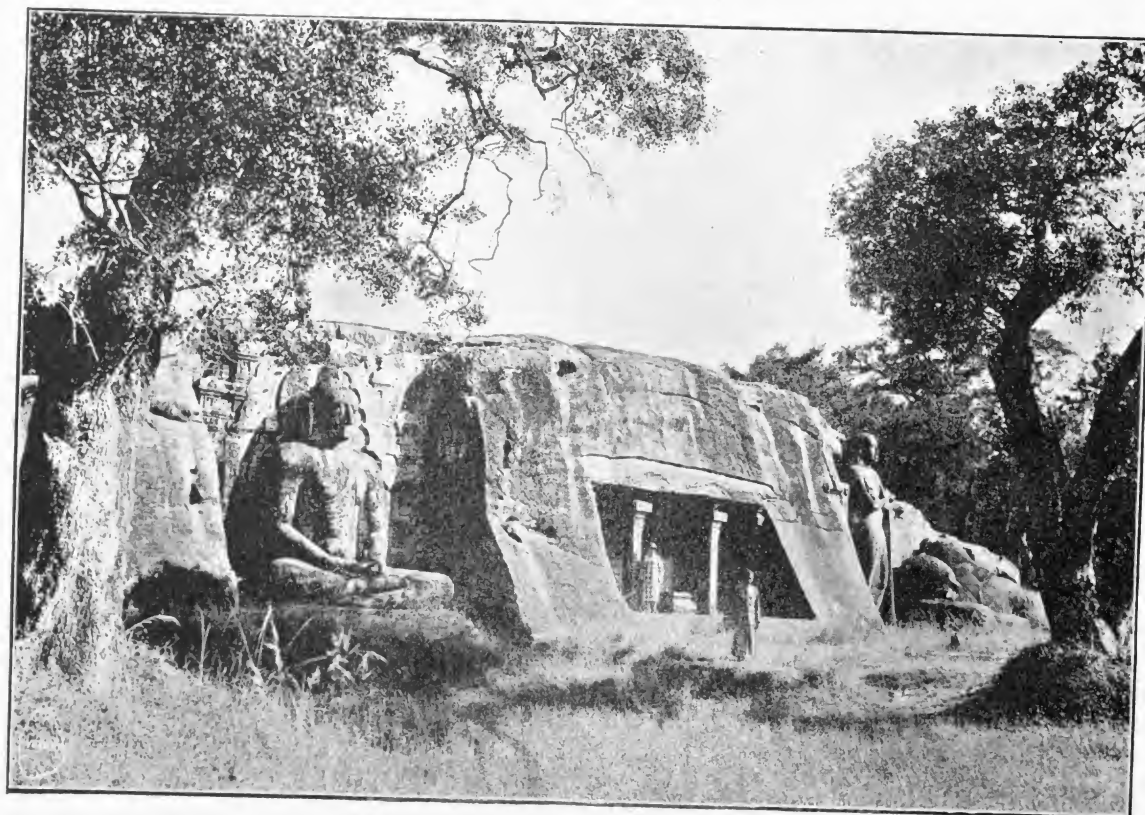
Then, one must consider that the cessation, here meant, is especially that of unenlightened mental restlessness, and the craving for sensations. Deeds accomplished without desire, with perfect indifference and equanimity do not generate craving and, consequently, no action done to gratify craving is productive of moral benefit. Such deeds are called "barren" in Buddhist scriptures, that is to say that they are devoid of results and bind one to the round of death and rebirth.

However, the wisest course is to avoid adopting any explanation given about matters which will perforce become clear when, through the method shown on the table, right views are acquired.

Inquirers and Buddhists themselves will do well to bear in mind that the Buddha did not set forth dogmas. He only hinted at certain relative truths, advising his hearers to examine them and to conclude according to the light which they have themselves gained.

Blind or devotional faith has never had any place in original Buddhism. We find the proof of it in many passages of the *suttas*.

"—Is it merely out of respect for me, your Master, that you believe what I have expounded to you?" asked more than once the Buddha of his disciples. And the latter always protested: "No, Bhagavan."



Polonnaruwa, Ceylon: At Gal Vihara. The Buddha in meditation (left); the Buddha's passing and the weeping Ananda (right). Reproduced by kind permission of Messrs. Plate Ltd.

"—Then, what you believe, is it only what you yourselves have understood and realized?"—"It is verily that, Bhagavan."

"—This is right, disciples. My teaching is a guide towards Deliverance. It is to be experimented with and understood by every wise man, each for himself!"—(*Majjhima Nikaya*)

For instance, there is a great difference between believing the impermanent and unsubstantial nature of all things because one has been convinced by reasonable arguments, and realising that fact as thoroughly as we realize the fact that it is day-light or night, without needing any argument to be certain of it.

It is one thing to understand, through reasoning, that a real "I" cannot exist, and yet, to continue to *feel* oneself as

a lasting person—lasting at least till death—and it is another thing to *realise* the rush of the ever-flowing stream of causes and effects which creates the illusion of personality.

Buddhism, one cannot repeat too often, is a highly spiritual *method* of realisation and nothing else.

The reading of genuine Buddhist texts is excellent as it can supply useful suggestions and matter for reflection, but mere reading benefits only historians. As for fictions presented by ignoramuses or frauds under the name of Buddhism, there is no need to say that they must be scornfully rejected

by intelligent inquirers.

Then, to those who are not only tired of their own personal mental and material discomforts, but who deeply feel the extent of universal sorrow, it remains to experience the cure pointed out by the Buddha, and this may be expounded to them in a few lines, as in the table which I have sketched, or even more simply, in one single sentence: "Work through attentiveness to the acquisition of right views"; and this leads us nearer to the parting advice of the Buddha to his disciples: "Work diligently for your liberation."

A FEW WORDS ABOUT LAMAISM.

[BY LAMA YONGDEN]

TIBET is a hermit country; few foreigners have visited it and very few Tibetans have travelled abroad. Well aware of that fact, I did not expect, when leaving my country, to meet many Westerners or even Asiatics well acquainted with our customs, our literature and our religion. I was prepared to confront a lack of information but I could never have fancied the extravagant tales, misinterpretations and deliberate untruths which circulate about the Tibetans in general and the Lamas in particular.

I have been told that things have been going in that way for a number of years. I may testify that no Tibetan Lama has been aware of it, and so, none of them has ever thought that it might be necessary to rectify the notions that are spread about them and their doctrine. I mean to give, later on, an outline of genuine Lamaism; however, for the present, I must confine myself to some brief remarks.

"Lamaism" is a purely foreign designation, just as foreign to my countrymen as the terms "Tibet" and "Tibetans" applied to their country and to themselves.

We call our land *Bod yul* and ourselves *Bod pa*. As for our religion, we style it merely *chos* which means "religion", "doctrine". Its followers are *nang pas*, that is to say

"men who are within the communion" or "who are in the pale of the religion". This appellation is given to them in contradistinction to *chrol pas*, "the men outside". The latter term, in religious literature, is especially applied to Brahmanists.

Our religion is Mahāyāna Buddhism more or less mixed, according to the sects, with the doctrines of *Ati yoga* and those of that ritualistic and mystic kind of Buddhism which foreign scholars call Tantrik Buddhism. As for ourselves, we do not use the latter term.

I want to remark, here, that when imported into Tibet, the symbolic deities and the practices of Indian Tantrism underwent a complete transformation. Their external forms, only, have been preserved, while their meaning, character and aim have become pervaded with a different spirit: in fact the Buddhist spirit.

Most of our *literati* follow the *uma* doctrine (middle doctrine) as expounded by the great Buddhist philosopher Nāgārjuna, whom we call *klu grub* (pronounced *lu dub*). Lamas and the laity of all sects hold in highest reverence the works in which the Buddha's great disciples Śāriputra, Subhūti and others expound the *uma* doctrine. It is the most sacred and most read book of our canonical collection of



The Rev. Lama Yongden.

Scriptures. It is known outside of Tibet, under its Sanskrit title: the *Prajna paramita*.

The works of Ashvagosha, Atisa, Narota and other Indian Buddhist philosophers are also much read and valued. The Sūtras known in Pāli by Southern Buddhists and the Mahāyānist Sanskrit Sūtras exist in translations in our canonical collection which is, now-a-days, the most complete collection of Buddhist Scriptures, as the originals of a number of Sanskrit books have been lost.

There exist also, in Tibet, a considerable purely Tibetan Buddhist literature whose authors were learned Lamas such as Dwagpolharje, Bromston, Taranatha, Tsong Khapa, Padma Rigzin and many others.

Ritualism, amongst us, does not take the place of worship as it does with some Christians, but rather of what foreigners call magic. Lamas well versed in that peculiar lore are capable of securing the help of deities, as well as coercing, taming and enslaving powerful malevolent beings and preventing them from harming other beings.

One does not exactly know when Buddhism was first introduced into Tibet. Tibetans do not share, on that point, the opinion of foreign scholars. However, a fact which appears certain is that Buddhism had not made much progress in the country before the arrival of Padmasambhāva, a *yogin* from Western India who had been a student at the great Buddhist university of Nalanda (about the VIIIth century of the Christian era, according to foreign scholars' reckoning).

Several centuries after Padmasambhāva, a Lama from the Northern borderland, Tsong Khapa, established a sect which he called *Gelugspa*, that is to say: "those who have virtuous customs". In order to differentiate his followers from the other monks, he bade them wear a yellow hat. Till then, the colour of the monastic hat had been red. As for their religious robe, it remained unchanged, and now-a-days, all members of the Holy Order, be they monk or nun, and to whatever sect they belong, wear a three-piece garment of a very dark red colour. No Lama wears yellow or white monastic robes, as some authors have said. Travelling half lay dresses alone may be either yellow or red, as the Lamas choose it. This applies to all Lamas of all sects. Other colours, and especially white, are only worn by the laity, with the except-

ion of some hermit *yogins* who wear a white cotton skirt. The latter always belong to one or another of the red sect.

It is a mistake to believe that there exist but two sects in Tibet: the *Red* and the *Yellow*. The Reds are divided into a number of sects, the more prominent of them being the *Kargyudpas*—including four sub-branches—the *Sakya pas* the *Dzogschenpas*, etc.

One must not think that the doctrines professed by the Yellow sect are antagonistic to those which are held in honour amongst the Red sects. Differences between them are in regard to subtle views with which the erudite graduates from our philosophic colleges, alone, are conversant. The bulk of the clergy and the whole laity ignore them completely.

The only apparent differences existing between the Reds and the Yellows are:

All members of a *Gelugspa* monastery either *geniens*, *getsuls* or *gelongs* (the three degrees of lamaist ordination, the *gelongs* corresponding to the *bhikkhus* of Southern Buddhism) must be celibate. All are forbidden to drink intoxicating beverages.

The Red monks who have not been ordained *gelong* are allowed to marry. However their family home is outside the monastery. Wives are never allowed to live in the monastery precincts. *Gelongs* are celibate. Drinking wine is permitted.

Smoking is strictly forbidden, not only to monks of all sects, but also to lay lamaists.

Nuns of all sects are celibate. They are admitted to the same three ordinations as the monks, they wear exactly the same monastic dress and may perform

all rites as the Lamas. However, nuns are not many in Tibet. The largest nunneries do not shelter more than two or three hundred inmates while Depung monastery, near Lhassa, is inhabited by more than ten thousands monks.

Some Western writers confound the *Bonpos*, the *Duggas* and the Red hat sect, taking these three names as synonymous. This shows a complete ignorance of the subject.

The *Bonpos* are the followers of the religion which existed in Tibet, before the introduction of Buddhism. Foreign authors agree in declaring that their doctrine was but gross superstition. This is perhaps a too hasty



A lama wearing the white cotton shirt which is the badge of the adepts in the art of generating internal heat (*tumo*) so as to be able to bear the coldest temperature.

judgment. No doubt superstition existed amongst them; it thrives even now-a-days, in Western countries as well as in Eastern lands. Yet, according to learned contemporary *Bonpos*, psychic lore has been, from the most ancient times, cultivated amongst their co-religionists.

The *Bonpos* are divided into two branches: the Whites, who are practically lamaists in their ways, have monasteries like those of the Lamas, wear the same monastic garb, etc., and the Blacks who have kept nearer their old doctrines and customs.

That division, of which they have vaguely heard, has induced some writers to fancy a sect of white-robed Lamas and to picture them as engaged in a continual and occult struggle against terrible black magicians, the latter being the *Duggas*. Now the *Duggas* (of which there are several branches) are merely a sub-sect of the *Kargyudpas*.

The adepts in Black magic, as foreigners call that peculiar art, are especially met amongst *Ngags pas*, the men initiated to the secret spells, though *Bonpos* may practise it as well and, in fact, anyone who is possessed of super-normal psychic powers can use them in any way he chooses for good or evil according to his own character. A large number of men boasting of being *Ngags pas* are but vulgar sorcerers, but a few may be found who are quite uncommon magicians.

But what sets Tibet apart from all other countries of the world, is the high importance which Tibetans attach to meditation.

There is no one villager, no one of the cowboys who live in our wild grassy solitudes, who does not know the word

THE MESSAGE.

O ye who still, by error's voice beguiled,
With transient joys the spirit's need would sate,
To you the Buddha speaks and shows the Way
Of true content.

Why will ye wander on the rugged road
That ever winding through these mundane scenes
Leads but to death and then to birth again
And pain anew?

The flow'rs ye gather in delusion's realms,
Bright blooms of pleasure, seeming fair and sweet—
How swift their petals fade and, falling, leave
But thorns behind!

Ye strive for fame among the sons of men
And deem that once attained it shall endure,
But soon, alas, shall name and deeds alike
Oblivion know.

Restless ye toil, by greed of gain impelled,
The fortune won must still be multiplied,
Till death proceeds with gelid touch to stay
The grasping hand.

With eager hands ye seize the tempting cup
Of sense-delights, and think to slake your thirst,
Yet like the castaways who taste the sea
Ye thirst the more.

"meditation" and that it means the loftiest of all spiritual practices, that which leads to Nirvāna.

There is no other country in the world where hermit life is so much in honour. Numbers of our Lamas retire into caves on solitary hills for life-long meditations and a still larger number shut themselves in isolated houses, built for that purpose, where they remain recluses for years devoting their time to continual meditation. I must remark that these contemplative anchorites belong mostly to the Red sects.

This peculiar bent of Lamaism makes it a true heir to the original Buddhist Teaching.

I may add that the main doctrines of Buddhism are also those of Lamaism, namely: the Four Noble Truths, the Eight-fold Path, the Chain of Dependent Origination made of twelve links, and the Three Characteristics. Regarding the latter, Tibetans lay such stress on the *ego-less* theory that they express it in two articles: "All persons are devoid of *ego*. All things are devoid of *ego*." They say that one may understand that one is oneself devoid of a lasting *ego* and still cling to the view that, besides one's person, there is elsewhere a kind of *ego*, a general *ego* or whatever one may fancy in that way. So, after one has reached the understanding of one's own *ego-less* nature, one must progress towards the realization of the *ego-less* nature of all.

Such a brief and elementary outline as this cannot, of course, convey a complete idea of what the genuine Lamaism is of our enlightened Lamas, but it may help to dispel some errors that have been spread about it, and I shall be glad if, in spite of its deficiency, it may be useful to some inquirers.

Madly ye cleave with tendrils of desire
To earth existence, transient as a dream,
And dying, still with cravings unappeased,
In birth return.

Lift up your eyes, the Light of Truth behold!
Your ears unstop, the Buddha's message hear!
Sever the bonds of error and desire,
Your freedom take.

Delusion's maze no longer can confine
The mind that wills to know reality;
Determine then with ardent zeal to win
Enlightenment.

Before you lies the Way that I have found,
Well marked and straight it leads unto the goal
Where cravings cease, and Karma's chain no more
The spirit binds.

On to the heights where peace eternal reigns,
Where strife is hushed in pure tranquillity,
Where all in union with the Truth shall find
Unending bliss.

SAINTHOOD IN BUDDHISM.

[BY GEORGE KEYT]

THE word "saint" is hardly a definition of *Arhat*. Nevertheless to adherents of theistic religions, the word "saint" can alone be used to convey the idea.

But what is a saint? He is, if we are to judge from the legends of theistic religions, a very devoted slave to his Master (the god of his religion). He comes to understand his god as much as his intelligence will permit. He loves him more than he loves himself, and obeys him unconditionally. He is prepared to sacrifice his life rather than swerve from his great devotion. There is also a strange sense of inspiration in the saint, a radiance about his personality, caused by the object of his service being not an actual person but a personal idea of the ultimate creator of all things. The greater the saint, the more childish and credulous (not to say superstitious) he is.

Very much in contrast stands the *Arhat*. But clear and decided and relevant as this term in Buddhism is, its true significance—apart from stereotype formulas concerning it—appears to be somewhat lost to the present age.

The reason, however, is not far to seek. There are no *Arhats* in the world to-day. They have ceased to be realities. And time has been swift to render very luxuriant that natural jungle-growth of myth and legend which inevitably covers anything ancient. It has firmly rooted itself in Buddhism. So full are Buddhists today of the wonderful or miraculous side of the Religion, that the state of the *Arhat* is said to be impossible of attainment!

This miraculous side is unfortunately not attractive to the desperate agnostic, who, weary of the supernatural and the mysterious but nevertheless impelled by a desire to grasp the inner secrets of life, continues to search for the truth.

The one aspect of *Arhatship* regarded with awe by the average Buddhist today happens to be the wonderful or miraculous side of it.

But what is this miraculous side of *Arhatship*?

It is the magical power of the *Arhat*. This magical power is said to be the outward and visible sign of that condition

of mind which is *Arhatship*. It was with this power that Ananda Thero proved himself to be an *Arhat*.

But is this an essential factor of *Arhatship*?

We do not profess to know. But this we know for certain, that by no means is it the *Arhat's* point of vantage. So far as the material side of existence goes, the *Arhats* are perfectly normal. They do not differ from ordinary people like us. They also feel pain and hunger. The taste of good food is pleasing to them. They are in the power of nature where their bodies are concerned, and they are aware of it.

Where the unique superiority lies, where the *Arhat* differs entirely from ordinary people, is in the mentality.

The mind, however, is the supremely controlling power in life. Evolution entirely depends upon it.

What then is that incomparable attainment of mind called *Arhatship*?

It is nothing other than the state of *Nibbāna* itself. That is the ultimate goal of those who strenuously tread to its glorious end the Aryan or Noble Path revealed to the world by the Buddha. It is a state that sets in wherever among men a particular kind of life-action—non-operative doing, inaction in action—supersedes any other, and is a mental state occurring here in this world, in this very life-time itself. It is the total destruction of those causal forces which prolong the wretchedness of individuality from birth to birth.

In respect of its being the final transcending of the miserable process, the condition of incessant *becoming*, the state of the *Arhat* may be defined as the Great Completion. Because the *Arhat's* position is that of one whose erudition has been dispensed with, cast away like a raft after having fulfilled its purpose, namely—giving help in crossing over to the other shore. That is the way the Texts put it. In confronting ethical problems there is now no need to sit reasoning. All useless action that works throughout the passive portion of the *Arhat's* being, occurs but harmlessly, naturally passing away when it comes into the vicinity of the active, that is the mental, portion of his being. It is like water from a stream



GEORGE KEYT.
Winner of the Prize Story.

flowing up to the banks of a dam that have been broken, so that the water continues flowing uninterruptedly, not to be accumulated as erstwhile.

The *Arhat* is utterly untrammelled. He is free from all attractions and repulsions. But continuing nevertheless to be a human being, he is able to appreciate and enjoy the beauties of nature. He experiences sensations that are pleasant, such as feeling refreshed by cool water or the shade of trees in the fierce noon-tide. Unpleasant sensations he experiences, such as excessive heat or cold, and thirst and hunger and the agonies of disease. But his mind is always calm. His intellect is clear and incisive. They say of him in the Texts that he is "cool and immune." He is the embodiment of an ineffable bliss which does not depend upon anything extraneous, but entirely won by strenuous effort upon certain sane philosophic realisations of certain relevant truths. His is the relief of realising fully that what had to be known and done in life, has been known and thoroughly accomplished. It is at last the glorious achievement of a something which previous failures to achieve meant inevitably a constant series of futile attempts through ever such a long past! The something achieved is the utter destruction of sorrow (as synonymous with "self"). The many previous attempts were the various forms of *akusala kamma* or unskilful action. Putting

into practice a mistaken idea of how to gain happiness. And that—such as being impressed by unimpressive things, wealth and the various forms of sensuality, dependence on things divine and human, prayers and ritual, etc.—is a maintenance of individuality for individuality's own sake.

How great the *Arhats* were will be realised when we think how very natural it is to maintain our individuality. It is like the axle around which the wheel of the world revolves. What is the world but the self? The world more than depends on self-maintenance. But upon an absolute, that is the Buddhist, perception of all that the great truth of sorrow involves, there occurs, in one highly evolved, a revolt against the tyranny of the mental tendencies—those strong currents rushing in mad confusion from ever so far. Nature is defeated with her own weapons. This individual being, which, in the ordinary course of things, ought to act ever for the retention of its individuality, now, as it were, develops within itself a contrary force which vehemently acts *against* any maintenance of itself for individuality's own sake! Such is the *Arhat*. His glory, the goal of the religion, says the Buddha, "is neither fame, nor virtues that appertain to the Order, nor rapture of concentration, nor clear wisdom," but is "that Unshakable Deliverance of the Mind."

EXHORTATION TO PUNNA.

(Punnovada Suttanta—No. 145, Majjhima Nikaya)

[BY THE REV. BHIKKHU NARADA]



HUS have I heard:—

On one occasion the Blessed One was dwelling at the monastery of Anāthapiṇḍika, in the Jeta Grove, near Sāvathī. Then the Venerable Punna, rising at eventide from his solitude, approached the Blessed One and, respectfully saluting Him, sat on one side. Seated thus, the Venerable Punna addressed the Blessed One as follows:—

"Happy would I be, Lord, if the Blessed One were to deliver a brief exhortation to me, so that I may hear the Doctrine from the Blessed One and live alone, in seclusion, strenuous, energetic and resolute!

"Very well, Punna, listen, and bear it well in mind; I will speak."

"Very good, Lord," responded the Venerable Punna.

The Blessed One spoke as follows:—

"There are, O Punna, forms cognizable by the eye, sounds cognizable by the ear, odours cognizable by the nose, flavours cognizable by the tongue, contacts cognizable by the body, mental objects cognizable by the mind,—desirable, agreeable, charming, attractive, bound up with lust, and

arousing passion. If a Bhikkhu hails and welcomes these and remains attached to them, craving will thus arise in him. Through the arising of craving, I say, O Punna, there arises sorrow.

"Of a truth, O Punna, there are such forms, sounds, odours, flavours, contacts, and mental objects. But if a Bhikkhu does not hail and welcome them, does not remain attached to them, craving will thus cease in him. Through the ceasing of craving, I say, O Punna, sorrow ceases.

"I have delivered this brief exhortation to you, O Punna! In what country will you dwell?"

"Lord, I am thus briefly exhorted by the Blessed One. There is a country named Sunāparanta, and there I shall dwell."

"Fierce and rough indeed, O Punna, are the people of Sunāparanta. If, O Punna, they were to abuse and revile you, what would you think then?"

"If, Lord, they were to abuse and revile me, I would then think:—'Good indeed are these people of Sunāparanta, very good indeed are they, in that they did not strike me with their hands.' Thus would I think, O Blessed One! Such would my thoughts be then, O Accomplished One!"

"If, O Punna, they were to strike you with their hands, what would you think then?"

"If, Lord, they were to strike me with their hands, I would then think:—'Good indeed are these people of Sunāparanta, very good indeed are they, in that they did not pelt me with stones.'"

"If, O Punna, they were to pelt you with stones, what would you think then?"

"If, Lord, they were to pelt me with stones, I would then think:—'Good indeed are these people of Sunāparanta, very good indeed are they, in that they did not hit me with sticks.'"

"If, O Punna, they were to hit you with sticks, what would you think then?"

"If, Lord, they were to hit me with sticks, I would then think:—'Good indeed are these people of Sunāparanta, very good indeed are they, in that they did not strike me with weapons.'"

"If, O Punna, they were to strike you with weapons, what would you think then?"

"If, Lord, they were to strike me with weapons, I would then think:—'Good indeed are these people of Sunāparanta, very good indeed are they, in that they did not kill me with sharp weapons.'"

"If, O Punna, they were to kill you with sharp weapons, what would you then think?"

"If, Lord, they were to kill me with sharp weapons, I would then think:—'There are, of course, disciples of the Blessed One who, being worried and disgusted with life and body, go in search of an executioner'; but I have found him without my hunting for him."

"Thus would I think then, O Blessed One! Such would my thoughts be then, O Accomplished One!"

"Excellent, excellent, O Punna! With such self-control and calmness, O Punna, you would surely be able to live in the country of Sunāparanta. Well, you are aware of the hour now."

Thereupon the Venerable Punna, delighted with the words of the Blessed One, having expressed his gratitude, rose from his seat, saluted the Blessed One respectfully, passed round Him to the right, kept the bedding in order, and, taking

the bowl and robe, set out wandering to the country of Sunāparanta. In due course he arrived at Sunāparanta, and took up his abode there.

And within the rainy season itself the Venerable Punna established about five hundred lay-followers of each sex. Moreover he realised also the Threefold Knowledge† (Tisso Vijjā). Subsequently the Venerable Punna finally passed away into Nibbāna.

Then many Bhikkhus approached the Blessed One, and respectfully saluting Him, sat on one side. Seated thus, they spoke to the Blessed One as follows:— "That noble youth, named Punna, O Lord, whom you briefly exhorted, is dead. What is his destiny? What is his future birth?"

"Wise, O Bhikkhus, is the noble youth Punna. He attained to the Path conformable to the Doctrine,‡ and gave

me no trouble with regard to the Doctrine. The noble youth Punna, O Bhikkhus, has passed away into Nibbāna."

Thus spoke the Blessed One. The delighted Bhikkhus applauded His words.



Photo by the Archaeological Survey of Ceylon. (Reproduced with permission).

Tantrimalai Rock and Cave.

* Venerable Punna was referring to those Bhikkhus who committed suicide as a result of being disgusted with their bodies.

† Threefold Knowledge constitutes (i) Reminiscence of past births, (ii) Clairvoyance, and (iii) Knowledge of the Extinction of Passions, i.e. Arahantship.

‡ Dhammassānudhaman paccapādi.

PRIZE STORY.

THE MARRIAGE OF NANDA KUMARA.

[By GEORGE KEYT]



HERE Nanda Kumāra reclined in his pavilion, the noise of the town hardly penetrated. He had commanded his attendants to be quiet. Full of vague imaginings, the dancing-girls lay drowsily among the mango trees. In the prince's pleasure park, the outside world was completely forgotten.

They were all glad to be away from Kapilavastu, particularly at the present moment, where noisy preparations were being made for the marriage of the prince. And at the palace the atmosphere was very depressing, because of the dejection of the old king, who never recovered his spirits since Siddhattha Kumāra, the best of the Sākya race, had become a samana. The rumour spread in the town that Suddhodana thought of consoling himself and the whole land by causing the nuptials of his nephew, Nanda, to be the most splendid event ever witnessed in the kingdom. It was said that he desired to cause great joy throughout the whole of Kapilavastu. The people must learn to place their hopes in Nanda, where once they looked up to Siddhattha. But King Suddhodana knew in his heart that such a thing could never be, and he was weary and full of sorrow.

In his great pleasure park, away from the town, Nanda Kumāra sat brooding. For awhile the dancing-girls were puzzled and terrified. Could they have committed a fault? How suddenly he called for the dancing to cease! They slunk away among the brightly-painted pillars, and the attendants looked very concerned and whispered among themselves.

But two youths, smiling and with arms intertwined, came to the prince. They conversed familiarly in low tones, and with strangely beautiful gestures.

For a moment the prince smiled, and his heart softened. Among the flowering mangoes the breeze stirred, and drops of honey rained on the anxious dancers, who gazed in suspense. Then Nanda, impatiently pushing back the hair that fell on his forehead, frowned and dismissed the youths.

"Vendu and Chandimasa will be very sad," said the dancing-girls.

The whispering ceased, and sudden silence fell upon the whole retinue.

The prince sat brooding. The hours passed quickly. As the sun, streaming through the foliage, grew more intense, the company, greatly relieved, began to realise that the prince had only become contemplative. The silence was unbroken, and the dancing-girls began day-dreaming among the mango trees. The attendants whispered softly among themselves.

"It is the *swayamvara* he dwells on," they said. "He is thinking of the princess."

Vendu and Chandimasa, seeking a favourable opportunity for escape, wandered away among the sala groves. The noon was at its height when the prince awoke from his reverie. Recovering himself, he stood up and looked round. Most of the company were asleep. His personal attendants however were awake, and they called out loudly to the rest of the retinue that the prince intended making his departure. Fruits and cooked food, spiced wine and cool well water were served to Nanda, who ate and drank greedily. When he felt quite refreshed, he called for Vendu and Chandimasa. He was sorry he had dismissed them so rudely. But they were nowhere to be found, and the dancing-girls looked terrified at one another with their large foolish eyes. The leader of the dancers thereupon suggested music and singing.

"Hearing the stringed instruments they love, the flutes and the drums, and the sweet voices of the dancing women, they will hasten here."

The prince was pleased. Seating himself again, he called her to him, caressed her for awhile, and commanded her to lead the women in the dance of the present season, which was Spring, so full of rapturous noise and amorous gestures. That dance of pure loveliness had hardly begun when Vendu and Chandimasa came running up.

Nanda Kumāra embraced them, his eyes filling with tears, and asked them to forgive him. Graceful, and filling the pavilion with the perfume of champak, they looked troubled and surprised. They assured the prince, in soft words full of beautiful humility, that so long as he deigned to notice them, even with displeasure, they would continue to feel they were the retainers of Sakra. Laughing the prince said, "The King of the Thirty Three Gods is entirely free from dejection, my friends, because he is never satiated. His pleasures are not limited as mine are. Diverse and manifold, innumerable like the stars. And our whole existence is but a moment in his heaven. Alas that like a frog I must revel in this rain-puddle when the clear mountain pools of Sakra's heaven are full of swans among the fragrant lotuses! They say the nymphs in that heaven are more lovely than any earthly woman, and the mansions more glorious, and the gardens and the music more pleasing. Alas that I cannot drink the sweet nectar of Indra's heaven and disport myself among the shining *apsaras*!"

"Prince," said Chandimasa, "your pleasures here are great and diverse. Who among the *apsaras* can rival the world-renowned loveliness of Janapadakalyāṇī? I felt intoxicated on beholding her at the *swayamvara*. It was as if Sujā had descended. Prince, you are more fortunate than Sakra!"

A pleased smile played for a moment on Nanda's lips, but he was soon staring in amazement at Chandimasa. Then he burst out laughing in his face.

"My poor friend! You are very ignorant. Have you been to Sakra's heaven?"

"I am also to be pitied," said Vendu. "I cannot imagine a better heaven than my lord Nanda."

"It is good you have no cousin like—" Nanda paused.

At the thought of Siddattha a strange unrest always came into his heart. He was silent for a long while, gazing at the woods.

Ah!" said Chandimasa bitterly, "it is Siddattha Kumāra! He sows discontent wherever he goes. Nothing grieves him more than seeing people happy and contented. He has filled the palace with unhappiness and he has now succeeded in sowing discontent in the heart of the happiest of men. Would that Nanda had never met Siddattha since he renounced the world!"

II

In Kapilavastu there were great preparations for Nanda's marriage ceremony. The people from the surrounding villages, and the religious mendicants, Brahmins, players, acrobats, craftsmen and miracle-mongers, came flocking to the town, which took on the appearance of a great festival. The renowned beauty of the princess, and all the promised splendour of pageantry, drew vast crowds to the capital.

The princess and chiefs of the Sākyas came in state with their gifts and largess for the people. White horses from Scind, elephants, rare silks from Benares, beautiful perfumes, water from the Ganges, ivory and jewels, Shastriya maidens, conch shells, and much gold.

Kapilavastu was filled as if with the sound of the ocean and the colour and gaiety of all the heavens.

To the palace the great joy came surging like the sea; but its force was diminished the further it went, because of the gloom within hindering its way like so many ridges of stone.

The old King Suddhodana sat crouched among the huge columns of his hall. He was old and weary, and his eyes were troubled. He heard the clamour without and remembered the time when Siddattha drove out in his chariot. He shook his old head as he thought of his shattered hopes. But now he had doubts. Siddattha was great and strong. He was the best of men. He had been received as Bhagava, and he was like a god to look upon. He was strangely altered. His presence now filled people with great awe. Even kings and

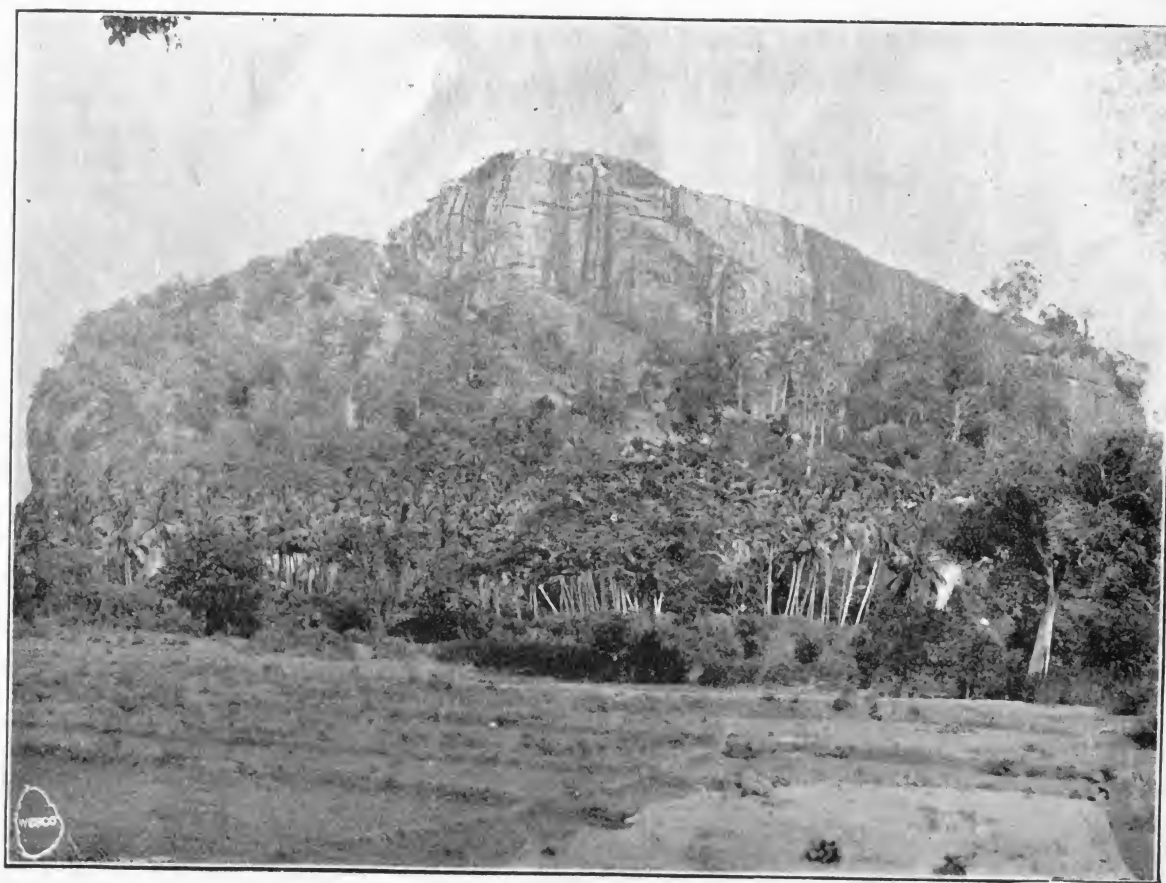


Photo by the Archaeological Survey of Ceylon. (Reproduced with permission)
Yapahuva Rock.

warriors revered him. Had his son been unwise? Had he acted rashly? Suddhodana remembered how when Siddattha spoke now, it was as no mortal had ever spoken. He spoke in such marvellous wise, that, people said, the very gods came down from heaven to listen.

The old king rose wearily and went to the inner apartments of the palace. Mechanically he walked where the Princess Yasodhara and her aged aunt sat conversing. He observed how their apartments had been altered. Denuded of all luxury, the familiar perfumes no more filled the air, and the great beds and rich furniture had been removed. The two women, who were sitting on the floor, rose to greet him.

"Lord, what news of him?" They both asked.

At the thought of Siddattha, Yasodhara wept. Suddhodana gazed sorrowfully at the young princess dressed like an ascetic and with tresses shorn.

"Why do you weep?" He asked. "Did he not comfort you as no ascetic has yet consoled the wife he abandoned? He has transcended all things. He is the Perfect One. You should be glad, Yasodhara!"

"It is even so, Lord," said Maha Prajāpati. "It is because, being women, we have no way of living the life he teaches. But for us too, being compassionate, he will teach a way to overcome sorrow. I will beseech of him to create for women too a place in the noble Sangha."

The King nodded and wandered away. The people of the court, the dancing-girls, the retainers, the princes and chiefs from the outlying districts, bowed low in obeisance as the King passed by. But he looked at them with unseeing, troubled eyes. The craftsmen and the decorators stopped their work and bowed their heads as the King approached. But Suddhodana walked on as in a dream.

He went to the great courtyard. It was evening and the sky was lurid with the sunset. Dimly he heard the great clamour of the crowded city, and he was filled with weariness.

III

Nanda Kumāra sojourned in his pleasure gardens, seeking ever to make more pleasing what was unrivalled in all the kingdoms. He built pavilions of heavenly beauty, and gathered around him the most radiant of women and the sweetest of musicians. The painters who decorated his palaces, said Chandimasa, surpassed Visvakarma himself. His days were passed amid scenes of loveliness and charm. His lotus-baths and fountains were the wonder of the land. His retinues were so removed from the actual world of reality, that they were no better than spoiled children. It was said of Nanda that wherever he went, dreams followed him to change the world.

But even though Time ceased to exist for him, and the hot days of Summer, and the moon and the stars at night, were one and the same to him, seeing that his life had become like a dream, there came into his heart, nevertheless, strange fits of dejection when he felt weary and satiated and longed for new things, for pleasures not earthly, for the more wonderful gardens of Indra and the ineffable forms of the *Apsaras*. Especially when returning from the swift chariot ride or the hunting field, he shuddered at the thought of being greeted again by the stale pleasures of his groves and palaces.

And what stranger pleasures than those of heaven? All the pleasures of the earth he knew.

But Chandimasa kept telling him that the unrivalled loveliness of Janapaḍakalyāni was something worthy of the heavens. At first impatient and swift to dismiss any such notion, he gradually came to hope desperately that she would be in form

and disposition a very goddess. Then he began almost to believe that she was like Suja, and looked forward with interest to the marriage.

Chandimasa, eager to maintain this dream existence, was careful to guard Nanda from a fate such as Siddattha's. He saw but one peril threatening ahead—the danger that would come from Samana Gotama. So that he was ever inventing new amusements to pass away the time. He was filled with terror whenever Nanda expressed a desire to visit his ascetic cousin. All the occasional dissatisfaction with his surroundings, and his vague desire for celestial voluptuousness, Chandimasa put down to Samana Gotama's bad influence.

But not all the cunning devices of Vendu and Chandimasa could prevent Nanda from escaping entirely from their vigilance. Thus it occurred that on the eve of his marriage day Nanda had disappeared.

It was a night of the full moon, and they were all out in one of the parks. The beauty of some bamboos by a forest pool lured the three friends. Having related many stories and talked on many topics, they became drowsy and fell asleep where they were. Vendu was the first to wake. The dawn was in the sky, and everything looked grey and chilly. Not a breath stirred among the trees.

Vendu was bewildered at first and wondered what had happened. Then suddenly remembering all the events of the previous night, he leapt up from the dewy grass and looked about him to find only Chandimasa in the bamboo grove. He was sleeping peacefully among some rushes on the very edge of the pool.

Vendu woke him with difficulty, and soon they were out in quest of Nanda.

They searched till long after sunrise and were beginning to feel afraid, when all at once they saw in an asoka grove a company of yellow robed ascetics sitting rapt in meditation.

It seemed to Chandimasa that he was confronted by the retinue of Yamaraja, and he felt his heart stop beating.

"O Vendu," he gasped, "I feel like dying here! Our master has met the Samana Gotama!"

"Courage, my brother," said Vendu, "He cannot be very far. We may yet save him." And approaching the nearest ascetic, he inquired for the whereabouts of the Samana Gotama.

"The Blessed One is in the Pavilion of the Seven Gables. But Nanda Kumāra is not with him now," said the ascetic.

"Where is he?" asked Vendu.

"He has returned long since to his palace in Kapilavastu. He went by way of the Summer Pavilion."

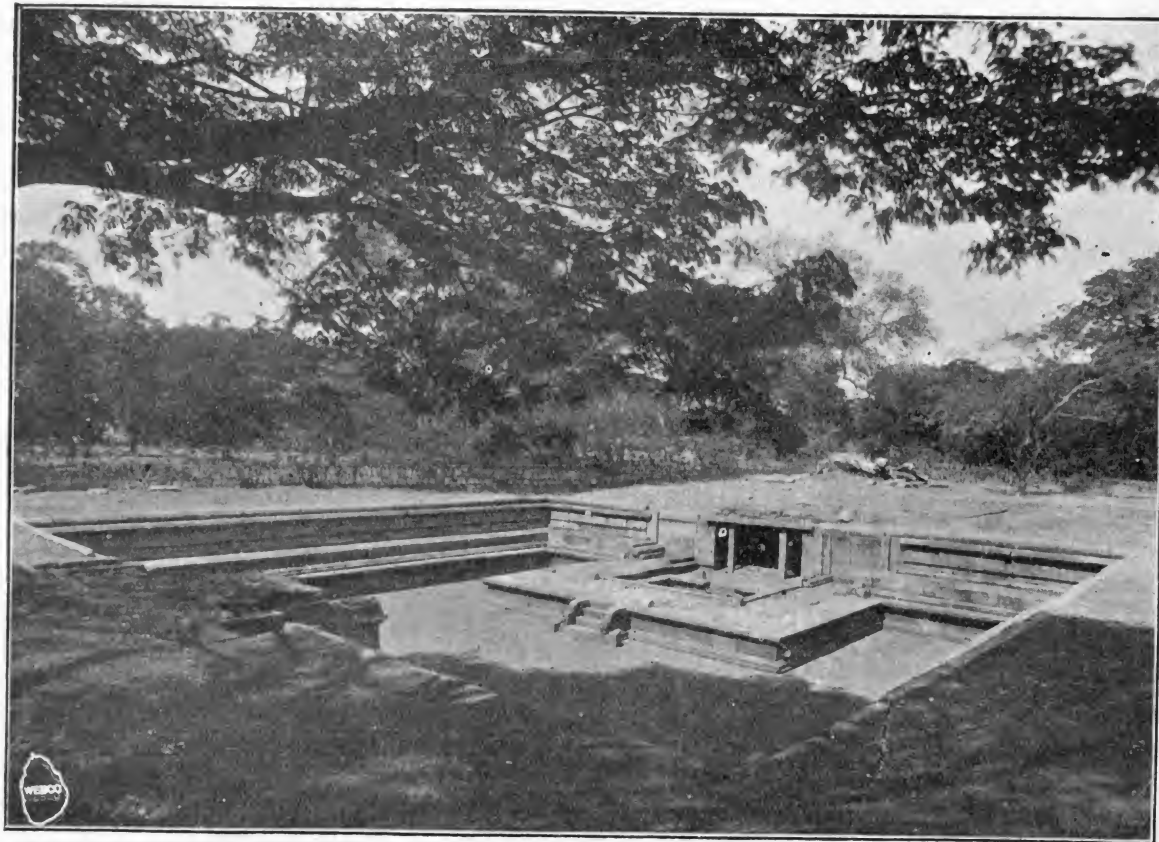
The two hurried back to find the various paths full of messengers seeking for them.

IV

In the Great Hall among the princes and the warrior-chiefs of the Sākya, all seated like the shining gods, Janapadakalyāni awaited Nanda. The fairest of the Sākya ladies surrounded her, holding yak-tail fans. The hall was decorated like the court of Indra. To his throne came the old king Suddhodana, feeble of step and leaning heavily on his golden staff. Great crowds of the principal men of the land, with their families, stood among the colonnades.

The whole gathering, who had been waiting for over an hour, were very restive. The perfume of flowers and incense filled the crowded hall, and was oppressive. The princes and the chiefs breathed deeply, changed their positions from time to time, and frequently rearranged their turbans and diadems. The constant swishing of the yak-tail fans began to irritate the princess, who was impatient and embarrassed. She knew not where to look, so persistently was she gazed upon by the princes and chiefs. She was silent and alone like a statue. All around her were glittering people and glittering things, and her ears were full of the voices of the whispering people around her, and the distant sound of the drums and the conch shells. In the courtyards the horses stamped and neighed, causing all the silver bells in their trappings to sound, and the elephants trumpeted.

But unmoved, with listless eyes, as in a dream sat the old King Suddhodana. Dim memories came to him of Siddattha's marriage. For a moment his heart was heavy and he thought of his shattered hopes. But it was only for a moment. He felt so dull, so full of years! Siddattha was the best of men. With him alone was reality. All the other things around him appeared to be a foolish dream. He sighed and made as if to rise from his throne, and then sat down again and leant back. He was full of weariness.



Restored Pond (Pokuna) near Kachcheri, Anuradhapura, (view from S. W.).

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The Princess Janapadakalyāni was impatient, she was tired of gazing at her knees and her feet, she was tired of the smiling women around her, and all the glitter. The perfumes nauseated her. The princes and the chiefs looked at one another and whispered, "Where is the prince? He delays too long!" The women standing round the princess were exhausted. The people in the colonnades mopped their brows and asked each other why the prince delayed.

And then there was a great uproar and drums thundered and loud trumpets and conch shells were winded. The prince was on his way to the Great Hall!

The princes and chiefs rose, the long ranks of the people in the colonnades swayed like a wave, and the women thronging round the princess clasped their fans excitedly and gazed eagerly towards the entrance, craning their bejewelled necks.

Janapadakalyāni felt the blood rush to her face. Her body was full of turmoil, and her breath came very quick. With parted lips she stared in the direction where all eyes were turned.

But where was he? A sudden silence fell upon the crowd outside.

The old King rose slowly from his throne, grasping his golden staff.

And from mouth to mouth the news flew that the Samana Gotama had come to Nanda for alms even as he began to ascend the steps of the Great Hall.

Chandimasa, pushing his way through the crowded colonnades, came rushing to the old King. Kneeling down and beating his breast, he exclaimed, "Narapati, with the alms-bowl in his hands, Prince Nanda follows the Samana Gotama!"

Then going to the princess, "Lady, hasten with me to the eastern balcony. The sight of your great loveliness will put an end to any further delay."

Amazed and bewildered, the princess, followed by her women, hastened to the balcony. She felt sick and faint with excitement. She climbed the steps with tottering feet, and

clasping the cold railing of the balcony, she leaned out. Her heaving breast was scintillant with jewels.

The concourse below and the courtyards decorated with flags seemed to swim before her. She scarcely saw the Blessed One pass by like a great golden light. Nanda, following with the alms-bowl, stopped suddenly and gazed up for a moment.

"Speak! Speak!" whispered Chandimasa. "He is arrested by your beauty, O princess!"

She beckoned and spoke mechanically, "Return to me soon, Lord Nanda, the people await our marriage."

Vaguely, as through a mist, she saw that Nanda with heavy steps continued to follow the Blessed One. Dark clouds seemed to gather before her, and a strange coldness came over her limbs. She had just time to step back before she sank into the arms of her women.

DRY BONES, OR.....?

[BY SHINKAKU]

HERE is a story found in an ancient book about a man who dreamed that he stood in a valley filled with the bones of men who long before had been slain in a great battle. The bones were very dry for they had lain there for ages. As the man stood gazing upon them he seemed to hear a voice saying to him, "Clothe these men with flesh, breathe into them a new spirit that they may live again."

Now these bones may be for us a symbol of the fundamental skeleton of Lord Buddha's doctrines; just as the skeleton of the human body is the stay of that body, so the fundamental teaching is the stay of the body of Buddhism.

And seeing that the people desired a living religion, He made this teaching live, and like a mighty body it walked through India and spread abroad. And all the people who received it were filled with great joy.

For some years after the Lord Buddha had passed away, the people remembered His teaching and lived it, but after several generations they began to forget many things and in the course of time, some of the teachings changed. The simple order of Bhikkhus founded by the Master with their bowls into which the followers were privileged to place food, turned into a lordly priesthood (in many places) who instead of going around asking for the necessities of life, demanded from their disciples money and ease. Too busy are most of them to go out and teach the people.

It was when the bones of the Teaching were dry that such men as Asvaghosha, Nagarjuna, Bodhidharma, Dengyo Daishi, Kukai, Honen, and Shinran each in his turn breathed

into them a new spirit and made the teaching live again.

It might be noted that Buddhists have one great advantage. The bones or skeleton of Buddhism cannot decay, however dry, because knowledge, natural law and scientific truths compose the substance of which they are made. How different if instead of faith built on knowledge, it had been blind belief: in place of Natural Law, miracles,—then indeed would the position be hopeless.

If the great body of the Teaching is once more to be a vital factor in men's lives, all must do their part or our children's heritage will be only dry bones. We must see the Lord Buddha's Teaching in the light cast upon it by our insight into the hearts and the spiritual needs of the people around us, and then set ourselves to interpret the teaching to these people and their children.

We may have an intellectual perception of Amitabha; we may grasp with the mind the statement that he is a symbol for Eternal Life, Immeasurable Light and Boundless Love and Wisdom, but until deep down in the depths of ourselves we realise our Oneness with Amitabha, until we know that All Life, All Light, All Love, All Wisdom, All Intelligence is within our own being ready at any time to answer the call of our mind, we have not understanding and shall be unable to help others to understand.

Only by realising ourselves and then leading others to a consciousness of the Buddha-dharma can we hope to do our share to keep alive the body of the doctrine and renew in it the very spirit of Truth, making the religion a living force in the community in which we live.

OUR KING.

Enthroned within the hearts of men
Thou reignest, oh my Lord.
Thy pitying tears Thy diadem
And Thy just deeds the sword.

The orb within Thy kingly hand
Is knowledge, Thine alone;
And over every living thing
Thy robe of mercy's thrown.

So shalt Thou reign, beloved, revered,
Until the Kalpa's end;
Light of the World, we kneel to Thee
Our King, our Lord, our Friend.

Geraldine E. Lyster.

SUKKHA DUKKHA.

When Sorrow comes, dear friend, to you,
Treat her as a comrade true;
For though she comes in mournful guise,
She makes us patient, strong and wise.

Pleasure with her tempting smile
May lure weak men to actions vile,
While Sorrow with her warning face,
May win them back to Virtue's ways.

Henrietta B. Gunetilleke.



Miss Geraldine E. Lyster.

Kamma, or the Buddhist Law of Causation.

[BY THE REV. BHIKKHU NARADA]

WE are faced with a totally ill-balanced world. We perceive the inequalities and the manifold destinies of men and the infinite gradations of beings that prevail in the universe. We see one born into a condition of affluence, endowed with fine mental, moral and physical qualities, and another into a condition of abject poverty and wretchedness. Here is a man virtuous and holy, but, contrary to his expectations, ill-luck is ever ready to greet him. The wicked world runs counter to his ambitions and desires. He is poor and miserable as a consequence of his honest dealings and piety. There is another vicious and foolish, but is accounted to be Fortune's darling. He is rewarded with kisses for kicks, despite his short-comings and evil modes of life.

Why, it may be questioned, should one be an inferior and another a superior? Why should one be wrested from the hands of a fond mother when he has scarcely seen a few summers and another perish in the flower of manhood or at

the ripe age of eighty or hundred? Why should one be sick and infirm and another strong and healthy? Why should one be handsome and another ugly and hideous, repulsive to all? Why should one be brought up in the lap of luxury, surrounded with amusements and pleasures and another in tears, steeped to the lips in misery? Why should one be born a millionaire and another a pauper? Why should one be made a mental prodigy and another an idiot?

These are some problems that perplex the minds of all thinking men. How are we to account for all this unevenness of the world?

Could this be the fiat of an irresponsible God-creator? Well, we Buddhists would not for a moment think it right or reasonable to attribute all this *injustice* to the *impartiality* of a just, almighty, all-loving Father in Heaven.

Is it due to the work of blind chance or accident? As

the scientists say there is nothing in the world that happens by blind chance or accident. To say that anything happens by chance is no more true than that this paper has come here of itself.

One might say the variation is due to heredity and environment. No doubt they are partly instrumental; but surely they cannot be solely responsible for the subtle distinctions between individuals. Otherwise we fail to understand why twins physically alike, sharing equal privileges of upbringing, are often temperamentally, intellectually, and physically totally different.

According to Buddhism this variation is due to our own Kamma or in other words to the law of causation. We ourselves are responsible for our own happiness and misery. We build our own hells. We create our own heavens. We are the architects of our own fate! In short we ourselves are our own Kamma. Thus did the Buddha say:—

"Every living being has Kamma as its own, its inheritance, its cause, its kinsman, its refuge. Kamma is that which differentiates all living beings into low and high states."

What, therefore, is this Kamma?

Kamma, which literally means action, the Buddha briefly defines as *meritorious and demeritorious volition* (Kusala-Akusala Cetanā). Every volitional action is termed Kamma.

There is no Kamma where there is no consciousness (Nāma). Nor is any action a Kamma which is unintentional, for Kamma is not a mere affair of external or visible deed. It all depends on the amount of will or volition that is involved in the doing. Any deed which is devoid of willing or intention is not properly called a Kamma.

Hinduism and Jainism are in perfect harmony with Buddhism inasmuch as they attribute the unevenness of life to Kamma but they go at a tangent when they propound the unscientific theory that even unintentional actions are Kamma. According to them "the unintentional murderer of his mother is a hideous criminal. The man who commits murder or who harasses in any way a living being, without intent, is none the less guilty, just as a man who touches fire is burnt."

This astounding theory undoubtedly leads to palpable absurdities. The embryo and the mother would both be guilty of making each other suffer. Further, the analogy of the fire is logically fallacious. For instance a man would not be guilty if he got another person to commit the murder, for one is not burnt if one gets another to put his hand into the fire. Moreover unintentional wrong actions would be much worse than intentional wrong actions, for, according to the comparison, a man who touches fire without knowing that it would burn is likely to be more deeply burnt than the man who knows.

The Beginning of Kamma.

Well, when did Kamma begin?

Kamma, which is a law in itself like all general laws of nature, cannot be said to have a beginning. If Kamma is an identity it must necessarily have an ultimate beginning. But Kamma, strictly speaking, is a force like electricity, and as such it necessitates a beginningless past.

The Cause of Kamma.

The beginning of Kamma cannot be determined, but the cause of Kamma is discernible. This so-called "I" which is composed of mind and matter is compelled to act. It receives impressions from internal and external stimuli. Sensations arise thereby, and owing to Ignorance (Avijjā), they are followed by Craving (Tanhā) and Attachment (Upādāna), which ultimately result in the acquisition of Kamma. Craving or Ignorance is, therefore, the cause of Kamma.

The Doer of Kamma.

Who is the doer of this Kamma? Who reaps the fruits of Kamma? Is it a sort of accretion about a soul, as is taught in Hinduism, which the soul, a part of the Divine Essence, builds about itself?

Says the Venerable Buddhaghosa in the *Visuddhi Magga*;—

"No doer is there who does the deed
Nor is there one who feels the fruit;
Constituent parts alone roll on,....."

In the ultimate sense (Paramattha Saccena) a Buddhist cannot conceive of any unchanging entity, any being in the form of a Deva, a man or an animal. These forms are merely temporary manifestations of the Kammic force. "Being" is only a term used for conventional purposes. Strictly speaking what we call a being, as was said above, is nothing but a mere composition of mind and matter.

Matter, according to Buddhism, is merely a manifestation of forces and qualities, which appear as its accidents. Mind too is nothing beyond a complex compound of fleeting mental states. Each unit of consciousness consists of three phases, genetic (Uppāda) static (Thiti) and cessant (Bhanga). One unit of consciousness perishes only to give birth to another. The subsequent thought-moment is neither the same as its predecessor—since that which goes to make it up is not identical—nor entirely another—being the same stream of Kamma-energy.

It must not be misunderstood that a consciousness is chopped up in bits and joined together like a train or a chain. But, on the contrary, it persistently flows on like a river receiving from the tributary streams of sense constant accretions to its flood, and ever dispensing to the world around it the thought-stuff it has gathered by the way. It has birth for its source and death for its mouth. The rapidity of the flow is such that hardly is there any standard whereby it can be measured even approximately. However it pleases the commentators to say that the time duration of one thought-moment is even less than the one-billionth part

of the time occupied by a flash of lightning. This is no mere exaggeration, it may be said, when contrasted with the scientific theory that "the most instantaneous flash of light we can be aware of, contains millions of ether waves."

Here we find a juxtaposition of such fleeting momentary states of consciousness opposed to a superposition of such states as some appear to believe. No state once gone ever recurs nor is identical with what has gone before. But we worldlings, veiled by the web of illusion, mistake this apparent continuity to be something real and eternal, and even go to the extent of positing an unchanging soul, an *Attā*, the doer and receptacle of all actions, to this changing consciousness.

The so-called being is like a flash of lightning that is resolved into a succession of sparks that follow upon one another with such rapidity that the human retina cannot perceive them separately, nor can the untrained conceive of such a succession of separate sparks. As the wheel of a cart rests on the ground at one point only so does the "being" live only for one thought-moment. It is always in the present, and the present is ever slipping into the past.

We Buddhists, therefore, believe that there is no actor apart from action, no percipient apart from perception, or, in other words, no conscious subject behind consciousness.

Who then is the doer of Kamma? What experiences Kamma? Volition or will (*Cetanā*) is itself the doer. Feeling (*Vedanā*) is itself the reaper of the fruits of Kamma. Apart from these mental states there is none to sow and none to reap.

Just as, says the Venerable Buddhaghosa, in the case of those elements of matter that go under the name of tree, as soon as at any point the fruit springs up, it is then said 'the tree bears fruit' or 'thus the tree has fructified'; so also in the

case of Groups (*Khandhas*) which go under the name of Deva or man when a fruition of misery or happiness springs up at any point, then it is said 'that Deva or man is happy or miserable.' Strictly speaking there is neither a sower nor a reaper besides the volition and the feeling.

Where is Kamma?

"Stored within the psyche (mind)," says a certain writer on psycho-analysis, "but usually inaccessible and to be reached

only by some, is the whole record, without exception, of every experience the individual has ever passed through, every influence felt, every impression received. The sub-conscious mind is not only an indelible record of individual experience but also retains the impress of primeval impulses and tendencies which so far from being outgrown as we fondly deem in civilized man, are sub-consciously active and apt to break out in disconcerting strength at unexpected moments." We Buddhists would make the same assertion, but with a slight modification. Not stored within the psyche, would we say, for there is neither a receptacle nor a store-house in this everchanging complex machinery of man but dependent on the Five Groups (*Pañcakkhandā*) or the flux is every experience the individual has passed through, every influence felt, every

impression received, every characteristic divine, human or brutal. In short the whole Kamma-force is dependent on this flux, ever ready to manifest itself in multifarious phenomena as occasion arises.

"Where, Reverend Sir, is Kamma," asks King Milinda of the Venerable Nāgasena.

"Oh Mahā Rāja," says the Venerable Nāgasena, "Kamma is not said to be stored somewhere in this fleeting consciousness



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At Sigiri Rock, Ceylon: Ascent to the Gallery.

or in any other part of the body. But dependent on mind and matter it rests manifesting itself at the opportune moment just as mangoes are not said to be stored somewhere in the mango tree, but dependent on the mango tree they lie springing up in due season."

The Working of Kamma.

The working of Kamma is not a subject which could easily be grasped by the ordinary intellect. As such, the Buddha quite appropriately termed it one of the four mentally incomprehensibles (*Acintiya Dhamma*). One who desires to comprehend the working of Kamma as explained in the *Dhamma* must primarily acquaint oneself with a general idea at least of the process of consciousness (*Citta-Vithi*).

The subject, the consciousness, receives objects from within and without. When a person is in a state of profound sleep his mind is said to be vacant or, in other words, in a state of *Bhavāṅga*. We experience such a sub-conscious state when our minds do not respond to external objects. This sub-conscious state or the flow of *Bhavāṅga* is interrupted whenever an object enters the mind. The *Bhavāṅga* consciousness, which one always experiences as long as it is uninterrupted by stimuli, vibrates for two thought-moments and passes away. Then the consciousness of the kind that apprehends sensation (*Paccadvārāvajjana*) arises and ceases. At this stage the natural flow is checked and turned towards the object. Immediately after which there rises and ceases visual consciousness (*Cakkhu Vinnāna*), but yet knows no more about it. This sense operation is followed by a moment of reception of the object so seen (*Sampaticcana*). Next comes the investigating faculty (*Santirāna*) or a momentary examination of the object so received. After this comes that stage of representative cognition termed the determining consciousness (*Votthupana*) on which depends the subsequent psychologically important stage—apperception—or *Javana*. This *Javana* stage usually lasts for seven thought-moments, or at times of death, five. The whole process which happens in an infinitesimal part of time ends with the registering consciousness (*Tadā-lambana*), lasting for two thought-moments—thus completing one thought process at the expiration of seven thought-moments. It must be understood that it is at the apperceptual stage that one does both good and bad Kamma.

Now then to return to the subject—

If, for instance, A hits B, the latter will consequently experience some pain. This unpleasant sensation is the effect of a past bad Kamma. If B had not controlled his passions he would engender thoughts of hatred towards A. The generating of these thoughts occurs in the *Javana* process. This doing of bad Kamma is his own, even if it be admitted that A acted as the cause, and he too did a bad Kamma on his part.

The evil effect of the first *Javana* thought-moment being the weakest, B reaps it in this life itself. This is called 'immediately effective' Kamma (*Diṭṭhadhamma-vedaniya*).

Devadatta was subject to a Kamma of this type. If it

did not operate in this life, the Kamma becomes 'ineffective' (*Ahosi*). The next weakest is the seventh thought-moment. The evil effects of which B reaps in the second birth and which are termed 'subsequently effective' (*Upapajja-Vedaniya*) Kamma. This too becomes ineffective if it did not operate in the second birth. The effects of the intermediate thought-moments may take place at any time until B attains *Nibbāna*. It was on account of such an 'indefinitely effective' (*Aparāpariya*) Kamma that the Arahāt Moggallāna was clubbed to death before he finally passed away.

The working of good Kamma is similar to the above. The effect of a good Kamma generally occurs in the form of a pleasurable sensation.

The above mentioned classification of Kamma is with reference to the time in which effects are worked out. The following classification is according to 'function'.

Every birth is conditioned by a past good or bad Kamma which was predominant at the moment of death. As the subsequent birth is conditioned by the Kamma it is called (1) *Reproductive* or *Janaka* Kamma.

Our forms are but the outward manifestation of the Kammic force. This all-pervading force carries with it all our characteristics, which usually are latent, but may rise to the surface at unexpected moments. Hence nobody could positively judge another by the past or present as long as he is a worldling. A person may safely be judged by the thought he experiences at a particular moment. As to his future one cannot definitely say. The death of an individual is merely 'a temporal end of a temporal phenomenon.' Though the present form perishes another form which is neither the same nor entirely different takes place according to the thought that was powerful at the death moment as the Kamma force which propels the life flux still survives. It is this last thought, which is technically called *Reproductive Kamma*, that determines the state of the individual in that particular birth.

Now another Kamma may step forward to assist or maintain the action of this *Reproductive Kamma*. Just as this Kamma has the tendency to strengthen the *Reproductive Kamma* some other action which tends to weaken, interrupt or retard the fruition of the reproductive Kamma may step in. Such actions are respectively termed (2) *Supportive* (*Upatthambaka*) and (3) *Counteractive* (*Upaghātaka*) Kamma.

According to the law of Kamma the potential energy of the *Reproductive Kamma* could be nullified by a more powerful opposing Kamma of the past which seeking an opportunity may quite unexpectedly operate, just as a powerful opposing force can check the path of the flying arrow and bring it down to the ground. Such an action is called (4) *Destructive* or *Upaghātaka Kamma* which is more effective than the above two in that it not only obstructs but also destroys the whole force.

As an instance of the operation of all the four the memorable case of the late Czar of Russia may be cited. His *Reproductive good Kamma* conditioned him a birth in the royal family. His continued comfort and prosperity were due to the action of the *Supportive Kamma*. The *Counter-active Kamma* came into operation when he suffered mentally and physically during the late European War. Finally the *Destructive Kamma* proved so fatal that it jumped in to dethrone and subject him to a cruel and miserable death.

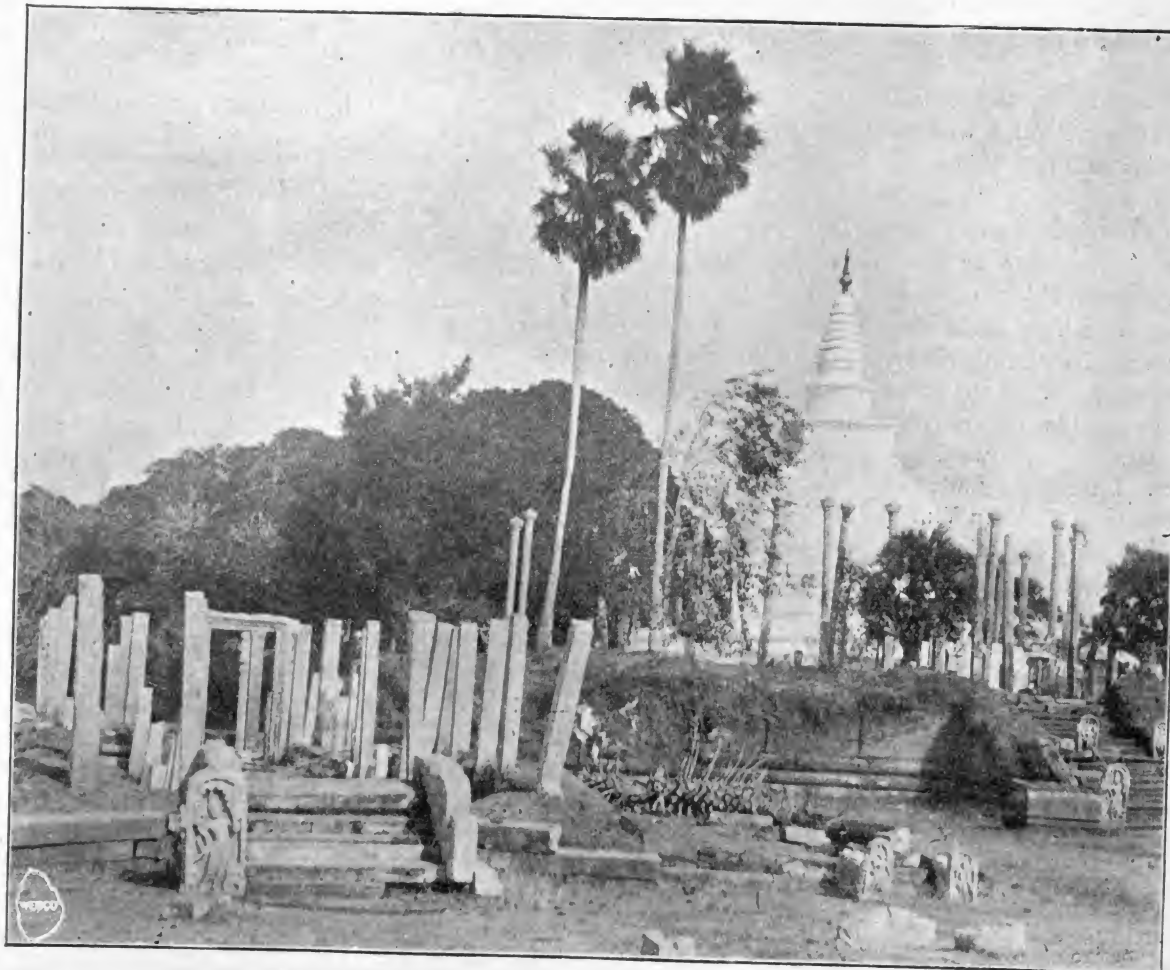
There is another classification of Kamma according to the priority of effect.

The first is *Garuka* which for want of a better term is translated 'Weighty' or 'Serious'. This Kamma is either good or bad, and produces results in this life or in the next for certain. If good it is purely mental, as in the case of gaining *Jhāna* (ecstasy). Otherwise it is verbal or bodily. The six kinds of weighty Kamma, according to the ascending gravity of crime, are:—(1) matricide (2) parricide (3) the murder of the Arahants (4) the wounding of a Buddha (5) the creation of a schism in the Sangha and (6) permanent scepticism (*Niyata Micchāditthi*).

In the absence of the Weighty Kamma to condition

the future birth, a death-proximate (*Āsanna*) Kamma might come into play. This is so called because it is done immediately before the dying-moment. Owing to the great part it plays in determining the future birth, much importance is attached to it in almost all Buddhist countries. The custom of reminding the dying man of his good deeds and making him do good deeds on his death-bed still prevails in Ceylon, Burma and other places.

Habitual (*Acinna*) Kamma is the next in priority of effect. It is the Kamma that one habitually performs and recollects and for which one has a great liking.



At Anuradhapura, Ceylon: Thuparama Dagoba.

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Nature of Kamma.

One might ask—'Is everything due to Kamma?' We Buddhists emphatically say 'No.' Kamma or the law of causation is only one of the various conditions recognised in Buddhism. If everything is due to Kamma, a man must ever be bad for it is his Kamma to be bad. One need not consult a physician to be cured of a disease, for if one's Kamma is such one will be cured. One will pass an examination whether one tries or not, and so on.

Is one bound to reap all that one has sown in just

The last in the category is the Cumulative (*Katattā*) Kamma in which is included all that cannot be brought under the above mentioned three. This is as it were the reserve fund of a particular being.

The last classification is according to the place in which the Kamma effects transpire, namely:—(1) evil Kamma (*Akusala*) which bears fruit in the sentient existence (*Kāmaloka*), (2) good Kamma which may ripen in the sentient existence, (3) in the world of form (*Rūpaloka*), and (4) in formless realms (*Arūpaloka*).

proportion? Not necessarily. In the *Anguttara Nikaya* the Buddha expressly states:—

"If any one says, O Bhikkhus, that a man must reap according to his deeds, in that case, O Bhikkhus, there is no religious life nor is an opportunity afforded for the entire extinction of Sorrow (*Dukkha*). But if any one says, O Bhikkhus, that what a man reaps accords with his deeds, in that case, O Bhikkhus, there is a religious life and an opportunity is afforded for the entire extinction of Sorrow."

In Buddhism, therefore, there is ample room to mould one's Kamma. Here one is not compelled by an iron necessity. One is not bound to pay all the arrears. One is neither the master nor the servant of Kamma. A person who has committed many a wrong act can mend himself and nullify most of his evil Kamma. For did not the Venerable Anguli-

mala, who had been a highway robber and a murderer, attain Arahantship and finally pass away into *Nibbāna*, erasing—so to say—all his past wrong-doings. If a person has to suffer or to enjoy himself for everything he has done, there will certainly be no final end, but a constant rolling on and on *ad infinitum*.

In conclusion it may be said that such phraseology as "rewards" and "punishments" should not be allowed to enter into discussions concerning the problems of Kamma. For Buddhism does not recognise any Almighty Being, who sits on an imperial throne in heaven above, ruling the helpless creatures down below with his wand of justice, and rewarding and punishing them accordingly. We Buddhists, on the contrary, believe that the happiness and sorrow we experience are the due effect of our own good and bad actions. We are the architects of our own fate. We are our own creators, and we ourselves are our own destroyers.

Logic and the Training of Consciousness.

[BY ERNST L. HOFFMANN]

PSYCHOLOGY can be studied and dealt with in two ways: either for its own sake alone, that is, as pure science which leaves entirely out of account the usefulness or non-usefulness of its results and lays it down as the business of the practitioner to search out what in it may be applicable to practical use; or else for the sake of some definite object, that is, assuming from the outset certain direct lines of advance. In the former case we get a description of all perceptible and logically deducible ("thinkable") phenomena of the inner life of human beings and their relationships with the outer world. (In this most people see explanation, since they confound explanation with description!) In the latter case it is a question of a selection (psychic phenomena) out of the wealth of inner experiences in view of their practical application in a given direction. Scientific, theoretical psychology, to be sure, also takes the facts of experience as its starting-point, but arrives at its results by the path of logical development, and makes the building up of its system dependent upon logical principles. Practical psychology remains within the boundary lines of the given, in doing which, logic only has to serve for the shaping and arrangement of the material and, in case of defective capacity for such adaptation, has to get behind the given facts. The amplitude of "the boundary lines of the given" is the determining factor as to the value of any such psychology. In the case of Buddhism, whose psychology belongs to the latter mentioned category, these boundary lines are extraordinarily wide-stretching since they embrace not only the experiences of the average man but also the planes of the highest experiences which no science of the West as yet has ventured to approach.

While the results of theoretical psychology, attained solely upon the path of logic, remain more or less hypothetical,

and stand in need of proof, it is precisely from experience that the ends and aims of Buddhist psychology are taken. With this psychology it is as with a man who from a high mountain watch-tower looks out over the landscape at his feet, and now proceeds in regular order to extricate from the total picture of the landscape the distinguishing marks of his route, and describe them in their corresponding order. His description lays no claim to be a description of the whole landscape, but only of those portions of the landscape which are of importance for his route. What he declares about the landscape is what is objectively given. The selection of his route, the arrangement of the distinguishing marks (logic), the manner of his description (composition), these are what is subjectively formed. The straight path corresponds to the laws of simple logic. Since, however, there are obstacles which are more easily gone around than climbed over, it may come about that actuality and logic may not always agree with one another. Looked at from above, also, many things will seem harmonious which, seen from below or from the same level, will appear incompatible. "Hence the rejection of all speculation, hence the declaration that the deepest secrets of the worlds and of man are inaccessible to abstract, philosophical thinking. It is not logical thinking but only a *higher consciousness* (*Bodhi*) which resolves the contradictions in which the lower thought, bound up with the life of the senses, is hopelessly involved. Kant demonstrates theoretically where, within the given consciousness, lie the boundary lines of cognition; the Buddha teaches the practice, the way, in which that given form of consciousness may be overpassed. While thus Kant demonstrates how within the confines of thought that is bound up with the life of the senses, pure reason, the cognition of what is real in the higher sense of the word, is unattainable, the Buddha seeks through the

surmounting of thought that is bound up with the life of the senses, to rise to the higher cognition."*

From this it is clear that in Buddhism psychology and philosophy, as the path of knowledge and the formulation of the known, are indivisibly bound up with each other. The training of the consciousness is the indispensable antecedent condition to the higher knowledge. Consciousness is the vessel upon whose capacity depends the extent of what is to be received, which latter also means, the receptivity of the individual. Knowledge again is the antecedent condition required for the selection of the material to be received, and for the direction of the course pursued to its mastery. Without the presence of a tradition in which the experiences and knowledge of former generations are formulated (philosophy), every individual would be compelled to master the entire domain of the psychic, and only a few favoured ones would attain the goal of knowledge. Just as little adequate, however, would be the cognition, or the intellectual working out, of the results laid down as philosophy to the pioneer truth-seeker. Every individual must himself have trodden the path of inner experience, for it is only the items of knowledge that are so won which have living, that is, life-giving value. It is here that the philosophy of Buddhism is distinguished from that of the West, which latter exhausts itself in abstract thinking without producing any reformation in its possessor. Western psychology is also distinguished from Eastern, in the same way. Essential to the East also is the close interweaving of philosophy and psychology. The question as to the essential nature of the Abhidhamma can therefore be decided neither in favour of the one nor the other form of envisaging things. The Abhidhamma is the totality of the psychological and philosophical fundamental teachings of Buddhism, the point of departure of all schools and tendencies of thought in Buddhism, lacking a knowledge of which the nature and development of Buddhism must ever remain wanting in clearness.



ERNST L. HOFFMANN

Notwithstanding all this, what sort of idea has been entertained right up to the present day concerning the Abhidhamma, is proved by the completely erroneous translation of this word as "Secondary law" (*Nebengesetz*). From another quarter there has been introduced in its place the expression, "Metaphysic", which nevertheless, instead of explaining, has only brought about new confusion. Here all depends upon what one wishes to have understood as metaphysics; it depends upon whether one takes it only in the narrower, speculative sense peculiar to philosophy or the religions of revelation; or whether one takes it in the wider sense in which ultimately all cognition, all deduction, yea, every form of science, is metaphysics. "The simplest process of comparison, of distinguishing and description, and yet more, calculation, concerning two bodies acting upon each other with mechanical force,—more particularly, every calculation or anticipation of an effect upon the ground of experience, is completely metaphysical and symbolical, and only as such, possible. Do we not attribute to Nature the thoroughly metaphysical, fundamental law of the action of forces? The law of cause and effect in which we all believe, yes, *believe*, is metaphysics. And completely so is our insight in to the world of the organic."† In this sense, naturally, the dogmas of Buddhism also, that is to say, its formulation as Doctrine, whether in religious, philosophical, epistemological or psychological fashion, are

metaphysics, and as such demand first of all confidence (*Saddha*), in which word is comprehended faith in the correctness of what is said, in other words, the assuming of hypotheses (*Sammā Ditṭhi*), such as are demanded by every science and in a yet higher degree, by every religion. The distinction between religions of revelation and science on one hand, and Buddhism on the other, pertains to the domain of psychology. The former place the centre of gravity outside of the individual, inasmuch as they depend upon the authority of tradition, or of experiment and its tacit hypotheses, or upon all of them together. In Buddhism the centre of gravity lies within

* Dr. Hermann Beckh, *Buddhism*, I, p. 120 f.

† Daqué, *Urwelt, Sage und Menschheit*, p. 231.

the individual, in his own private experience, which must furnish proof of the truth of what is first of all assumed to be worthy of confidence. Here what makes a man blessed is not faith (in the sense of the acceptance of a definite dogma), but the becoming conscious of actuality, which latter is metaphysics to us only for as long as we have not yet experienced it. We therefore arrive at the following definition: Viewed from without (as a system) Buddhism is metaphysics; viewed from within (as a form of Actuality) it is empiricism. In so far as "the metaphysical" is disclosed upon the path of inner

experience, it was not rejected by the Buddha; it was only rejected when it was thought out upon the path of pure speculation. Metaphysics is an entirely relative concept, whose boundaries depend upon the present current plane of experience, upon the present current form and extent of consciousness. The Buddha overcame metaphysics and its problems, not by merely ignoring them, but in an absolutely positive manner, in that, through training and the extension of consciousness, he pushed back the boundary lines of the latter, so that the metaphysical became the empirical.*

BIMBA DEVI.

(YASODHARA)

[BY H. SRI NISSANKA]

IN that grand and brilliant array of prelates, both monks and nuns, who rendered such signal service to our Lord in the salvation of the world, no name is more apt to be overlooked, despite the repeated requests for recognition by Him who once shared the name and escutcheon of the proud house of the Sakyas, than Yasodhara, otherwise called Bimbā-Devi for her unsurpassing beauty.

If there was room in this aeon for another Buddha, then indeed there was none better qualified for that distinction than the wife of Siddhartha, Prince of Kapilavastu.

For four countless cycles and more, Yasodhara like her husband went through a process of evolution and withal suffered and sacrificed in order to assist that Great Soul whose one aim was the liberation of suffering humanity. Such was her spirit of self-abnegation (that ever was a source of power and a fountain of inspiration to the Bodhisatva Himself), that again and again we have seen her lending courage when the Bodhisatva faltered and well-nigh failed.

It is needless here to essay a repetition of the vicissitudes that dogged the noble pair on their rugged journey through the 550 births immediately preceding their final sojourn on Earth as Mantri Devi and Vessantara, so familiar to all students of Buddhism.

From the Heaven of The Thirty Three, Our Lord was reborn in the womb of Maya, and Yasodhara in the same manner descended to Earth as the daughter of Suprabuddha and Amarāvati. Both Siddhartha and Yasodhara were born at the same time and on the same day of Vaisakha, amidst the rejoicings of gods and men, and in their sixteenth year the age-long romance was complete and the happy pair

were united in wedlock. How the Sakyan princes vied with one another for the hand of this princess whose unparalleled beauty was celebrated throughout Hindustan is a matter of record both in the Northern and Southern Schools of Buddhism. When to that happy pair in course of time was born a son Rahula, the Prince Siddhartha left wife and son and departed from the palace of His ancestors in quest of the wisdom He yearned to realise. On awakening from her slumbers Yasodhara learnt with pangs of poignant regret that she was abandoned, forsaken and loveless. She was overcome with grief and utterly disconsolate. During the months that followed the Books say that King Suddhodana kept guards for the protection of his daughter-in-law as, according to the Northern School of Buddhism, the disappointed lovers of Yasodhara were now attempting to win over this unhappy bride. But it was not the guards nor her affection for her only son that were responsible for her integrity, but her mature wisdom and age-long fidelity to her lord and master. The Northern Schools of Buddhism are insistent that Prince Rahula was not born to Yasodhara on the eve of Prince Siddhartha's departure but later. Among the many reasons that they urge in support of this contention there is one of outstanding merit which deserves mention. The Southern School is agreed that Prince Rahula was six years of age when his father returned after attaining Buddhahood. We know for certain that Prince Siddhartha spent six years at Uruvela plunged in deep and austere meditation, and we also know that having attained Buddhahood He returned to Kapilavastu attended by not less than twenty thousand monks. Now the new Buddha could hardly have collected around Him twenty thousand disciples in a day, and we also know that the Buddha spent some time at Rajagaha converting, and preaching to, the subjects of Bimbisāra; so that Prince Rahula must have been over six years of age. This claims for

* Rosenberg explains the fact that European authors with such insistence dispute the existence of a metaphysic in primitive Buddhism partly from this: that on one hand Christian missionaries in their works involuntarily, and sometimes perhaps also with intention, emphasised the absence of metaphysics from Buddhism in order to prove its imperfection as a religious system; and that on the other hand, however, the absence of metaphysics, in view of the modern, scientific view of the universe with which it was sought to bring Buddhism into harmony, was regarded as an excellence. "It must not be forgotten that the beginning of Buddhist research in Europe coincided with the collapse of metaphysical philosophy and the rise of materialistic systems." (p. 59)

Rahula an immaculate conception just as much as for the Prince Siddhartha Himself and that the relations between Yasodhara and Prince Siddhartha were never those of husband and wife in the earthly sense of the word.

This by the way does not affect the main trend of our story, as in all other details both Schools of thought are practically agreed.

We now come back to the period when Yasodhara was left alone in the palace. For many months she was unaware of the whereabouts of Siddhartha but in course of time she was possessed of the truth through Channa, the equerry, and she determined to go through the same physical torture and penance that her lord and master thought fit to impose upon Himself in His quest for *Amrita* (Amrta). She accordingly cut off her glorious locks and abandoned her regal vestments to don the sack cloth and ashes of penance. It gave her intense pleasure to suffer, but one thing she knew, for deep in the recesses of her little heart she heard and believed the words the Prince had once uttered: "I will come back to thee, my well beloved." Yasodhara soliloquised, "If he wishes to abandon his lovely wife as a widow and become a religious, then where is his religion? Wishing to practise a religion without his lovely wife to share it! It must be that he has never heard of the monarchs of old, his own forefathers, Maha Suddharsana and others, how they went with their wives to the forest. He wishes to adopt a religious life without me! He does not see that husband and wife are alike consecrated by sacrifice, purified by the performance of Vedic rites and destined to enjoy the same fruits.....I have no such longings for joys of Heaven, nor are these hard for common folk to attain if they be resolute, but my one desire is that my Darling may never leave me either in this world or the next." (pp. 305, 306—Ananda Coomaraswamy's *The Gospel of Buddhism*).



At Polonnaruwa, Ceylon: Jetavanarama.

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But Yasodhara was not happy in those arboreal glades. She was too young to realise the significance of the profound musings of her pensive lover. The peacocks strutted proudly under the peeping moonbeams; the fountains played; the air was thick with the scent of flowers; from a dimly lighted window of their palace heavenly music floated wafted on the wings of the wind.

"Are you not happy, my lord, with me? Why do you speak thus?" sighed Yasodhara. "Nobody ever dies, nobody ever grows old, and we can be lovers for ever. Speak not thus for it makes me sad. No Yama shall ever come and take thee away from me."

The air was chilly and a million stars bedecked the sapphire blue of the Himalayan sky, and Yasodhara shivered. The Prince drew closer to her and distilled honey into her ears: "Princess, I wish I could love you for ever. But I could almost feel the cold hands of Death already around you. I must go from you, my adored, from all this artificial beauty of my father's impermanent paradise, in search of some wise Rishi who will vouchsafe unto me the secret of eternal life."

Yasodhara well nigh choked but summoning sufficient courage she asked, "My lord, that will indeed be good for ourselves, but what of the world and our less fortunate brothers and sisters? Must they too grow old and lose their loves?" "No, my princess, that shall never be, for once I wrest this wisdom from the great unknown, I shall proclaim to all the world the mighty secret of eternity, without which this ephemeral existence were a hollow mockery—but I shall return to you soon, very soon." Thus spake the youthful and ardent Prince, and rising from His seat conducted His young consort within the palace of His celestial abode through groves of sweet smelling mogra and champā.

That night she dreamt a terrible dream. She saw the land devastated by a storm, herself naked, her jewels mutilated, the Sun, Moon and the stars fallen from their orbits and Mount Meru sunk into the great deep. That was the last night they lived together and Yasodhara wept bitterly. "Yes, my lord will surely come soon with the secret of eternal life," she said to her maid of honour. "So He told me before He left me." And so again the nights, days, weeks, months and years passed, but without any news of her Prince. Sometimes Yasodhara would be cross. She felt she was scorned.

At last the long nights of waiting ended, as all things must end, and all Kapilavastu was agog with frantic rejoicings. Courier after courier dashed into the palace from the Court of Bimbisara and proclaimed to Suddhodana that "Siddhartha comes and was even now at Rajagaha." Yasodhara heard the news in a frenzy of delight; but she was not demonstrative. She determined that her lord was never more going to leave her, so she decked herself in her gayest attire, and wardrobes were ransacked that day as never before for the prettiest of sarees. Suddhodana sent many emissaries to his son at Rajagaha, but none ever returned for they were converted. Finally he sent Kaludayin, Siddhartha's cousin and playmate, with a letter, but Kaludayin himself was converted. He entered the Order but brought back the news that the blessed Buddha was no longer a Sakyan prince, but would only arrive in Kapilavastu if an Arama fit for his occupation would be built for Him and His disciples. So it is said that Suddhodana built Nigrodharama on the plan of the Jetavanavihara at Rajagaha, and the Sakyamuni arrived at Kapilavastu attended by twenty thousand monks. It is said that they took two months to travel the sixty leagues which separated Kapilavastu from Rajagaha.

Suddhodana commanded Yasodhara to go forth and meet her lord, but woman, wife, princess, mother that she was, she refused and locked herself up. "I will not go to him who

has forsaken me. Let him come to me and beg forgiveness." The Sakyamuni in russet robe, with downcast eye, wended His way slowly afoot. Chariots and gaily caparisoned elephants met Him but He declined any vehicle and begged for alms from door to door as all Buddhas before Him had done.

After the conversion of Suddhodana the Buddha Gotama's next thoughts were of Yasodhara. "Where is the mother of Rahula? Is she well?" inquired the Sage from His father. "She is well, my lord, but does not wish to meet thee." So the Master, passionless and free, accompanied by His disciples Sariputta and Moggallana, approached the royal apartments. Yasodhara did not see Him but the Enlightened One commanded, "It is I, thy lord and master. Open the door, Yasodhara." Then the mother of Rahula came out, clasped her hands round the ankles of her lord and paid Him homage with many tears. The disciples almost prevented this domestic scene for they deemed it a sacrilege for a woman to touch the Holy One, but the Compassionate One signified to His disciples to refrain from interference for He feared that Yasodhara might have died of grief had she been prevented from giving vent to her pent-up affection. The Lord sat on a seat provided for Him and inquired tenderly from Yasodhara how the baby prince was getting on and whether she herself was well. Yasodhara was too happy to reply and Suddhodana narrated to the Blessed One how sad and concerned Yasodhara had been throughout His long absence. The Buddha then preached the Sandakinduru Jātaka in which He extolled the virtues of Yasodhara and greatly gladdened her heart.

We next see her completely recovered from her afflictions, appearing on the balcony with her boy prince Rahula, to whom she admiringly pointed out his royal father as he went on His daily rounds begging alms. How Yasodhara loved and praised the Lord can be seen by the exquisite Narasiha Gathas supposed to have been uttered by her: "Look, Rahula, there goes thy father of the lotus feet. Go, my son, give him this philtre and ask for thy inheritance."

In the Mahayana School the story slightly differs at this stage and makes Yasodhara desirous of regaining her husband and this is only natural. It would appear that she gave a certain sorceress of Rajagaha five hundred pieces of silver in return for a love philtre to win back her husband and that it was this philtre that Yasodhara is supposed to have given the prince Rahula to be given to his father. Rahula ran out into the street shouting, "Father, won't you give me my inheritance?" Yasodhara's irrepressible joy at her son clutching at his father's robe assured her of the success of her mission. The Omniscient One soon saw through this little ruse and requested Rahula to partake of the contents of the philtre. The magic worked, and Rahula followed his father when really it was intended that the father should follow the mother. Thereupon Rahula was taken to the monastery and Sariputta admitted him to the "inheritance" of the Holy Order. Poor, disillusioned Yasodhara had naught to live for and sought consolation in the ranks of the Sisters under the great Prajāpati. For some years she was unable to attain to Arhatship because

of her deep worldly affection for her husband but as time went by, desire and passion soon died out and she saw through the veil of life and realised the utter impermanence of all component things and thus obtained supreme enlightenment.

On one occasion the Thēri Yasodhara fell ill with a colic and the novice Rahula visited her. He was greatly distressed at his mother's condition and began weeping: "Mother, what can I do to cure thee of this malady?" "What can you do, my son?" replied Yasodhara. "It will perchance pass away, but when I was at home I was wont to drink mango juice. I wonder where one can get it now!" "Fear not, mother," said Rahula, "I will get it for thee." So saying he wept bitterly in a corner of the temple, having failed to procure the antidote. An Elder came on the scene, and on his learning from Rahula the cause of his distress, promptly repaired to the city and procuring the mango juice gave it to Rahula, who joyfully offered it to his mother who was instantly cured.

The scenes between this son, mother and father are poignantly human and most touching. The father laid down the law which the son obeyed to the letter, and the Buddha is said to have praised Yasodhara as being the most modest of all His female disciples.

We now pass over all these to a day when Yasodhara was old and bent with age. She had seen seventy eight summers and lived a life of exemplary goodness, guiding as the Lord Himself had done thousands of men and women along the path of righteousness and establishing them firmly in the faith. This life of usefulness was now fast drawing to a close. "All things must end in decay," she thought, "and I must enter Nirvana before my Master."

This thought having arisen in her mind she took up her begging bowl and robes and, followed by her large retinue of Sisters (Bhikkunis), she made straight for the Vulture Peak near Rajagaha where the Master then resided. Having reached the cave where the Lord was reclining the Bhikkuni Yasodhara, Arabant, did obeisance to the Blessed One and spake thus: "Long have I served you, my Lord, through countless aeons in Samsara, faithfully and well. This is my last birth and there is no more coming back for me. All desires have ended. I am free. I crave your forgiveness for any trespasses I may have committed in word, thought or deed throughout the ages. Forgive me, my Master, Lord, Buddha Supreme, and grant me per-

mission to throw off this mortal coil and seek liberation in Nirvana's peace." "I forgive thee, Yasodhara," said the Lord, "thy trespasses freely, though there have been no trespasses on thy part to be forgiven. I grant thee permission to enter Nirvana." It has always been the custom for a disciple, before he or she enters Parinirvana, to seek the Lord's permission, and Yasodhara in this instance only complied with a formality which was rigidly observed. Yasodhara that night illumined the very Heavens by many miraculous displays by way of veneration and gratitude to the Tathagatha, in the presence of a vast assemblage of gods and monks, and having thrice done obeisance to the Blessed One, she retired as gracefully as she had entered without turning her back to the place where the Holy One lay like a reposing lion. The Tathagatha ordered the Bhikkunis who were assembled at the Vulture Peak to accompany Yasodhara for some distance as a mark of respect to her. That night Yasodhara entered into Samadhi and from trance to trance and finally she laid down her mortal remains and sought the bliss of Parinirvana.

Such was the end of the greatest and the most beautiful woman of all time, exemplary mother, dutiful daughter, faithful wife, and brilliant disciple, whose glory is second only to that of the Blessed One Himself and whose radiance shall last till the ends of time.

L'ENVOI

In all the Hinayana Pali Canon the references to Yasodhara are cursory and belated. It seems to me that she has almost been forgotten, nay, even ignored. It is a thousand pities that this should be so. Such great prominence has always been given to the performance of miracles, parables and worthless repetition

that the intellectual student almost begins to waver in his faith. Important circumstances have been glossed over or omitted with the result that the world is left all the poorer. No importance seems to have been given to the chronological order of events and the data we possess are all too meagre. The Tripitaka Pāli Canon is more or less authoritative. The word of the Master had been jealously guarded and handed down to us and to posterity. The Ecclesiastical Convention only rehearsed the Dhamma proper, the Vinaya and the Patimokkha, which were reduced to writing nearly a century after the Master's Parinirvana. History was neglected as being outside the scope of the Dhamma, but the importance of this branch of study was not neglected by subse-



HIS EMINENCE TAI HSU.

The great Chinese Missionary who recently concluded a tour through the world. He has established Buddhist centres in different parts of the world.

quent writers. There then arose various other compilers and we of the Hinayana school have to rely for our data on the writings contained in such books as the *Deepavansa*, *Mahavansa*, *Pujavaliya* and *Nidanakata*, etc. The compilers of these learned treatises were ordinary people and accordingly liable to err, and what is more these books deal with incidents of a time so anterior to the time of their compilation, that they must be taken, in some cases, to be arbitrary, if not purely imaginary.

I have taken the liberty to digress here because I find in the Tibetan version that the life history of the Buddha Gotama, although it agrees in the main with the version of the Southern School, has yet many points of vital difference. We in Ceylon have been trained when quite young into the belief that these later books must be accepted as gospel truth, in as much as they were written by Arahats, and Arahats are infallible. The result on research of this kind of attitude therefore has been disastrous. With almost a Catholic blindness we have been taught to refuse to accept any version on these matters save our own, which, of course, is contrary both to the letter and to the spirit of Buddhism. We hate Mahayana; at least we love it dubiously, but we seem to forget that Tibet is the next-door neighbour to the land where the Buddha saw the light of day. We in Ceylon are almost strangers and can claim no kinship with the Founder of our faith, or His kinsmen, except of course by a process of importation many decades after the Buddha's demise. We paint the Buddha like a Sinhalese man. We imagine Him in his daily life and ministrations from a purely Sinhalese point of view. These

views, to say the least, must obviously be erroneous.

It should also be remembered that our literature was subjected to a wholesale incineration and it was with the greatest difficulty that the Tripitaka Pāli Canon was preserved. What was left after the Vaitulyan vandalism was piously removed from Ceylon to Burma, and it was again imported with great solemnity when we stood in dire need of it, from that same country. It is not contended here that the Mahayana view is the absolutely correct view, but it is urged for the benefit particularly of young Sinhalese students of Buddhism that a vast amount of Buddhist literature soon after it was reduced to writing in India was transported over the Himalayas by Chinese and Tibetan pilgrims who have earned for themselves the admiration of the civilised world for their unerring accuracy of detail. A great deal has therefore to be done to bring to the light of day these precious volumes from Tibet and I would commend it to the consideration of those enthusiastic and pious Buddhists, who have sponsored incomplete and ill-equipped missions to Europe and America, to encourage the study of Chinese and Tibetan scriptures by arranging for a mission to the intellectual seats of learning in the Yellow World. No doubt a Western parlour under modern conditions is more comfortable for the propagation of Buddhism than those bleak Himalayan fastnesses where live diligent Lamas from whom useful lessons might be drawn. But the contributions to the world of Buddhist civilisation by China and Tibet have yet to be known, and perhaps the future holds in store for the world untold wealth in the shape of hitherto lost knowledge.

PRIZE POEM.
POLONNARUWA.

[BY C. H. BARTHOLOMEUSZ]



IMPERIAL Isle, Fair Lanka, Taprobane!
With pearl-girt strands and coral shores, upon
Whose marge the lordly palm trees live and raise
Their coronal of leaves above the waves.
What changes hast thou seen which Time has wrought
Upon thy brows across the beaded years?
Thy hist'ry emblazoned is upon these ruins
That lie upon this City of the Plain,
Which silent is where its now vanished Past
Once rose triumphant and spread far its glow
Athwart all Lanka and the East, and lit
Cambodian lands and India's Southern shores.
For Prakram's Sun outshone the lesser lights
"In Lanka's Age of Gold to subjugate
"In war Sita, Choda, Gauda, and he went
To Maha Dambadwipa with great hosts"
Triumphant to return, and reigned here
At Pulhatti, Polonnaruwa called—
The City he enlarged and loved so much.
And Justice with such equal hands he dealt

That o'er the length and breadth of this fair Isle
A lonely maiden could have journeyed through
Unhindered, unmolested, and carried safe
A priceless pearl or sapphire in her hands.

Renowned for palaces and temples vast
Enroofed with domes of copper and of brass
And Dagobas with pinnacles of gold
Was Pulhatti with widened streets and marts.
Alas! its glory has departed, and
Its storied past remains an afterglow
Of garish splendour which is here revealed,
In stately columns of ensulptured stone,
That Vandal Tamils stripped of their bright gold;
And Time's mildeewing fingers brought their rack
With lichens, and dilapidating growth
Of forest trees that crept and spread abroad
Their roots like tentacles that overran
The polished and the tessellated floor.
So evanescent are all earthly things,
But yet these tell their moral and their tale,—
The people's ancient prowess and their might,

The mingling of their worship with their art,
The burgeoning of beauteous minds array'd
Expressed in Architecture bright and grand,
And fill the spaces and the enraptured hour
When in the Buddh they found their all in all.
These thoughts produce a pageant of the Past;
Again I see this Polonnaruwa,
The City grand and bright and beautiful,
Alive with folk upon its busy streets,
Who pass in glad procession on this day,
To *Wata Dage*, shrine by Prakram built
And stone-encircled with the sculptured shapes
Of Sacred Ones, that shew the tragic scene
Of Him who entered into Peace and Bliss
At Kusināra, and Ananda's grief
At the loss of his Great Master whom he loved.

Within the temple richly dight with gold
And precious fabrics, pearls and ivory,
Mighty Prakram placed the Sacred Tooth,
Lanka's Palladium and her joyous pride.
To pay it worship now devoted throngs
Assemble and at night illumine the streets
With torches lit despite the bright moon-beams
In gay processional and pageantry,
While silver bells ring out their peals of joy,
And haughty chiefs and ministers of State
Sedately step or ride on elephants
Caparisoned in colours rich and gay
In cloths of gold bedizened thick with pearls
And gems of peerless price that scintillate
Their lustre in the fitful lunar light.
Behind them march with chant and holy song
And pause to raise the solemn *Sadhu* cry,
And Hail to Him, the Enlightened One,
The lines of boys and girls in raiment white
Who carry blossoms of the lakes and fields,

PRIZE ESSAY. BUDDHIST PROPAGANDA IN THE WEST.

[By D. R. KANNANGARA]

THE thought of "Buddhist Propaganda in the West" does not at first sight appeal to me. I am in the midst of Christian propaganda in the East, and, it may be from an association of ideas, I naturally think that any similar propaganda in the West would do more harm than good. But a careful comparison of the methods employed by the advocates of the two religions shows that in all essential matters Buddhist Missions have always fundamentally differed from Christian Missions. Therefore, provided that Buddhist Missionary activities in Europe are made to differ radically from Christian Missions in the East, there is not the slightest

doubt that Buddhist propaganda in the West can do immense good not only to the highly-cultured and intelligent Europeans but also to the Easterners themselves.

To clear the doubts of sceptics let us see whether modern Europe will prove a fertile ground wherein to sow the seeds of Buddhism. Is there no overgrowth of illusions there? Is there a possibility that Buddhist wheat may grow among Christian theological tares? To drop the metaphor, will Europeans embrace Buddhism? Unfortunately for Truth, many people in Europe may be still believing that the world was created in six days. But there is in Europe a large number of earnest

The fragrant Champak and the Jasmine sweet,
The Lotus, blue and white, the Pansal-mal,
Areca blooms, these offerings to the shrine.
The Bhikkus in their robes of yellow silk
Next walk in contemplation deep beneath
A canopy of white that shuts o'erhead
The Full Moon's mellow and so mystic light—
And then a tusker huge and strong upon
Its ample back a golden howdah bears
Set on a purple cloth adorned and rich
With precious gems and bright with silver sheen.
Enclosed here some sacred Relics lie
In a miniature pagoda of gold
Imparting radiant flashes all around.
Next come the King, his Queens and Royal Court
Walking behind the Elephant of State,—
The mighty Prakram and his gracious Queens
Enclad in gorgeous robes and golden crowns.
While minstrels sang before and nautch girls danced
In rhythmic steps attuned to tinkling bells
Enchained to feet that ever keep to time.
While jocund crowds behind disport and play,
Present in motley guise the various shapes
Of forest beasts—the Lion fierce and wild,
The spotted Cheetah and the bristly Boar,
The ugly Bear—who harmless stalk amid
The throng, and thus the pageant wends its way
With beat of drum, fanfare of trumpets and
The conches blown. Then comes a sudden hush
Ere it the temple portals reaches and
The steps that lead unto the sacred fane.

The scene is changed and desolation reigns,
The Tamil hordes have ravaged through the land.
Polonnaruwa is razed to the ground,
And nought remains but *these* that tell their tale.

men who know better. Thus we see that Buddhism has a bright future in the West. In fact, Europe is today in a very favourable position to examine and verify the essential truths of the great religion known to the West as Buddhism. There is a more important reason why the West should welcome Buddhism at this juncture. The Christian Missionaries tell us that the West is irreligious, that Europeans love football and other sports far more than they love Sunday sermons. If these witnesses can be believed it seems a hopeless task to plant Buddhism in Europe. For according to them it seems that there is wide-spread moral decay in the West.

If this Missionary version of the matter is true, then Europe is unquestionably at the end of its brilliant career. But let us not take the Missionaries very seriously. Instead of using plain language and saying that intelligent Truth-seekers are rejecting Christianity, it is possible that they try to get out of the difficulty by using the wider term "religion" where they should use the word "Christianity". The conclusion is obvious: men who do not want to listen to Sunday sermons may nevertheless be deeper Truth-seekers than the Archbishop of Canterbury himself! Perhaps the prevalence among them of a religion which altogether lacks philosophical cogency may account for the moral apathy of intelligent Europeans.

THE LIFE-STORY OF SUPPIYA UPASIKA.

[By MISS L. E. D. JAYASUNDERE]



UPPIYĀ was the chief among the female lay disciples who ministered unto the sick. Her life-story runs as follows:—A hundred thousand aeons ago during the life-time of the Enlightened One Padumuttara, she took birth in a gentle family at Hansawati. When she had come of age, she once accompanied the city folk who went daily to the monastery to listen to the sermons that were being preached by the Buddha. One day, the Master chose one of the female lay disciples from among the assembly and proclaimed her the chief among those who supplied the needs of the sick Bhikkhus. She witnessed the scene and devoutly wished that she might one day in the dispensation of a future Buddha, attain to the same office. With this earnest wish in mind, she performed acts of great merit during the rest of her life-time, and departing therefrom fared among devas and men for a lakh of aeons.

In the blessed era of Lord Gōtama, she was re-born in the city of Benares in a householder's family. Her parents named her Suppiyā. When she had come of age, during the first visit of the Master accompanied by His disciples to the city of Benares, she listened to a religious discourse by Him and attained Sotapatti. Thenceforth it was her custom to go daily to the monastery to hear the Master.

One day, seeing a sick Bhikkhu she advanced towards him and paid him obeisance. Having conversed with him for a

At this juncture, what can the Buddhists of the East do to help their fellow-men in the West? For very good reasons I instinctively love and revere the lay intellectuals of the West. They are and have been among the bravest and noblest of men. It is they who would appreciate the truths preached by the Lord Buddha. The Buddhists of the East have then a very humble duty to perform. They must give to the West the elements of pure Buddhism. The intrinsic worth of the Religion and the integrity and intelligence of our European brethren will look after the rest. Europeans should impartially compare Buddhism with Christianity, and if their knowledge, if their experience, if all that is deepest and best in them incline them to the former rather than to the latter, then with due reverence to their ancestors they must reject dogmas that are no longer tenable. Their conversion to Buddhism must not be marked by the least tinge of bitterness towards that religion which they have outgrown.

It might be of interest to Western Buddhists to know that Mr. E. L. Hoffmann (henceforth to be known as Brahmachari Govinda) is already taking steps to organize an *International Buddhist Union*. This may be the small beginning of one of the most remarkable movements in the history of the human race.

while, she humbly inquired into his necessities: "Upāsikā, I wish to receive some flesh-food," said the Bhikkhu. "So be it, reverend Sir, I shall send some," replied she. Suppiyā bowed respectfully to the Bhikkhu and departed.

On the following day she sent her maid-servant to the market to buy some meat at the meat-stalls. The maid-servant wandered all over the city, but unfortunately was unable to buy any meat. So she returned home and informed her mistress about the situation. Hearing the ill news, Suppiyā thought to herself: "I promised the Bhikkhu to send him some flesh-food, therefore he will not receive any from elsewhere; now if I fail to send him some, he will have none. So it is meet that I should find a means of sending him flesh-food somehow." With this firm resolution Suppiyā entered her room with a weapon and bravely cut a piece of flesh from her thigh and handing it over to the maid-servant ordered her thus: "Now, add all the necessary ingredients and cook this piece of flesh well, take it to the monastery and offer it to the sick bhikkhu. If the Bhikkhu makes any inquiries about me, say that I am unwell." So the maid-servant took the flesh and carried out her mistress's behest.

The Lord Buddha through the exercise of His psychic faculties saw the brave and noble deed of Suppiyā Upāsikā. So on the next day the Master followed by a retinue of Bhikkhus went His daily round in search of alms-food and arrived at the house of Suppiyā. Hearing of the Master's

arrival, she called her husband and said: "I am unable to go to receive the Buddha, therefore pray welcome Him on my behalf, and offer Him a seat." The husband did accordingly. Being thus seated the Tathagata inquired for Suppiyā: "She is ill and lying down inside," replied the householder. "Do please lead her here," said the Master. So the husband went in and called her saying: "Dear wife, the Master wants to see you." Suppiyā thought to herself: "The All-Compassionate Lord is inviting me fully aware of my condition," and rose from her couch. By the mysterious power of the Buddha her wound was instantly healed and her leg became as whole as the other. Suppiyā was filled with rapturous joy at this strange occurrence. Then she repaired to the Master's presence, paid Him obeisance by humbly prostrating

herself on the ground, and took a seat. The Lord then questioned: "What was the matter with the Upāsikā?" Then Suppiyā related the whole story.

The Tathāgata having finished His meal returned to the monastery, summoned together the whole assembly of Bhikkhus and condemned the Bhikkhu who had partaken of the human flesh. This untoward incident caused the Master to lay down the precept against the use of human flesh as food. Sometime thereafter, the Master seated in the assembly hall proclaimed Suppiyā the chief among the female lay disciples who ministered unto the sick. Thus the devout wish made by Suppiyā a hundred thousand aeons before attained full fruition.

MEANS AND ENDS.

[By J. F. Mc KECHNIE]

ONE of the most difficult things for the ordinary person to do is to distinguish between means and ends, and apportion to each of these the importance that is its due, no more and no less. This difficulty is most marked where the things of religion are concerned, because religion is an affair in which most men have but a very hazy idea as to what is the end that is aimed at,—when they happen to have any idea at all! Religion and its ends seem to them a very vague affair, something which has to do only with their emotions, and is liable to be spoiled, if not even destroyed, by any attempt to throw the clear daylight of reason and rational thinking upon it.

Happily there is one religion in the world which is the reverse of all this. It is not at all hazy and vague as to the distinction between means and ends. It has perfectly clear ideas as to which is which, and what is the exact nature of each. It is not an affair of emotional intoxications. It becomes more, and not less, attractive under the illumination of reasonable, rational scrutiny and investigation. The keener and brighter that illumination is, the more solidly stand out the foundations on which it is laid. The name, in current phrase, of this religion is Buddhism.

What is the aim of this religion? What does it seek to do for men? Only one thing, but that the most important of all for men,—to remove their unhappiness. That is all it aims to do; but what more need it aim to do? All beings desire happiness; all beings dislike unhappiness. Therefore in making the removal of unhappiness its single object, Buddhism makes good its claim to be the most universal, the most catholic of religions, since this is what all men, everywhere, at all times, wish,—to be rid of their unhappiness, their suffering, their infelicity, their distresses of all kinds and degrees of the same, from the most subtle to the most obvious, from slightest to most piercing and poignant.

Bearing in mind, then, clearly and distinctly, that this is the end aimed at by Buddhism, the only thing that need trouble any one is to consider if the means advised by Buddhism for achieving that end are adequate. But such an one need not consider this long. Indeed, in the proper sense of the word "consider", he ought not to consider at all; he ought to start at once and see if they are adequate by trying them. Or perhaps we should say rather that he ought to consider them, but only long enough, and no longer, than is needed to convince himself that they are worth trying, and then set out to give them that necessary trial which for him will then decide the matter one way or the other. For this is the only test of the truth of Buddhism as a religion of knowledge and not of emotional intoxications,—the personal experiment and experience of its prescriptions by each man for himself. As has been so often repeated since first it was said in the Buddha's own day, His teaching is a medicine for the cure of an ailment. And the only real way to find out if this, like any other medicine, is a good one and will do what the doctor (the Buddha) who prescribes it says it will do is—to take it! There is no other way of testing its efficacy.

It is necessary to insist on this, that there is no other effective way of testing the value of the Buddha's medicine for the cure of unhappiness, because that medicine seems in these latter days to be about to become the object of an almost endless amount of cogitation and argument and discussion and investigation. Men in the West, now that they have been awakened to the fact that there is such a medicine for the cure of Dukkha in existence, and that many millions of men have used it with good results since first it was prescribed twenty-five hundred years ago, are all agog now to describe and discuss the shape and size and colour and quality of the different bottles in which it has been, and is being, purveyed, and also its various ingredients, and all the possible and probable effects of this and the other curative simples contained therein, as if this were

all there was to be considered about the matter; as if medicines were things that existed for themselves alone, and the study and investigation of their composition and history were a quite sufficient and worthy employment to occupy a man's whole life.

To such men it is necessary (though it ought to be superfluous) to say, that medicines possess no value whatever in themselves, that all their value in the world resides solely in their power to cure disease. In short: men require to be told that this particular medicine, like any other, is a means only, not an end. The end here, is the curing, the getting rid of Dukkha; and the Dhamma, the Teaching of the Buddha, has no value considered solely in itself, but is only of value with reference to the disease it is meant to cure, as an actual means for curing that disease. Hence it is not only a waste of time to investigate the Buddha's Teaching in the spirit of a professor of zoology inspecting the dead bones of some long-extinct animal, but it is contrary to sound sense. The Buddha's doctrine is only set forth to men with the object of attaining a certain result. When that result has been achieved, it is to be left behind, laid aside, as one lays aside the bottle of medicine and uses it no more, even though its contents are only half finished, when one has recovered from the trouble which its use was meant to cure, and which its use has cured.

Is to act like this to show disrespect to the doctor who has prescribed the medicine? Not in the least. So far is it from this, that if one went on using a medicine given us for the relief of a certain ailment, after one had recovered from that ailment, saying to ourselves: "What a splendid medicine this has been to me, by which I have been cured of my ailment! I really cannot stop taking such a splendid medicine," people would laugh at one as a person rather lacking in sound sense, if not a little out of one's wits. And it is showing no disrespect to the Great Physician for Dukkha, whom we call the Buddha, if we regard His medicine, designed to cure the grand ill of life, in the same way that we regard all other lesser medicines for the cure of lesser ills, as merely a means for the securing of an end, and not a something of value in and for itself.

Indeed, it is Himself, being the good doctor that He is, who counsels us so to do. He does not actually use the simile of medicine in telling us that His Teaching is only a means,

not an end; but He uses another quite as telling and effective. He compares His Teaching to a raft. What is a raft? A means for getting over water; that is all. Has it any other use? None whatever. When by its use one has crossed a stretch of water, reached land, is there any reason for keeping that raft, taking it with us any further? There is not. Has it any more value for anything, after land is reached? None at all. By means of the raft we have crossed the stretch of water in our way that otherwise we could not have crossed. To this extent, in this regard, it has been invaluable to us. What, indeed, could we have done without it? We could never have got across the water. But it is only of value for that one purpose; it is of no value in itself. When with its precious assistance the water has been safely crossed, the raft that has helped us is just to be left behind. We are not to put it on our shoulders and bear it about with us through all the future, wherever we may go, saying: "Dear to me, precious to me, is this raft by means of which I have crossed that



Snapshot by Mr. H. E. Ameresekere, Retired Mudaliyar.
Tissa Maharama Dagoba, Ceylon.

dangerous flood. Never more can I part from this, my so precious raft." In short: we are to make and keep the distinction between means and ends; and value the means only in so far as they help us to secure the desired ends, and not a bit more.

Why do we here insist on this aspect of the Buddha's Teaching? Because in taking it as an end in itself, men run grave risk of doing in the case of this great teaching what they have done so often in the case of other lesser teachings. They run the risk of concentrating so much attention on the means, as entirely to lose sight of the end which alone gives the means its value. Nay, they may even do worse still, as they actually have done worse still, in many instances in the history of our world. More than once in their foolishness they have imagined that the means was itself the end

and thus by their lack of understanding, themselves blocked up the path against their ever seeking to arrive at that end. The maintenance of a church, a society, an organization becomes so important to them that they never think, never have time to think, of the object, the end, the securing of which is the sole reason for the existence of church, society, or organization.

It would be a thousand pities were such a thing ever to happen in the case of the Buddha's Teaching, which, in the field of religion, is a rational teaching if ever there was one. For the first principle of all rational procedure is to distinguish. And the first, most important distinction to be made in all practical operations, is the distinction between the end aimed at and the means, the tools, by which that end is to be accomplished. The former is the important thing; the latter, in comparison therewith, more or less a matter of indifference.

Buddhism is a practical operation. It is a getting across a stream. It is a something to be done. In Buddhism proper, all cogitation, all rationalising, all theorising, is pursued only in so far as, and not an iota further than, these contribute towards helping men to do the thing that is wanted to be done,—to get across the stream. Before constructing the raft by which we wish to cross that stream, we may need to stop and consider and ponder a while as to what will be the best means of putting it together, what the materials it will be best to employ, what the best method of binding them together so that they shall not fall apart under us in mid-stream, and leave us without support

to drown there. All this we shall have to think about. But after the thinking, it will still remain for us now to do the thing to which so far we have only been giving our thought. It will still remain for us to do the work of actually building the raft, launching it into the stream, and working hands and feet, make our way to the further shore; otherwise all our thinking and cogitating has gone for naught, has been of no more value than thinking and cogitating on any one of the numerous subjects for thought and cogitation which men have found out as a means of passing the time for want of anything else worthier wherewith to fill their idle hours.

The Buddha's Teaching is medicine for the cure of a disease. It is not a concoction put together only in order to furnish learned and curious men with the entertainment of analysing it and finding out and classifying its various ingredients, describing where they came from, giving the history of those who first used them, and how, and when, and why, and where, and so forth, and so on, *ad infinitum*, to the multiplication of many words recorded in tens and scores and hundreds of ponderous, long-suffering tomes. It is a medicine to cure an ill, and that is all. And when it has worked the cure it is meant to work, the wise patient will just put the bottle back on a shelf in the cupboard and think little more about it, rejoicing in his recovery from his trouble, glad by its use to have returned to a state of health, of ease, of freedom from his illness, from his Dukkha.

The Buddha's Teaching is a raft, and a very sound and



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A Specimen of Stone Carving: a Guardstone, Anuradhapura

serviceable raft, none safer, none surer, in its adaptation to the object for which it has been designed,—the getting across the great flood of Samsara. But once that Flood is crossed, what sensible man will do any anything else with his raft but leave it behind him there on the banks of Samsara's stream, and so continue his journey? He only needed to discuss the composition of his raft, ponder the best manner of combining rushes and reeds and bamboos and creepers, cogitate the surest way to secure them so that they should hold together, while as yet he had not crossed the stream, and only in order that by its aid he might be able to cross the stream. The stream once crossed, the raft has ceased to be of any further consequence. It is to be left behind, and, no further thought bestowed upon it, just as now, no more thought or attention need be given to it beyond what is required to make it of full use to us in crossing the stream.

Nevertheless for as long as we have not yet crossed the

stream, the raft has value, all value; there is nothing on earth that is more valuable to us; but—only for the crossing of the stream, not as a constant possession. In other words, once more: It is a means, not an end. The Dhamma is only a means to an end,—an indispensable means, it is true; but yet it is not itself an end. It only exists for the sake of something else. That something else, that end, is the final deliverance from all ill that comes from the emancipation of the mind through true wisdom. That high End is the sole purport of the means; those means are solely of any value because of that End. The shore is the sole purport of a raft; a raft is solely of value because of the shore. By raft to shore, by Dhamma to Nibbana: that is what Buddhism is, and that is all that Buddhism is. And he alone who uses the Raft will reach the Shore. Whoso only studies, and talks about, the Raft, will never, for all his talk and study, reach the Shore. Nay, for all his study, he does not even rightly know the Raft. Those only know it as it is, who use it; none others.

Dr. DAHLKE'S LAST LECTURE.

[TRANSLATED BY MRS. P. DE S. KULARATNE FROM "DIE BROCKENSAMMLUNG" (DOUBLE NUMBER, 1929).]

[The following is a free translation of the text of a lecture which Dr. Dahlke was not able to deliver in person because of illness, but which was read on his behalf to an audience in Berlin on February 22, 1928.]

BUDDHISM is the Teaching of the Buddhas, i. e. the Enlightened Ones. There has been not only one but many Buddhas and only the last of the countless series is the one whom we know as an historical personage.

The name of this last historical Buddha, after whom a countless number of other Buddhas will follow, is Gotama. He was born in Kapilavastu in the extreme North of India and came of a royal family, the Sakyas. At the age of thirty, having married young and being then the father of a little son, he left his father's gorgeous palace and followed Pabbajja (the way of homelessness). He became an ascetic (samana), a religious mendicant, and went with shorn head and beard, his alms-bowl before him, begging for food from house to house.

There was nothing extraordinary in such a course of conduct in India in those days. People of all stations in life used to do the same thing. Holy men, alone or in companies, used to travel all over the country and the people, though not overburdened with wealth, considered it a sacred duty to support these mendicants and supply them with the necessities of life.

The Buddha followed this life until a new view of things dawned upon him, the knowledge which made him call himself the Buddha, the Awakened One. In order to understand what this enlightened view of things was, it is necessary to cast a glance at religious life in India at the time of the Buddha.

India in the time of the Buddha was in a state of transition in religious ideas. Belief in the glittering variety of the polytheistic heaven was giving way to the idea of a single God, the monotheistic belief in Brahma, the One, the Glorious, the Blessed, before whom the different gods and goddesses, who had hitherto filled and satisfied Indian religious thought, would vanish like stars before the sun.

Gotama the Buddha realised the trend of thought and shed the light of his genius upon the problem. A local belief expanded into a universal belief. For the first time in history, from one corner of India a world religion appeared in reply to the question: Is the idea of God essential to a religion?

One can regard the whole of Buddhism as an answer to this question and the answer is:—"Man belongs to himself. The self is lord of the self. The power which created him is not God but his own doing. No God sits in judgment upon him except his own self, and his existence and destiny depend upon the will of no God who separates the sheep from the goats. They depend on his own actions.

Buddhism is not atheism in the ordinary sense of the word. The ordinary atheist is a man whose atheism is an excuse for licence:—"Nobody above can see me, nobody hears me. I shall do as I like." Buddhism does not deny the idea of God but makes it mean what it really ought to mean. It becomes a higher humanity and thus the individual becomes personally responsible for every moment of his life.

For the Buddhist there is no God who can absolve him from sin. There is no one corresponding to the priest in theistic religions, who will be the intermediary between God and man. For the Buddhist there is only the idea of action and the result of action—the religion of dispassionate, unmiti-

gated personal responsibility and therefore the religion for men who have developed out of the common run and who know that in the realm of reality nothing is given for nothing.

Buddhism teaches, "I do indeed owe my present existence to my parents, but they only gave the vehicle of my body, created by an act of desire by their two bodies. In this material body there are housed for a while infinite potentialities for good and evil and the power is there, latent, to transform these potentialities into actualities."

Thus from the mother's womb there comes forth a being whose bodily characteristics are inherited from his parents and ancestors but whose real self, if one may use the word, comes as the accumulated result of many other existences,



Specimen of Carving of Balustrades, Anuradhapura.

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released by the death of his last body and recreated in this particular environment because it was suitable for his state of development. Everything material must exist in space, and time and space are essential for the material expression of knowledge, but Karma works not according to physical laws but as Fate which works independently of all laws except its own. The being released by death is reborn in that environment which is best suited to his development.

Buddhism regards man not as the creation of a God, not as the creation of his parents but as the creation of his own actions. He is created at birth which is always a rebirth and his parents are not creators but birth-helpers, as it were, the means of helping him to be reborn. The parents are agents and instruments, so to speak; the only real creation is as a result of one's own actions. Good thoughts, words and deeds

result in a fortunate rebirth in a good environment: bad thoughts, words and deeds result in an unhappy rebirth in a bad environment.

The Buddha himself says: ".....with all-seeing eyes, perceiving all humanity, I saw human beings in their goodness and wickedness, their beauty and their ugliness, their happiness and unhappiness. I saw how they acted and I saw: 'Truly, some of these people act wrongly, think wrongly, speak wrongly, belittle noble things, hold wrong beliefs and suffer the effects of it all. When their bodies die, they will surely be born in a less noble state. On the other hand, there are beings who have good motives for all they think, speak and do. They uphold virtue and hold correct views and so

will reap the benefit of their good Karma. When their bodies die, they will be reborn in a higher sphere.'

"Suppose that there are two houses with two doors. A man who has eyes to see stands between them and watches the crowds come and go, entering and leaving, meeting and parting. I was like that man for I saw all beings coming and going, the good and the bad, the beautiful and the ugly, the fortunate and the unfortunate, and I saw that what they sowed, that they should reap and no other."

The Buddha teaches that there are four kinds of actions: light, that is, good actions with shining results, dark, that is, bad actions with black results; actions that are half and half, that is, actions partly good and partly bad with results which are a mixture of both; and lastly actions which are neither

and whose result will be the end of all action.

It is by following this last course of action alone that we can get a real view of Buddhism. The doctrine of rebirth expresses the practical side of Buddhism while the transcendental view is expressed in "Act so that there may be an end of all actions", a creed which we can at the present moment only talk about but which we are not fit to follow.

How does this doctrine of Rebirth stand with regard to other religions?

Every thinking man will admit that the fact of existence is not nearly such a problem as the reason for existence, and the question perpetually arises:—"Why do things happen as they do?".....

Why are things as they are? Why do they happen in the way they do? Is everything for the best? Are things controlled by caprice or blind chance? How is it that the good suffer and the wicked flourish? Why is it that one man falls while another man rises? Why is it that one man is strong and healthy and another has a sickly body? How is it that one man has all the talents and brain power while another is as stupid as can be? Either one must be forever confronted with the problem of the inequalities of life or else one must give up thinking altogether. But as thought is natural to man he demands an answer to the problem.

Here the religion of Reality, Buddhism, comes to the rescue. As long as the belief in God and the fear of

God hold sway, the problem cannot be solved intellectually and cannot be dealt with in a practical manner. All that happens is in accordance with the inscrutable will of God, and who art thou, O man, to question him? The cries of the poor and oppressed, the hunger of the starving multitude, the sufferings of the sick—all that is in the eyes of God only a chord in the tune of the universe and man for all his questioning can only submit and pray.

So there is nothing to be done about it if you believe in a personal God. But the belief in a personal God, like everything else in the world, shows signs of weakening. It seems

to have lost its hold over most people. Just as in the Middle Ages there was a revival and a kind of flow of the tide of belief, so now for the last two hundred years, a steady ebb has set in, and there are many indications that low water mark is not yet reached.

Thus it is that nowadays the metaphysical interpretation of life no longer suffices, and the tendency is towards pure materialism.....Here Buddhism steps in and sheds light on the question. It teaches that things that happen here in this world are the blossoms and the fruits of a plant whose roots are in

another existence. My own thoughts, words and deeds are the womb in which I am conceived. I am the architect of my own destiny. It was in former lives that I fitted myself for this life; it is in this life that I shall lay the foundation of the next.

Thus the Buddhist feels himself a link in the chain of Karma of which there can be no doubt and no denial. As you sow, so you will reap and that alone. It is the law of Karma, cause and effect. It is this doctrine of individual responsibility, independent of any external power behind phenomena, that makes Buddhism so immeasurably superior to any other religion and renders it worthy of the name of world religion. The answer to the question:—"Why are things as they are and why do inequalities exist?" no longer runs:—"Because it is God's inscrutable will" but "Because of my own actions and those of others in the past." Instead of the fear of God to guide

us, there is the fear of our own judgment, on ourselves and as a religion of self-fear, so to speak, Buddhism has a great message to give which is to be found in no other religious or ethical system. Attainable by all who seek, simple to grasp by all who think, the Buddhist religion serenely lights the way to perfection which other religions seek by way of petition to a deity.

These my words are spoken in the name of the Buddha, to whom be all honour!



MURAL PAINTING—"BUDDHA IN MEDITATION."

By Achsah Barlow Brewster.

THE INTERNATIONAL BUDDHIST UNION.

WORKING CENTRE FOR EARNEST PEOPLE.

"BUILDING UP FROM WITHIN" THE WATCHWORD.

A meeting of the International Buddhist Union (Jātyanta Bauddha Samāgama) was held recently.

The following were elected office-bearers for the ensuing year:—

Consul-General of the I.B.U. for Ceylon:—Dr. W. A. de Silva, M.L.C., and President of the Buddhist Theosophical Society.

Honorary Councillors:—Mr. W. E. Bastian, J.P., Merchant; Rev. Bhikkhu Narada; the Hon. Mr. D. B. Jayatilaka, M.L.C. Consul for Colombo:—Dr. Cassius A. Pereira. Consul for Kandy District:—Mr. S. W. Wijayatilake. Consul for Galle District:—Mr. W. Wijayasekera, Coroner. Treasurer:—Mr. Amadoris Mendis, Dodanduwa.

President:—The Venerable Nyanatiloka, Maha-Nayaka Thera.

General Secretary:—Brahmacari Govinda (E. L. Hoffmann).

Treasurer for the Publication Fund:—Herr Ferdinand Schwab, Publisher and Consul of the I. B. U., Muenchen-Neubiberg.

Headquarters:—Island Hermitage, Dodanduwa, Ceylon.

Publication Centre and Headquarters for Europe:—Buddhist Publishing House, "Benares Verlag," Muenchen-Neubiberg.

Correspondence of Eastern countries to be addressed to the I. B. U., Island Hermitage, Dodanduwa, Ceylon, and of Western countries to the European Headquarters of the I. B. U. "Benares Verlag," Muenchen-Neubiberg, Germany.

Object of the Union.

The object of the I. B. U. is to create a working centre for all earnestly striving Buddhists, i.e. for all those who regard the Buddha as their spiritual guide and are ready to live in accordance with the truth, discovered and proclaimed by him for the enlightenment and spiritual welfare of the world. It is not the intention of the I.B.U. to turn the world into so-called Buddhists but to unite all the scattered forces already existing into one strong body. Before teaching others we wish ourselves first to become perfect in the Buddhist virtues of self-denial and tolerance and thus by the example of our solidarity and readiness for mutual help prove the value of our view of life. And if all of us really follow the Buddhist path, the rest of the world will soon be convinced of the Universal Truth of Buddhism. The living example is the most dignified and most effective way to convince others.

Hence our watch-word is not "external propaganda," but

Building Up From Within.

Thus our programme turns out to be entirely different from that of all the other international Buddhist Associations, which have been founded in the past. The immediate object is to form a nucleus of really reliable and experienced Buddhists and to start work in a calm and considerate way. Building up on such a safe foundation, we are sure that by organic growth the Union will expand more and more and finally include in it all the Buddhist Associations all over the world.

The basis for mutual understanding shall not be so much the written word as above all personal contact. Only after establishing personal connection may valuable results be also achieved by way of writing. For this reason it will be the primary task of the Secretary-General of the I.B.U. to visit all the chief countries concerned and to come into touch with the leading personalities and scholars there.

Working Programme.

Following is the working programme:—

- (i) Unifying the forces scattered within each of the different countries.
- (ii) Forming an International Union of all leading Buddhist personalities.
- (iii) Establishing contact between East and West.
- (iv) Practical mutual help.
- (v) Spiritual co-operation.
- (vi) Translating and publishing the Canonical books of Buddhism into the principal languages of the world.

Means for its Realisation.

- (i) By forming local and district unions (groups), each of which shall choose its representative or leader, who will, maintain contact with the other leaders and have to give reports to the president of the Union for the country as a whole.
- (ii) By appointing an agent for the purpose of establishing personal contact with the leading Buddhists of the various countries concerned.
- (iii) By creating a centre in which Buddhists of the East and West may live together and devote themselves to the study and the realisation of the Dhamma.
- (iv) By establishing Buddhist Consulates in all the civilised countries, which will, as far as possible, give information

to inquirers and assist by word and deed any member of the I.B.U. unacquainted with the place or country.

(v) By publishing international and national Buddhist magazines, and by forming a Union of Buddhist scholars for the purpose of a more extensive programme of work.

(vi) By establishing funds for printing purposes.

Present State of Things.

(i) In many Eastern and Western countries already many Buddhist groups and associations have been founded, e.g. Young Men's Buddhist Associations in the Asiatic countries; the Buddhist Lodge in England; the Bund für Buddhistisches Leben in Germany; Dr. Dahlke's Buddhist Group in Frohnau, Berlin ("Das Buddhistische Haus"); Die Gemeinde um Buddha in Berlin; the numerous Buddhist local groups in many towns of Germany; the Mahabodhi Society, etc. All such associations and groups may be incorporated in the I.B.U., without however losing their own independent constitution. A list of all the societies affiliated with the I.B.U. will be published within a short time.

(ii) Personal contact of the I.B.U. with the leading Buddhists of the different countries will be established by the General Secretary appointed by the President of the Union. The travelling programme of this year will extend to the following countries:—Ceylon, Burma, India, Italy, Austria, Switzerland, Germany, Czechoslovakia, Holland, England and France. The travelling expenses are paid partly by the Benares Publishing House or its owner Herr Ferdinand Schwab, partly out of private means.

The Headquarters.

(iii) The Headquarters of the I.B.U. where Bhikkhus and Upasakas from all parts of the world may meet together for private or joint study is the Island Hermitage (Polgas-duwārāma) in the Ratgama Lake near Dodanduwa, Ceylon, which is under the leadership of the Maha Nayaka Thero the Ven. Nyanatiloka. Here any Buddhist in whose country the Bhikkhu Sangha does not yet exist will find the opportunity of getting acquainted with the religious life under specially favourable conditions, or to enter the Order, especially if his intention is to work later on in his own country for the spreading of the Dhamma. In this way will be avoided the one-sidedness of book-knowledge and at the same time certain wrong Western habits of thinking.

Favourable Conditions.

The favourable conditions are:—

1. Healthy climate.
2. Peaceful and beautiful natural scenery.
3. Easy communication by steamer and train in spite of the solitude of the place.

4. Possibility of mutual understanding and instructions in various European and Asiatic languages.

5. Vivid spiritual interchange through the diversity of the nations represented on the island. At present Buddhists of the following countries are living on the island:

America (U.S.A.), Burma, Ceylon, England, France, Germany, India, Japan, Poland, Portugal, Tibet.

6. Maintaining the ancient Buddhist tradition in point of living and teaching; hence absence of all particularism, sectarianism, etc.

7. Existence of a good library (Pali, Sinhalese, German, English, etc.).

8. Accommodation for Bhikkhus in single-room cottages scattered in the jungle; and for upasakas in bungalows.

9. Solitary places suitable for mental training (meditation).

10. Opportunities for daily swimming and bathing in the lagoon or the sea.

The Island Hermitage.

The Island Hermitage is the first Buddhist monastic community, in which a living co-operation between East and West has been realized, and which is destined to become a true nursery of Buddhist culture. Instead of sending Buddhist Missionaries into foreign countries, where the difference in language, in psychic qualities, and in the habits of the people present unaccountable obstacles, the opportunity is here offered to all those foreigners who either are already on the way to Buddhism, or who wish to live the religious life, to flock together at the Island Hermitage, and after here accomplishing their training to return to their native countries in order to work for the Dhamma.

Work of the Consuls.

(iv.) The Consuls will supply the inquirer with all particulars about the present state of the I.B.U., specially with regard to the headquarters, the Island Hermitage, and everything relating to travelling there (expenses, best communications, best season, passport formalities, landing conditions, travelling outfit, etc. Inquiries about Buddhism should as far as possible be made in person (orally). The I. B. U. however does not undertake any responsibility for the information given by the Consul. All inquiries by letter should be concise, and return postage should be enclosed.

Besides the above mentioned information, the Consul also has the honourable duty of being of assistance by word and deed to any member of the I.B.U. who is unacquainted with the

country or place, especially if the latter has not full command over the language of the country, and to help him with letters of recommendation to other Buddhists, etc., etc. Hospitality at the same time should be practised in the widest measure. Before entering on a great journey the local Consul may be asked to inform the Consul at the intended destination to receive the traveller on his arrival and see to his comforts.

Buddhist Literature.

(v) A number of Buddhist magazines already exist in many parts of the world, but their efficacy may be largely increased through methodical co-operation with the I.B.U. As everywhere so also here, we shall endeavour instead of wasting our energy in founding new societies to support already existing ones and co-operate with them. Several papers have already published reports about our projects and placed further space at our disposal. The names of the magazines co-operating with us will be published after concluding the agreements. Besides, pamphlets and circulars will keep the members of the Union well informed. The medium of communication will be English.

Spreading the Dhamma.

(vi) One of the principal tasks of the I.B.U. consists in publishing and spreading Buddhist Literature: Publication Centre and Headquarters of the Union for Europe is Buddhist Publishing House: "Benares Verlag," Muenchen-Neubiberg, Germany. This Publishing House for about 15 years has worked for the spread of the Dhamma in Western countries and is at present the most important establishment of its kind in the world. Most prominent Buddhist writers and scholars are found among its contributors:

Prof. Wilhelm Geiger (Germany), The Rev. Nyanatiloka Thera (Ceylon), Dr. Paul Dahlke* (Germany), Prof. Stecherbatsky (Russia), The Rev. Silacara Thero (Burma),† Dr. Seidenstucker (Germany), The Rev. Ananda Metteyya Thero* (Burma), R. Sobczak (Poland), E. L. Hoffmann (Italy), Mrs. C. A. F. Rhys Davids, M.A., D. LITT. (England), His Eminence Tai Hsu (China), Prof. Dutoit (Germany), Prof. S. Kuroda (Japan), Dr. Paul Carus* (U.S.A.), Prof. Podznejew (Russia), Prof. Tilbe (Denmark), E. H. Brewster (U.S.A.), Prof. S. Nagao (Japan), Dr. Baeler (Holland), Prof. Lakshmi Narasu (India), Prof. A. de Costa (Italy).

* Now dead.—Edd. B. A. C.

† i.e. Mr. J. F. Mc Kechnie now in England, having left the Order through illness.—Edd. B. A. C.

Activities of the International Buddhist Union.

Brahmacari Govinda (E. L. Hoffmann), the General Secretary of the International Buddhist Union, who left Colombo on the 5th of March, arrived at Rangoon on the 10th and was met on board by the German Consul, representatives of the Foreign Buddhist Association, U. Ba Sein, T.P.S., who is acting now as Consul of the I.B.U., and a number of others. On the evening of the same day he was greeted by Mahatma Gandhi on the platform of the Shwe Dagon Pagoda and had a talk with him. A week later the Brahmacari held a meeting at U. Ba Sein's Dhammasala near Shwe Dagon, where the first Burmese group of the I.B.U. was founded.

On the 24th of March the Ven. Nyanatiloka Thera, the President of the Union, arrived in Rangoon, from where he proceeded together with Brahmacari Govinda to Upper Burma, visiting Prome, Pagan, Sagaing, Mandalay, Maymyo Phamo, etc. At Mandalay on the 22nd of April they held a meeting in the hall of the Buddhist Mission School, founding a branch of the I.B.U. for Upper Burma. U. Kyaw Hla and Maung Maung Hmin were elected as Consuls of the I.B.U. and U. Kyaw Yan as Honorary Councillor. The Hon. U. Maung Maung, M.L.C. will represent the I.B.U. at Sagaing. Before leaving Burma the leaders of the Union were invited to lecture at a meeting convened by the Sri Ramakrishna Mission in Rangoon, on the 28th of April. The Office-bearers of the Union at Rangoon are: U. Ba Sein, T.P.S., Consul; The Hon. U. Bah Too, former Minister and M.L.C., and U. Shwe Zan Aung, M.A., Hony. Councillors.

The two travellers, who were given an exceptionally kind reception and treatment by the Burmese people, left this hospitable country on the 2nd of May and reached Colombo on the 6th of May. Of the many gifts presented to them may be mentioned a full set of the Holy Scriptures (Tipitaka) together with the Commentaries, given by U. Khanti, the great hermit of the Mandalay Hill, U. Bah Kyaw (Fambu Mitsne Press) and Maung Tint Swe (Kaviar Myat Man Press).

After a short stay at the Headquarters of the I.B.U. at the Island Hermitage near Dodanduwa, Brahmacari Govinda left for Europe on the 6th by the ss. Haruna Maru (N. Y. K. line) in order to organise the Buddhist movement in Europe. He reaches Naples on the 31st of May. His travelling programme includes the following countries:—Italy, Austria, Switzerland, Germany, Czecho-Slovakia, Holland, England and France. In all these countries the International Buddhist Union will be represented.

NOTES AND NEWS.

Sabbā Danam Dhamma Danam Jinati

"The Gift of Truth Excels All Other Gifts."

On the 29th of February 1928 there passed away at his "Buddhistisches Haus" in Kaiser Park, Frohnau, Berlin, Dr. Paul Dahlke, one of the greatest personalities—if not the greatest,—of modern Buddhism.

His name will last so long as Buddhist scholarship means anything to the world, for he was a profound thinker and scholar, who has left his impress on Buddhist thought.

Dr. Dahlke's best known works are his *Buddhist Essays*, *Buddhism and Science* and *Buddhism and its Place in the Mental Life of Mankind* all of which first appeared in his vigorous, clear-cut and precise German, and which were later made available to the English reader through the no less able, interesting and intelligent translations of his friend, Bhikkhu Silacara.

To the student and the seeker who strives to gain a knowledge of the Dhamma and to penetrate it to its very fountain-head, these books are like an oasis in a Sabara of books written by people with little or no understanding of the Dhamma who in spite of all these years of patient research and scholarship, attempt to foist on Buddhism mysticism and clairvoyancy. In contrast to the wilderness of books written by orthodox Buddhists who emphasise the letter in preference to the spirit and thus contribute to make the Dhamma a lost world to many a seeker, the volumes of Dr. Dahlke stand out like trees which yield shade and welcome fruits to the way-farer. Even to those who seek access to the Dhamma through translations from the Pāli Pitakas, the supreme message enshrined in the words of the Buddha does not make that same appeal which a book like Sir Edwin Arnold's *The Light of Asia* does so magnificently. To such Dr. Dahlke's books have brought that measure of mental relief, that light and consolation, and a breadth of vision, clear and definite, which only a thinker like Dr. Dahlke can produce. If Buddhism means *peace of mind* then surely Dr. Dahlke has contributed to that consummation in no small measure, and on behalf of such students and seekers the world over we pay our tribute to his memory.

Dr. Dahlke lived a most unselfish life, a pattern for other Buddhists to model their life upon. As a young physician he had already made his name, and his reputation was at its height when the call of the Dhamma came to him through the printed word of the Scriptures, and closer acquaintance with the then existent German books on Buddhism steadily aroused in the Doctor a deeper appreciation of the message of the Buddha until there came a time when he resolved to bid adieu to his work as a physician and answer the call of the Buddhist East. His first visit to the Island was in the late nineties when the Ven. Hikkaduwe Sri Sumangala Nāyaka Thero and his contemporaries were doing very useful work in the

Vidyodaya and other Pirivenas. The young Doctor saw and interviewed all these great monks and studied the Pāli language with a view to qualifying himself for his future work. At this time his grasp of the essentials of the Dhamma was so complete that he was able to place the first fruits of his study before a critical public in the first volume styled *Buddhist Essays*. In 1912 just after the publication of his *Buddhism and Science* he came to Ceylon on a long visit and resided during the whole of that period at the Parama Dhamma Cetiya Pirivena, Mount Lavinia, studying higher Pāli and translating the Scriptures into his native language. As in the spacious days of the University of Nalanda here a scholar, nurtured in the heart of modern civilisation, lived for months together in the temple undergoing all the hardships which such life entails in order to realise in his own life the religion which he had adopted. It was during these days that we came to know him fairly intimately, and when just before the Great War broke out he left these shores, the Chief Monk of the Temple, remarking about the Doctor's departure, said, "I respected and held the Doctor in esteem as if he had been a Maha Thera."

Like the original thinker that he was, he did not take everything on trust. His intimate acquaintance with the Scriptures in the original Pāli made it possible for him to make a critical study and survey of the Scriptures. The pages of his books abound with notes and foot-notes pointing out the interpolations and alterations which later scholasticism had grafted on the ancient teaching and which contaminated the pure word of the Buddha. Had he lived a little longer we should have had the privilege of sharing with him the knowledge he had garnered in his original researches for which he was well qualified because he was a Buddhist first and scholarship was to him only the means to an end, and not the end itself as it has happened in the case of many another scholar of repute.

Thus well equipped, Dr. Dahlke devoted his days up to the time of his last illness, working by day at his profession bringing health to the physically ill, and utilising the income he derived therefrom for Buddhist work which in later years grew in proportions and importance, and by night he wrote out his treatises and articles for his Journals (which contained mostly articles written by himself). After the War a friend presented him with a block of land near Berlin, and there he built his Temple and added to it beautiful buildings on the lines of Oriental art which people from far and near came to see and admire. Here he would preach on Uposatha days to large assemblies who crowded to hear him, so well known was he both as a scholar and physician. As his years increased the strain of heavy work began to tell on his naturally frail constitution, until in the winter of 1927 he contracted a cold which led to his last illness.

His death is a great blow to the cause of Buddhism in Germany particularly because his Buddhist House may come to an abrupt end, its continuation not having been provided for. But his work in the realm of mind will last for all time.



The Late Dr. C. A. Hewavitarne.

Just as we go to press comes the news of the tragic death of our friend and co-worker Dr. C. A. Hewavitarne. The youngest of the well known family, he was a great and valuable asset to the Buddhist community. There was no movement which had as its aim the regeneration of the religion or the upliftment of the people, in which he did not play a prominent and significant part. He was one of the most lovable, energetic and enthusiastic men that we had. He made the best use of every minute. Behind all the ambitious schemes of the Maha Bodhi Society and other similar organizations, one felt the influence and the brains of him who is no more. He contributed towards all these in money, time and brainpower. He was philosopher as well as practical man of the world. His life was a benediction. May his memory inspire his friends and relations to live nobler lives!

It is with deep regret that we record the death, which took place recently, of Mrs. J. E. R. Pereira. Mrs. J. E. R. Pereira, relict of the late Mr. J. E. R. Pereira who, apart from having been one of the best known lawyers in Colombo, was a very scholarly and pious Buddhist. Mrs. Pereira herself was no less devout a Buddhist than her husband, and it is chiefly her influence that moulded the character and outlook of her son Dr. Cassius A. Pereira who is well known to our readers from the thoughtful contributions he has regularly made to *The Buddhist Annual* since its inception. We look to Dr. Pereira and his brother Mr. R. L. Pereira, K. C. to carry on worthily the traditions set up by their departed parents.

It is not too late in the day for Missionaries who come out to Ceylon "to convert the heathen" to realise that unlike many another country this Island possesses a religion second to no other in every respect and a culture and civilization before which most others pale into insignificance. A hundred or even fifty years ago Christian Missionaries would have been justified in running down the faith of the people for the simple reason that the Missionary bodies who sent out these representatives out here did not know the greatness of the people's religion. But to-day when Buddhism is before the world and has stood the bombardment of paid and unpaid Missionaries for a hundred years, there is no excuse, there is no justification, for Christian Missionaries to be so aggressive as they are proving themselves to be. We refer in particular to those engaged in the education of children with Government aid, in other words with public funds. Our Government which always professes religious neutrality has these many years silently watched by while the money that is paid as grant-in-aid is being utilised by clever Missionaries for the conversion of the children of the soil to Christianity. We are aware of the provision made in the Education Department's code for those parents who object to the teaching of religion, but as a matter of fact this conscience clause is flagrantly violated under various pretexts. Moreover in boarding schools every attempt is made by flattery, cajolery and misrepresentation to convert and baptise the children against the consent of the parents and in open violation of all canons of good taste. That what we say is no exaggeration will be patent to all who have watched recent events.

This kind of Missionary aggression will undermine the faith that Ceylonese have in the British sense of justice and fairplay. It will undermine the loyalty of the people and go a long way to precipitate a state of things which is not in the best interests of all parties. We know what is happening in China and in India as a result of Missionary influence and interference. Will the British Government contribute by mute acquiescence to a like state of things in this Island? We respectfully request the Department of Education to watch

closely the Missionary establishments whose main object is conversion and withdraw the grant-in-aid as a protest against the abuse of public funds!

That Russia is entering on a new phase of life is evident to all who have watched her during the period of transition she is passing through. The inauguration of a School of Buddhist Research in Leningrad is evidence that she is ready to take her place in the dissemination of Buddhist culture among her people. Dr. Stecherbatsky of the Academy of Science, whose volume on Buddhism we reviewed last year, has been appointed as the Director of the Institute. We hope to give more details of this Institute in our next issue.

Elsewhere we publish an account of Buddhist work in England. Last year there seems to have been a revival of interest, and we are glad to note that Ceylon students have contributed in no small measure to this present growing enthusiasm. Three Buddhist monks are in residence at the quarters of the Maha Bodhi Society in London. The absence of the Anagarika Dharmapala has been a set-back to the Mission. The visit of His Eminence Tai Hsu is of significance.

We are glad to announce that the above Union has been formed with the object of uniting all the Buddhist Associations and Societies in Europe and Asia and co-ordinating their activities. The Rev. Nanatiloka Thero has been selected as its President and Mr. E. L. Hoffmann (Brahmacari Govinda) as its General Secretary. The movement is financed by Herr Oskar Schloss, a good Buddhist scholar of Germany, who has for many years carried on a publishing house of Buddhist books and has in a practical way made popular the Buddha Dhamma.

Dr. Christian F. Melbye is publishing his magazine and thus keeping alive the movement in that country.

In Denmark.

Thus writes Madame Alexandra David-Neel: "You may be pleased to know that I have purchased a large plot of ground as a first step towards the establishment of a retreat for meditation. It is beautifully situated in the French Alps with pretty scenery all around. Here several houses may be built for the use of people wishing to spend some time in perfect quietness for the purpose of religious study or meditation."

In France.

"There is no doubt that lecturers on Buddhism who speak before Western audiences emphasise the necessity of meditation, but circumstances are such, in the West, that very few have the possibility to practise it. To retire in one's room (when one has got a private one, which is not always the case) and to shut oneself there "doing nothing" seems to most Westerners a sign of coming madness. Wives, husbands, or parents would often seek the physician's advice regarding the loved ones who behave in such an abnormal way. And, as a learned scientist friend of mine remarked the other day, the worst is that most Doctors would believe that something has really gone wrong in the brains of that poor aspirant for *Jhanas*. I do not exaggerate. Such is the general ignorance about the practice of

meditation. It is, then, easy to understand the difficulty of a beginner on the spiritual path, and how helpful to many if Retreats could be established in all Western countries.

"I need not say more. I do not intend to advertise much or to appeal for money. If *Karma* is favourable to the undertaking helpers will come forward. If my plans do not succeed, no matter.

"I have named it the 'Dhyana Vihara'; in Tibetan 'Samten',—literally the 'Fort of Dhyana.'"

It gives us great pleasure to inform our readers that the well-known Indian Buddhist worker, Dr. A. L. Nair, has with characteristic generosity decided to make further extensions to his Free Hospital in Bombay, which last year served 42,982 out-door patients. His Excellency the Governor of Bombay laid the foundation stone of the new extensions which will provide for 80 additional beds.

Thanks to Dr. Nair, the Buddhist *Vihara* of Bombay will be an accomplished fact in the near future. The Doctor has donated a sum of Rs. 100,000 for this purpose. The Wesak day was celebrated with much enthusiasm by the Buddhists of Bombay.

At the preliminary meeting convened by the Church Peace Union (Carnegie Foundation) Universal Religious and held at Geneva in September last, there came together 191 men and women from East and West, representative of Buddhism, Confucianism, Baháism, Shintoism, Judaism, Sufism, Christianity, etc., and it was agreed to establish Universal Religious Peace Conference in 1930. The speeches and resolutions passed at the Conference are printed in book form and are available at 41 Parliament Street, London. As representing a religion whose mission is peace, we send out our best wishes to the members of the newly established institution. Dr. W. A. de Silva who is the representative for Ceylon will be glad to give further information about the movement.

We offer sincere congratulations to Mrs. Jeremias Dias, M. B. E. and Messrs. W. E. Bastian, J. P., and Robert de Zoysa, J. P. on the Birth Day Honours. the honours that have been conferred on them by the Government.

Though Dr. Dahlke is dead and we had feared that the "Buddhistisches Haus" (Buddhist House) which he had founded and so successfully carried on till his death would come to an abrupt end we were pleasantly surprised to receive quite lately a copy of "Die Brockensammlung" (Double Number, 1929), a translation from which appears elsewhere in our journal. We infer that the "Buddhistisches Haus" is still functioning and hope that those disciples of Dr. Dahlke who helped him while he lived will do all they can to keep alight in Germany the torch of Buddhism which he had so successfully kindled and kept burning.

REVIEWS AND NOTICES.

THE PILGRIMAGE OF BUDDHISM. By JAMES B. PRATT, Ph.D.
New York, The Macmillan Company. pp. xii & 758. \$ 3.

America is primarily a land of big things—of sky-scrapers and million-dollar ventures, of vast prairies and lakes, of mighty Niagaras and Mississippis. If therefore America should also be the home of big books we should not be unduly surprised. Yet the present work does fill us with surprise. That in this 20th century of ours with all its fret and its hurry a professor from America, the country of restlessness and hustle, should write a thick, fat tome of nearly 800 pages, and about a subject like Buddhism—well! it does take some time and effort for one to be reconciled to such a phenomenon. Yet if our first feelings are of surprise our next are those of unmixed joy because sooner or later a work of this nature had to be written, and judging from the way in which the present work has been attempted, no one could have written it better than Dr. Pratt. Even in these enlightened days we are so accustomed to books by Western writers on Buddhism in which the authors try to father on Buddhism their own pet theories and notions, and books in which deliberate misrepresentation seeks to pass under the guise of description or evaluation, that a new work by a Western writer on Buddhism does not quite make us enthusiastic. But Dr. Pratt, being by profession a teacher of philosophy and being endowed with sympathy and open-mindedness and having perhaps been (if he will forgive us for saying so) a Buddhist in some past birth, has succeeded eminently where most men would have failed lamentably. And where certain authors, while documenting their works heavily, still contrive to reach false conclusions, Dr. Pratt, though he makes his pages bristle with documents and authorities, never fails to take them at what they are worth and not generalise on a few particulars. Indeed if anything is characteristic of Dr. Pratt, it is his constant watchfulness, disinclination to be misled by mere appearances, and eagerness to see things clearly and see them whole. Only a scholar of Dr. Pratt's ability could have kept his balance in the midst of such an overwhelming mass of evidence, both directly personal and from books,—all the more so on account of their conflicting and varying nature from country to country, school to school, for we should here add that "the pilgrimage" of Dr. Pratt and his "beloved fellow pilgrim" embraced many countries and peoples—Ceylon, Burma, Siam, Cambodia, China, Korea and Japan.

If the reader's courage is daunted by the information that the book is so large we may hasten to assure him that despite the encyclopaedic learning displayed the author writes always in a style of rare charm, not seldom illumined by a kindly humour. To Buddhists whether Southern or Northern and to non-Buddhists alike this book should appeal, especially if the reader is fired by "wanderlust" and desires some reliable,

sympathetic and intelligent guide-book. For Dr. Pratt's book fulfils many functions. It is guide-book, encyclopædia, history, philosophy—all rolled in one.

The nature of the book, and the spirit in which it is written, will be largely evident from the following statement from the Preface: "It would be possible with sufficient study to write a learned book on Buddhism which should recite the various facts with scholarly exactness yet leave the reader at the end wondering how intelligent and spiritual men and women of our day could really be Buddhists. I have sought to avoid this effect and have tried in addition to enable the reader, when he has turned the last page, to understand a little *how it feels to be a Buddhist*." Again on p. 4 Dr. Pratt says, "The best one can do is to start one's study with as few prejudices as possible, to read with both critical and sympathetic eyes, and to report one's impressions as honestly as one may." Having read the book through we can testify that the author does often and often again shake himself free of whatever prejudices he may have started with as (presumably) a Puritan Christian. At the very outset the author confesses that his knowledge of the Buddhist scriptures has been obtained wholly through translations: this very circumstance fills us with amazement when we reflect how near the spirit of Buddhism Dr. Pratt has got despite his ignorance of the original Pāli in which the Dhamma was preached. "In spite of the wearisome repetitions of the Nikayas it is a precious experience to spend a little time each day reading the accounts they give of his discourses, and enjoying the passing glimpses they furnish into his daily life." This of the Buddha. Being philosopher and psychologist himself, Dr. Pratt writes an illuminating chapter about the Buddha, trying to recreate His mind and personality from the stray references in the scriptures and from the manner in which He tackled various people and problems. To those Buddhologists who quarrel about the opinions that the Buddha probably held on particular subjects the following observation of Dr. Pratt should be of interest. "I think it is obvious that the meaning which the Buddha himself put into his words and the sense in which he wished them to be taken should be interpreted in the light of his own conduct. When a man pursues one steady and consistent course, without deviation, during a period of forty-five busy years, that course and that aim are surely most relevant commentaries upon the meaning of his words." To those again to whom Buddhism is a matter of purely academic interest these words of the author are instructive: "The teaching of the Tathagata, and the training which he outlines, point out the way; but the way must be trod by one's own strength." Again "The Buddha spent his life teaching the truth not for the sake of the theoretical and intellectual enlightenment of his hearers, but that they through it might be saved." And let those who fancy Buddhism to be a lugubrious system unrelieved by any innocent human joy read this: "No one can read Buddhist literature without feeling that the Buddhist saint is no long-

faced killer of delight, but outwardly gracious and inwardly filled with his own kind of calm and quiet joy." On p. 125 Dr. Pratt makes a statement which we cannot allow to pass unchallenged: "Buddhism from its beginning has been interested in the salvation of the individual, not in the reform of society." We shan't quarrel with the first part of the statement—but the second! Let us assure Dr. Pratt that Buddhism is certainly not one of those religions that encourage us to correct and purify others while leaving ourselves full of corruption. Buddhism insists that one must oneself be pure to begin with, but this emphasis on individual goodness—is it not the best guarantee that society shall be good and pure itself? If each man, woman and child were good then it follows that society, which such units form, would be good itself. Those short-sighted ones who would wish to see Buddhism dead and buried should do well to reflect on the following conclusion of Dr. Pratt: "Every one who has the cause of religion and of moral living and human kindness and goodwill at heart should wish well to the Buddhist reformers in their efforts at deepening the religious life of their countries."

To us Hinayanists with our emphasis of the monastic life the following reference to Mahayana Buddhism should prove interesting: "Thus Buddhism became a religion for the layman quite as much as for the monk. As the Bodhisattva took the place in men's imaginations of the Arhat, so the householder took the place of the hermit; so the old fear of the world, the fleeing from the world was replaced by the desire to live in the world, while yet being not of the world." But why the Mahayana becomes unreliable is because Mahayana "Buddhism comes to be less a continuation of the teachings of the Buddha and more a collection of teachings about the Buddha." Dr. Pratt's criticism of the Chinese monk may equally well be applied to a large number of Ceylon monks. "Most of the Chinese monks lead a rather colorless existence. They do no harm, further than the destruction of a considerable amount of food, and they do little good. They have few positive sins, and few positive and active virtues. But.....they possess emphatically the virtue of hospitality.....Buddhist hospitality is a very lively virtue." Again, whatever may be the economic effects to a country of growing monasticism, few of us would not think with Dr. Pratt when he observes, "But I am sure that to any one with esthetic and spiritual appreciation, the thought of a China deprived of its monasteries and temples must be unspeakably dreary. They are gems of ancient beauty, coming from a time long past, amid a land of plains and crops and dirty towns. They are places of refuge for the weary souls from the monotonous materialism of Chinese

life. Their hospitable gates are ever wide for whosoever feels the need of a quiet hour and of suggestions from a loftier world. And it is the monks, after all, that keep them going."

Representing as we do a religion steadfast in the pursuit of Truth and not out to destroy or calumniate other religions, we fully appreciate what Dr. Pratt has to say on what Christian Missions may profitably do in the East, and what they ought not to try to do. To Missionaries of the narrow sort whose one aim is proselytization (and there are a good many of this sort, at least in Ceylon) we heartily recommend the reading of the last chapter entitled "Buddhism and Christianity."

Lest we should by sampling all its good things here deaden the eagerness of the reader to read the book itself we shall now conclude, heartily recommending this work to all our readers and wishing Dr. Pratt and his fellow pilgrim many more sabbaticals which they may devote to the study of Buddhism as usefully as they employed the three or four sabbaticals which contributed to the production of the present work.* Finally, we take the liberty of quoting from Dr. Pratt's book the following suggestion by the Chinese Buddhist revivalist T'ai Hsu:—

"The first thing we should do is to organize an International Buddhist University to train men for the propagation of Buddhism. In the said institution, there should be two departments: one is to teach the students such liberal subjects as languages, sciences and philosophies and the other to teach the Buddhist sutras, religious disciplines, Buddhist esoteric teachings, etc. Besides the educating of the monks, we should preach Buddhist doctrine to the masses by means of schools, publications, lectures and dramas. The preaching should take place in the market places, on the highways, in trains and on boats, in soldiers' barracks, hospitals, factories and prison wards. Our immediate object should be to teach the masses such good virtues as loving their fellow men, obeying the law of the land, diligence in the pursuance of their daily avocations, muttering of prayers and names of the Buddha, etc., etc. Our social services should be (1) famine relief work, prevention of natural calamities, and medical aid to those wounded in war, (2) promotion of industry by establishing factories and encouraging land reclamation, (3) aiding such helpless people as the aged and crippled persons and helpless widows, and (4) to build bridges and roads and provide street lights, free ferry services and such like public utilities for the travelers."

S. A. W.

* The get-up and appearance of the book in general are of the high standard that one associates with the house of Macmillans.

"ON THE GREAT ROAD WITH THE ANIMALS." Verses by GERALDINE E. LYSER. London, C. Arthur Sanders. pp. 43. 1 s.

The rather unusual title of this little sheaf of verses by Miss Lyster explains itself on the title-page in the quotation from Edward Carpenter: "We are on the Great Road with the animals and the trees and the stars, travelling to other nights and days." In a review of a previous work by Miss Lyster, *Seeking Wisdom, a Little Book of Buddhist Teaching* we had occasion to refer to Miss Lyster as a lover of animals. But where in that book her love of our dumb fellow-creatures was given merely incidental expression, the theme of the present volume is almost exclusively the wide spread prevalence of human cruelty to animals—on one pretext or another—and the need of a realization of our duties and love towards them, all the more so, thinks Miss Lyster, because "We are on the Great Road with the animals and the trees and the stars, travelling to other nights and days."

Twenty-one verses in all comprise this book, the last six of which are "Six Little Buddhist Poems."

The poems entitled "The Sunrise Trail", "The Voice of Beauty", "The Question of The Rightminded", "For Mercies Received" are all of very doubtful value as poetry not only because they are lacking in the rhythm and the "calophony" that go to make good verse, but because they are, in our opinion, too obviously didactic, a fault to which Miss Lyster seems particularly liable. We are conscious, of course, of the fact that Miss Lyster is probably more anxious to enlist sympathy for animals by her verses than to create pure poetry, but we feel that her propaganda for the cause of animals would be helped all the more if her verses had more of pure poetry than direct advice and sententiousness.

The three poems "My Girl", "Fairy Tales Come True", and a "A Rainy Day", being of purpose written in a colloquial and semi-humorous diction, are less open to attack and indeed are not at all unpleasant to read.

Of the rest nearly all have some poetic merit and, if we have criticized Miss Lyster rather adversely above, we have nothing but genuine praise for most of them. Indeed we even take the liberty of reprinting one or two of them in our pages. "Betty in the Woodlands" for example is a dainty little lyric about a cat written in just the metre and style and diction it should have been written in, reproducing to a nicety the nature, movements and behaviour of a playful cat. "Spring", "Stolen Plumes", "Liberty", "The Lady the Squirrels Love" are again quite beautiful in their respective ways. "The Hunters" is also a very vigorous and vivid little piece, if showing signs of Miss Lyster's characteristic didacticism. One might contrast the treatment of the same theme—the sufferings of the poor hunted fox—by Masfield in his "Reynard the Fox" where with little direct pleading yet with magnificent suggestion, the reader's sympathies are surely enlisted for the fox. "Today and Tomorrow" has already appeared in *Seeking Wisdom*. "To Dr. Walter N. Hadwen" is a personal tribute.

Of the "Six Little Buddhist Poems" those entitled "The Path", "The Law of Righteousness" and "The World's Disgrace" are poor in quality. On the other hand "Where Buddha Sleeps"—which by the way has appeared in our pages in a previous issue—, "These for Remembrance" and "A Hope" show what Miss Lyster can do when she is really inspired. "These for Remembrance" especially is a series of beautiful similes taken from things of everyday life that allegorise some aspect of Buddhism.

It is our fervent hope that our readers will not only buy themselves, but persuade their friends to buy, this book considering that it is priced at a modest shilling and that the proceeds from the sale will be devoted to the cause of animals. And may we also suggest that it is deplorable that in Ceylon itself, the second home of Buddhism, we have no Buddhist movement at the present day for the protection and the well-being of animals though it is a matter of history that in times gone by, at least two of Ceylon's great kings, Buddhadasa and Parakrama the Great, went to the extent of establishing and maintaining hospitals for animals.

Finally, we wish Miss Lyster continued vigour in her humanitarian labours.

S. A. W.

BODHIDHARMA (THE MESSAGE OF THE BUDDHA). By T. L. VASWANI. Madras, Ganesh & Co. pp. 85. 12 Annas.

But for the sub-title, and even in spite of it, one would imagine from a glance at its title that this booklet has to do with Bodhidharma, the famous Buddhist scholastic who introduced the Dhyana School of Buddhism into China. There is not so much as a reference however to him, and the word "Bodhidharma" is here used by the author as equivalent to what we should call "Buddhadhamma." The tone of the book, which consists of seven lecturettes or essayettes, or call them what you will, is apparent in the following observation in the author's longish Introduction: "The message of the Buddha, as I seek to interpret it in these pages, is not an *ism* but an attitude, not a creed but a viewpoint." One cannot but admire the author's enthusiasm which is so evident throughout the work, but his enthusiasm does not by any means seem to free him from certain preconceived notions that are ingrained in him as a Hindu. But perhaps one should not complain about this.

To us in Ceylon with our multitudinous monasteries the author's theory for the decay of Buddhism in India is not without interest: "Many of the Buddhist monasteries, forgetting the old rule of poverty and simplicity, began to accumulate wealth; and when wealth accumulates, (instead of being spent in the service of the poor), the *dharma* decays. The *bhikkhus* ceased to be humanists. Asceticism had its revenge: sensualism set in; the old discipline gave way to lax morals." The fault in Ceylon would seem to lie in our treatment of the monastic life and the home life as being opposite poles instead of as in Burma treating them as in a sense fulfilling, and

closely co-operating with, each other. The Ceylon monk seems to have imbibed the letter rather than the spirit of the Buddha's rules for the monastic life, and lives in an artificial seclusion from the every-day life of men and women which the Buddha does not appear to have practised Himself nor enjoined on His disciples.

The seven sketches comprising this booklet are entitled "Buddha—a World-Healer", "Buddha and Modern India", "Play the Man", "Lotus-flowers of the Lord", "Thoughts on the Buddha Day", "A Buddhist Parable", and "Buddha and the Science of Life". The author writes throughout in a lively and engaging, if rather excited style and stresses mostly the importance that the Buddha attached to manly endeavour and the practice of loving-kindness to all beings. Mr. Vaswani rightly refers to the fact that the Buddha "would not have men waste their time and energy over theological speculations. Not creed but character was the essence of his teaching." Very seasonably too the author states more than once what often nowadays is overlooked—the prominent part that Nature played in the life of the Buddha and His disciples. "On hills and in forests did he spend periods of silence. They were periods of intense activity, periods of meditation. He would sit there with the birds near him. He loved them as his brothers. They loved him and felt happy in his presence, so full was it of peaceful vibrations."

Considering the sympathetic and enthusiastic presentation of the main principles of Buddhism here contained one is inclined to forgive the author his Hindu bias and quibblings on *Atman* and *Maya* and *Avidya*. On the whole therefore we have no hesitation in recommending this work as another little drop of water in the growing stream of Buddhist literature that the world's press is pouring out incessantly.

S. A. W.

WHAT IS BUDDHISM? AN ANSWER FROM THE WESTERN POINT OF VIEW. Compiled and Published by THE BUDDHIST LODGE, LONDON. London. 2 s. 6 d.

"The Buddhist Lodge" of London, is an independent body of students who have conceived and carried out the idea of compiling and publishing an answer to the question, "What is Buddhism?" from a "western point of view". The result is the book of some two hundred odd pages, bearing the above title, which now lies before the British public.

The idea of presenting the truths taught by the Buddha in language differing from that conventionally employed in the home-lands of Buddhism in the Orient, is an excellent one. It is always a desirable thing to get away from the current phraseology in which any truth is usually stated, and to make the endeavour to set it forth in one's own words. By this

means, if we do nothing else, we assure ourselves that we are trying to grasp the *meaning* of what is taught, beyond the mere words in which that meaning is conveyed. And when, successful in such attempt, we pass from the word that signifies the thing to the thing itself that is signified, we have done all we need do; we have arrived at the heart and substance of the teaching. It is not without significance in the case of what for well or ill has come to be called "Buddhism", that it never was so designated by its Originator. It was simply called the Dhamma, the *thing*; thereby signifying that it was not an affair of words, of mere phraseology, of juggling with counters but of actual, living substance and actuality,—that in its essence and core, it was not *verbal* but *actual*. "The meaning (the pith, the substance) is what saves, not the word," so the Buddha Himself once declared.

Some such considerations as these doubtless inspired the compilers of this book in the prosecution of their task; and to this extent they deserve praise from all who desire the further spread of the meaning and essence of the Buddha's teaching. But they will pardon us if we say that the first essential to spreading a knowledge of the meaning of a teaching is, in giving the whole mind to a careful study of the same, free from all preconceived ideas in advance as to what it ought to mean, and sparing no time or pains in this task, to arrive at a completely correct idea of what that meaning is. Above all, in the case of a great teaching like Buddhism, those who undertake such a work must be very chary of jumping to conclusions as to the nature of that teaching from any resemblances which they may believe they have observed between some feature in that teaching and something taught in another quarter altogether. We are all prone to do this latter, more or less; we can hardly help it, since we are only human beings, not gods of infallible judgment. Yet, none the less, but only all the more, is it incumbent on us to be ever on our guard against this besetting tendency of the human being to look for, and discover, in any new set of ideas brought before us, a confirmation, more or less emphatic, of ideas we already hold. Such a procedure, of course, furnishes us with many a pleasing little bit of flattery to our self-esteem. It is so gratifying to be able to say to ourselves: "The Buddha (or whoever it may be) is indeed a great personage: He thinks just as we do!" Only, it does not conduce to the discovery of truth.

In the case of the present book, the compilers have been at one time members of a Society, the teachings of which in some particulars, superficially regarded, bear a fairly close resemblance to much that is taught by the Buddha. In the course of their exposition of the Buddha's teaching, they are therefore somewhat prone to quote passages from the teachings current in that Society in supposed confirmation of some item of Buddhist teaching, which they understand in a way not quite in accord with what Buddhists take to be the

Buddha's meaning. Sometimes, indeed, they cite passages which have nothing to do with anything the Buddha is ever recorded to have taught.

As an example: When did the Buddha ever in the remotest way countenance such an idea as that conveyed in this quotation from p. 48: "The perfected Ego or Soul, being free from all impurity, will become one with that spark or 'Ray of the Absolute,' Atta, when 'the dewdrop slips into the Shining Sea'?"

When did the Buddha ever call Nibbāna (the Absolute), Atta? He said distinctly and categorically: Sabbe Dhammā Anattā, that is, All Things (without any exception) are devoid of Self, under the term Dhammā (things) being here comprehended Nibbana: for Nibbana is a Dhamma, not a Sankhara. (He expressly took care not to say: Sabbe Sankhara Anattā, for that would have left Nibbana out). Hence, far from saying that Nibbana is a synonym, another name, for Atta, He was saying, quite clearly and definitely, the very opposite: He was saying that Nibbana is destitute of Atta, is devoid of Self, has nothing to do with Self. And to any one who has grasped even a little of the fundamental thought of the Buddha's teaching, this is a staring, obvious truth, that hardly needs to be put in words at all. For Nibbana is the ending of unhappiness, of ill in every shape and form. But to be a Self, however refined and sublimated that Self may be conceived to be, is to be liable to become unhappy, is to be subject to ill;—as the compilers of this book themselves state in so many words elsewhere in its pages, but appear to have forgotten when they penned and passed for publication the above-quoted sentence.

Again, on p. 79 of their book, the London Lodge quotes Dr. Paul Carus thus: "In the beginning there is existence blind and without knowledge; and in this sea of ignorance there are stirrings formative and organising," characterising this rendering of the first two items of the Nidāna-sequence as a "helpfully though loosely paraphrased" translation. We might pass, as not far from correct, the second of these adverbs, "loosely", but "helpfully" is quite another matter. In fact, not to mince words about it, this rendering of Dr. Paul Carus is not only not helpful, but absolutely misleading. And it is misleading because Dr. Carus and those who here quote him with approval, in reading the Buddha's words, have not done what is absolutely necessary in approaching such a great Master of thought as is the Buddha, they have not cleared their minds, for the time being, of all the ideas already there prevailing on such subjects, and tried to make a completely fresh start in trying to grasp His ideas.

They have had running in their heads the statements of the legendary cosmogony of the Babylonians which have come

down to us Westerners through a group of half savage Semite tribes called Hebrews, and have been embodied in writings that have had a wide currency in the West as part of the "holy book" of the West's nominal religion. And so pre-possessed in thought by these ideas of cosmogony, they have assumed that in propounding the first and succeeding links in the Chain of Causation, the Buddha was speaking of the beginning of the cosmos, of the physical universe. But the Buddha was doing nothing of the kind. He was so far from doing anything of the kind that he emphatically declared over and over again to enquirers on the subject that the beginnings of the cosmos were unperceivable to mortal minds, and strongly deprecated any attempt on the part of ordinary men to find out anything about such beginnings. He insisted over and over again that the only thing he wished to teach was how to overcome unhappiness, ill. In other words, He plainly laid it down that the only world He was concerned with, was the world *inside* men, not the assumed, inferred world *outside* them. He asserted and maintained throughout all His teaching and preaching career, on every occasion when the necessity for doing so arose, that He was a Scientist, a Knower; but a Scientist, a Knower, in the science or knowledge of *psychics*, not of *physics*. And there is really no excuse at this late day, when the records of His sayings both in the original Pali and in translations, are open for everyone to read, for the assumption one is continually meeting with in one quarter and another, that he is concerned with anything else but the deliverance of the individual man from his unhappiness, from his suffering, from his illness. We—lost, entangled, mewed up, in the world our senses yield us—may imagine that it is very important to know how, and why, and where, and when, that world began. But to the Buddha with His utterly clear, pellucid vision that penetrated to the core of things, such questions were of no importance whatever. They were mere intellectual exercises, interesting enough for those who have time for them, as a piece of mild entertainment with which to pass the time, but of no solid value for a farer through the worlds who has perceived that his goal of happiness lies in passing beyond all worlds.

With regard to other statements in Dr. Paul Carus' *The Gospel of Buddha* besides this particular one, it may be as well to say at once that they must be received with great caution as authentic statements of the beliefs of Buddhists. As the "Buddhist Lodge" here says: In this book Dr. Carus makes a *paraphrase* only of what he conceived to be the Gospel of the Buddha. He does not give that Gospel itself, although many quote from his book apparently under the impression that they are giving their readers the veritable words of the Buddha Himself. And Dr. Carus' paraphrase, throughout his whole book, just as in the particular instance under consideration, is far too often seriously vitiated by the influence upon his mind of the ideas on the subject already there present as the outcome of his whole training and environment, physical

and mental, as an Occidental. And this defect is not peculiar to him. It is the fault from which all we Westerners suffer in our first approaches towards, our initial efforts to grasp, the teaching of the Enlightened One.

There are various other statements in this book which we would advise its readers to receive with equal caution to that we advise in the reading of *The Gospel of Buddha*.

On pp. 70 and 71, for instance, it is said that "Vinnāṇa is necessarily impermanent" but "may be treated as the soul of man, always remembering that it is impermanent." This is a rather frequent error among Westerners who bring in full force to the study of the Buddha-dhamma their Western pre-dispositions. The *Paṭisandhi-Vinnanam*, as it is called in Pali, the Connecting-Consciousness, as it may be rendered in English, is no whit different in any way whatsoever from any other Vinnāṇa or Consciousness. *Paṭisandhi*, connecting, is merely the adjective of description attached to that particular moment of Vinnāṇa, of Consciousness, exactly of the same nature as all others before or after it, which happens to be the one that is occurring at the moment when any conscious being deceases from one plane of existence and arises in another; that is all it is. It is nothing else whatsoever, no matter what people who seem determined at all costs to discover a "soul" somewhere or other, may think or say, or endeavour to make out, with reference to the teaching of the Buddha. The whole trouble, of course, arises from the great difficulty most people experience in ceasing to think in terms of *entities*, and, beginning with the Buddha, to think in terms of *energies*.

The first paragraph on page 73 of this book is again a statement which has to do with the science of this world, or at least of a recondite department of it, as propounded by "occultists" and others, but has nothing whatever to do with the science of the ending of Dukkha, which is the only one dealt with in Buddhism proper. It speaks of something called "Fohat" and another called "Mahat", and a "Cosmic Trinity" and a "Cosmic Principle", just as though the business of a Buddha were with the cosmic, instead of being as it is, solely concerned with the ultra-cosmic and how to attain it.

Readers of this book, then, a book entitled *What is Buddhism?* will find in it, not so much an entirely dependable answer to that plain question, as a statement of how some aspects of the Buddha's teaching have struck the minds of a group of Western students of the same. How they have been impressed by it, how their minds have reacted to it, they have set down in these pages in the pleasantly interesting form of question and answer, introducing many apt quotations from a large number of Western writers in support, or partial support, of the points they bring forward. Reading their joint production simply as such, little or no harm may be sustained from its perusal; and some profit may be derived from the insight it affords into the different manner in which the Buddha's great Word affects different minds when they encounter it. And if the authors of this book have not quite seized its full import in every

particular, perhaps a fastidious critic might also say the same in some degree of all the rest of us. For who but a Buddha Himself is sufficient to grasp the full, entire content of the Buddhavacanam? To lay *complete* hold of that mighty Word were to be, not a "Buddhist" but a Buddha! For it would mean not only to understand it (a mere operation of the ratiocinative intellect), but also to *be* it, an achievement of the whole being, mind, heart, everything.

J. F. McKECHNIE.

THE GOLDEN VERSES OF THE PYTHAGOREANS. A new translation of the Golden Verses with a Commentary. By the Editors of THE SHRINE OF WISDOM. London, The Shrine of Wisdom. pp. 26. 2s.

We recommend this translation of the Golden Verses not for any intrinsic value in the translation as such but because it is often difficult to obtain in the market works of this type, whether in the original or in translations, and at the absurdly low price of two shillings. We think therefore that the Editors of THE SHRINE OF WISDOM are doing a real service in putting before the materialistic minded 20th century public works of this nature which teach us how old wisdom is, and how great men, in whatever age they lived and in whatever land, have all turned from the pursuit of merely this world's goods and tried to realise themselves, and teach others to realise, the inner happiness which all religions in their various ways seek to give. May we suggest that THE SHRINE OF WISDOM, if they intend (and we are sure they do) to bring out any further translations of this kind, should print the original text side by side with the translation? In poetical and philosophical works much of the reader's appreciation, and the value of the work generally, depend upon his attempt to understand what precisely the author is driving at. And while a translation may, and does, help us to get at the author's meaning, it can never take the place of the original work, howsoever accurate and painstaking such translation may be. It is for this reason that we suggest the printing of the text alongside of the translation. The additional trouble and expense involved in such productions will we feel sure be amply repaid by the demand they will have. Further, the merits of a good translation will be all the more conspicuous and appreciated when the reader is able without getting up from his chair to see the text on one page and the translation on the other; and if the translation is faulty and inaccurate (since translators are not infallible) the reader has a better chance of guarding against misunderstanding when he is able to apply to the translation the touchstone of the original.

Personally, we think the present translation would have been much better if it had been a prose version, though the original was a poem. It requires more inborn genius and talents than most translators are endowed with to make a good poem out of a translation of a poem from another language. Hence is it that Butcher and Lang's prose translation of *The Odyssey* has a perennial appeal whereas most verse translations only make us realise how far the translation is from giving us the delight of the original. Good prose carries the reader along on the wave of the argument; bad verse, apart from

jarring on the ear, makes him look upon even the subject-matter with irritation. This does not mean, of course, that the translation before us is bad verse; only it would have been better in prose.

The poem itself, short though it is, reflects Greek thought at its best, and make us dimly aware from what far sources ethical thinkers like Marcus Aurelius Antoninus and Epictetus gathered inspiration and from what still remoter sources Pythagoras himself derived his ideas. The kinship between Pythagorean and Buddhist thought is the first thing that strikes the intelligent reader of the *Golden Verses* :—

"Nor suffer sleep to fall on thy soft lids
Till thrice thou hast each act of the day recalled:
How have I sinned? What done? What duty missed?
Go through them first to last; and, if they seem
Evil, reproach thyself; if good, rejoice.
Toil at and practise this; this must thou love;
This to the Path of Heavenly Virtue leads."

What is this but the Buddha's doctrine of the indescribable value of *Bhavana* (meditation) in the spiritual development of man?

"Thou shalt know

Self-chosen are the woes that fall on men—
How wretched, for they see not good so near,
Nor hearken to its voice—few only know
The Pathway of Deliverance from ill."

If this was not in the system of Pythagoras the equivalent of *Karma* in Buddhism, we should like to know what was. To the Buddhist there is not much that is new to learn from the *Golden Verses*, but in perceiving how one of the greatest thinkers that ever lived in Europe has thought with the Buddha on many points he can confirm his faith in his own religion.

The present translation is accompanied by a short introduction and by a commentary on the various statements in the poem. In format and typography the book leaves nothing to be desired, and we shall watch eagerly for further publications under the imprint of THE SHRINE OF WISDOM.

S. A. W.

ADDRESSES AND PAPERS ON BUDDHISM, ETC. By the BHIKKHU SILACARA. Colombo, W. E. Bastian & Co.

In this volume are gathered together fourteen "addresses and papers" by our colleague Mr. J. F. McKechnie, most of which were originally delivered by him (then the Bhikkhu Silacara) before the Buddhist Association of Rangoon College, (now Rangoon University), Burma. To those who are already acquainted with the writings of Mr. McKechnie we need hardly say that in the present work he shows the same penetrative intellect, the same imaginative and spiritual insight, the same clearness of statement, and not the least, the same sense of humour that characterise all his writings. The papers on Buddhism proper contain among others the following:—"The Fifth Precept", "Viriya", "The Four Noble Truths." Among the others are "A Great Philosopher" (i.e. Schopenhauer), "Buddhism as Science", etc. To all and sundry we heartily recommend not merely the perusal of this book but also reflection and meditation on it. Posterity is likely to give Mr. McKechnie a very high place among the ranks of modern exponents of Buddhism.

S. A. W.

ACKNOWLEDGEMENTS.

i Books :—

- Addresses and Papers on Buddhism, etc. By the Bhikkhu Silacara. (*See review on p. 259*)
Bodhidharma. By T. L. Vaswani. (*See review on p. 255*)
Golden Verses of the Pythagoreans, The. A new translation with a commentary. By the Editors of *The Shrine of Wisdom*. (*See review on p. 258*)
History of Christian Missions in China, A. By K. S. Latourette
Odyssey of the Tooth Relic, The. By H. S. de Zylva.
On the Great Road with the Animals. By Geraldine E. Lyster. (*See review on p. 255*)
Pilgrimage of Buddhism, The. By J. B. Pratt. (*See review on p. 253*)
What is Buddhism? By the Buddhist Lodge, London. (*See review on p. 256*)

ii. Magazines :—

- British Buddhist, The.
Buddhism in England.
Buddhist, The.
Dharmaraja College Magazine, The.
Kalpaka, The.
Mahabodhi, The.
Quarterly Journal of the Mythic Society, The.
Shrine of Wisdom, The.
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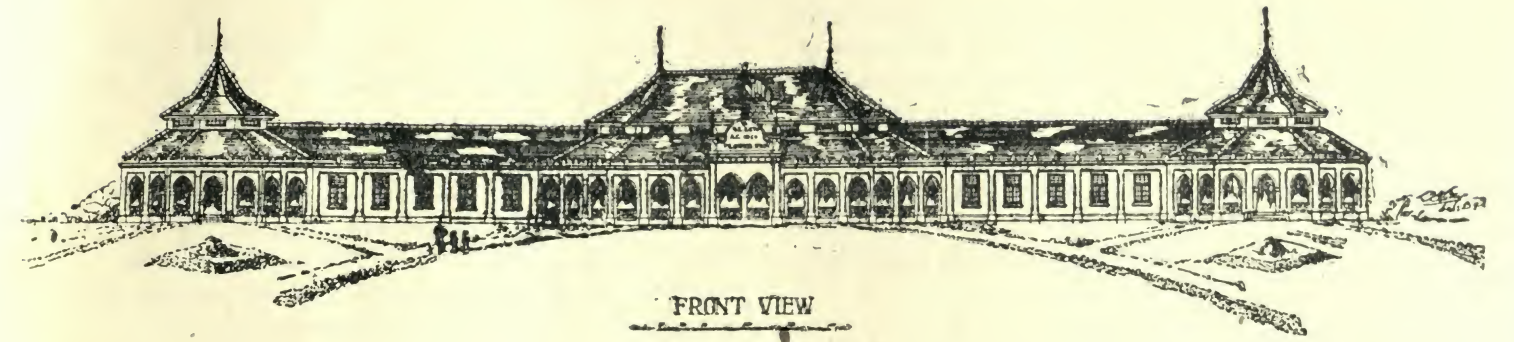
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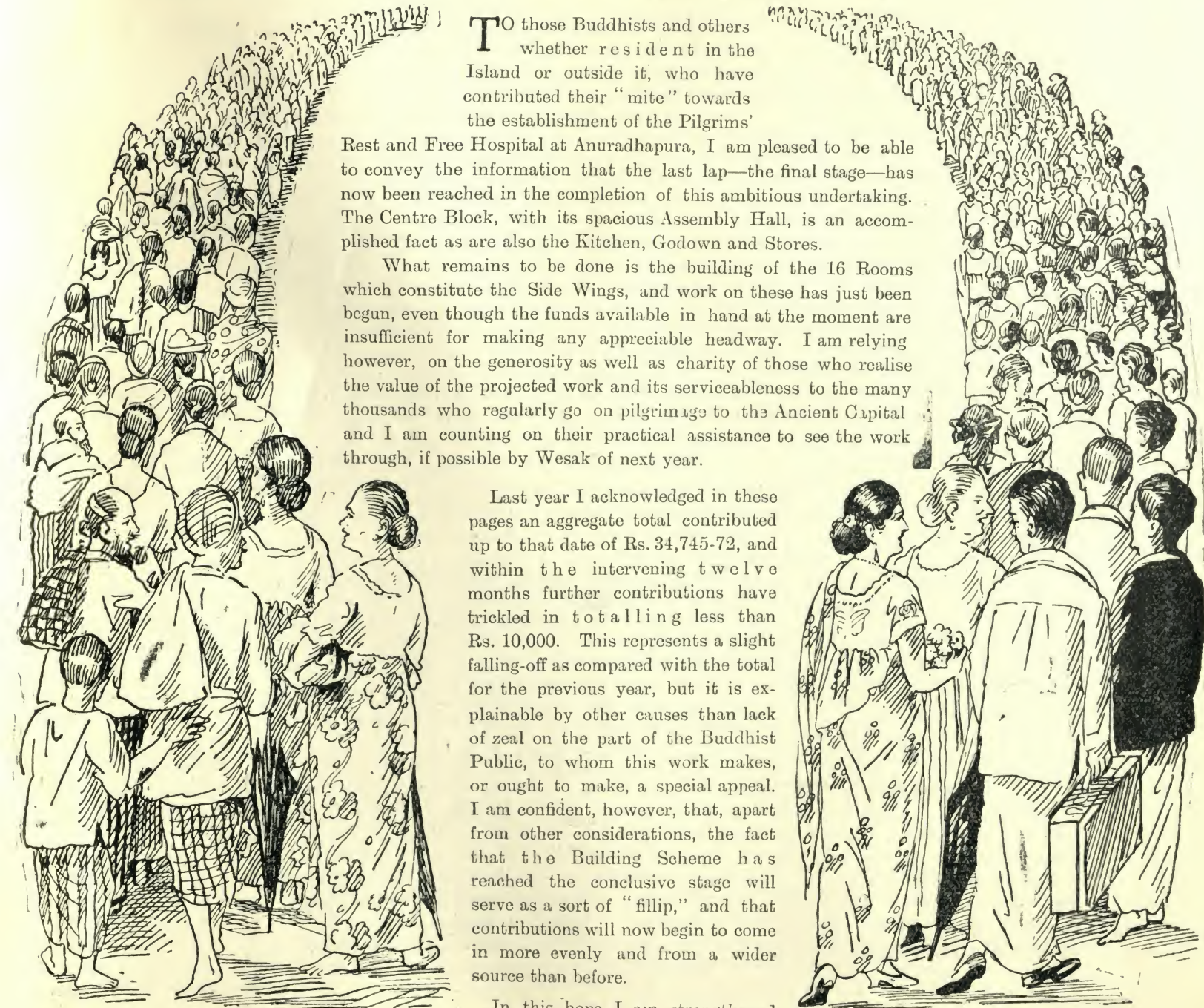
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In this hope I am strengthened



AN APPEAL

TO ALL BUDDHISTS & WELL-WISHERS.



TO those Buddhists and others whether resident in the Island or outside it, who have contributed their "mite" towards the establishment of the Pilgrims'

Rest and Free Hospital at Anuradhapura, I am pleased to be able to convey the information that the last lap—the final stage—has now been reached in the completion of this ambitious undertaking. The Centre Block, with its spacious Assembly Hall, is an accomplished fact as are also the Kitchen, Godown and Stores.

What remains to be done is the building of the 16 Rooms which constitute the Side Wings, and work on these has just been begun, even though the funds available in hand at the moment are insufficient for making any appreciable headway. I am relying however, on the generosity as well as charity of those who realise the value of the projected work and its serviceableness to the many thousands who regularly go on pilgrimage to the Ancient Capital and I am counting on their practical assistance to see the work through, if possible by Wesak of next year.

Last year I acknowledged in these pages an aggregate total contributed up to that date of Rs. 34,745-72, and within the intervening twelve months further contributions have trickled in totalling less than Rs. 10,000. This represents a slight falling-off as compared with the total for the previous year, but it is explainable by other causes than lack of zeal on the part of the Buddhist Public, to whom this work makes, or ought to make, a special appeal. I am confident, however, that, apart from other considerations, the fact that the Building Scheme has reached the conclusive stage will serve as a sort of "fillip," and that contributions will now begin to come in more evenly and from a wider source than before.

In this hope I am strengthened

by the knowledge of the foundation of charity which is so characteristic a feature of the religious life of the people of this country. It spurred the Kings, Princes and People of old, from the remotest times known to history, to do all they could to ease the path of the Pilgrim and to soften the vigours of his journey. The tangible evidences of this solicitude are still today visible, even in ruin, along the routes to the Sacred Shrines of Buddhism, wherever situated, North, South, East and West.

It is this same solicitude for the weary Pilgrim of today which has prompted the present undertaking, and it is a project which deserves the practical assistance of every one who realises and desires sincerely to meet the calls and obligations of his religion. The present call to help should therefore be in the nature of an irresistible appeal. If, as I hope, it proves to be so, then the Pilgrims' Rest and Free Hospital at Anuradhapura should, by this time next year, be "un fait accompli." I will only add, by way of reminder, that as the old proverb rightly declares, "He gives twice who gives quickly."

W. E. Bastian.

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	Petty Donations for Jany.	38	40
	Collection Lists "	20	30
	Children's Collection "	4	00
	Carried over	8,707	10

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	Mr. K. Warner Jones, Calcutta	20	00
	Petty Donations for February	33	30
	Collection Lists "	182	55
	Children's Collection "	6	00
March	By Mr. J. Sikurajapathy, Maradana	10	00
	Petty Donations for March	23	00
	Collection Lists	150	50
	Children's Collection	3	00
April	By Collection Lists for April	40	55
	Petty Donations	16	32
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	Carried over	9,216	32
	Brought forward	9,216	32
May	By Mrs. E. S. Jones, London. £ 10'10'0	139	76
	Petty Donations for May	23	35
	Collection Lists " "	98	17
	Children's Collection	10	00
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	Kirisanda Upasika, Rambadagala	5	00
	Petty Donations for June	24	17
	Collection Lists " "	335	56
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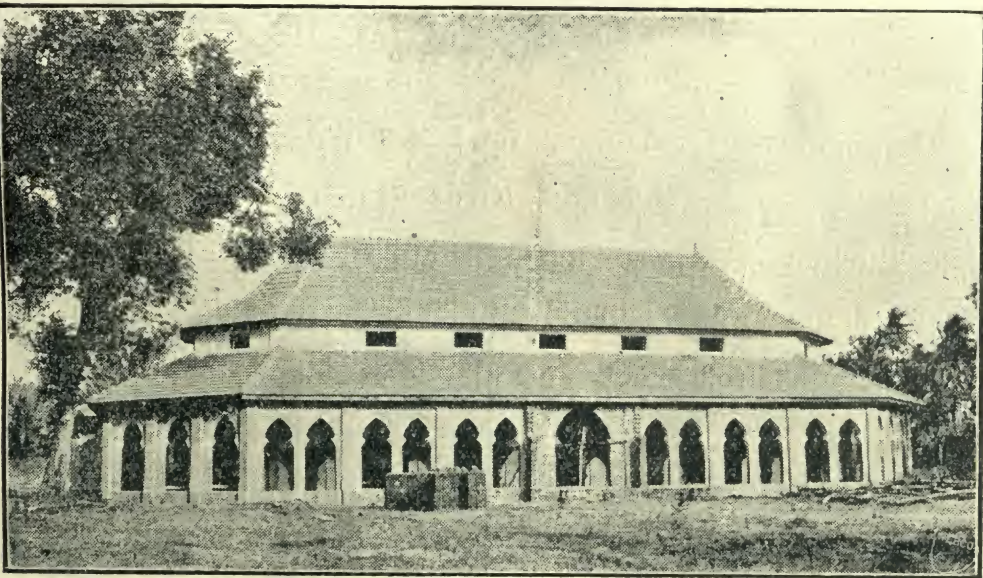
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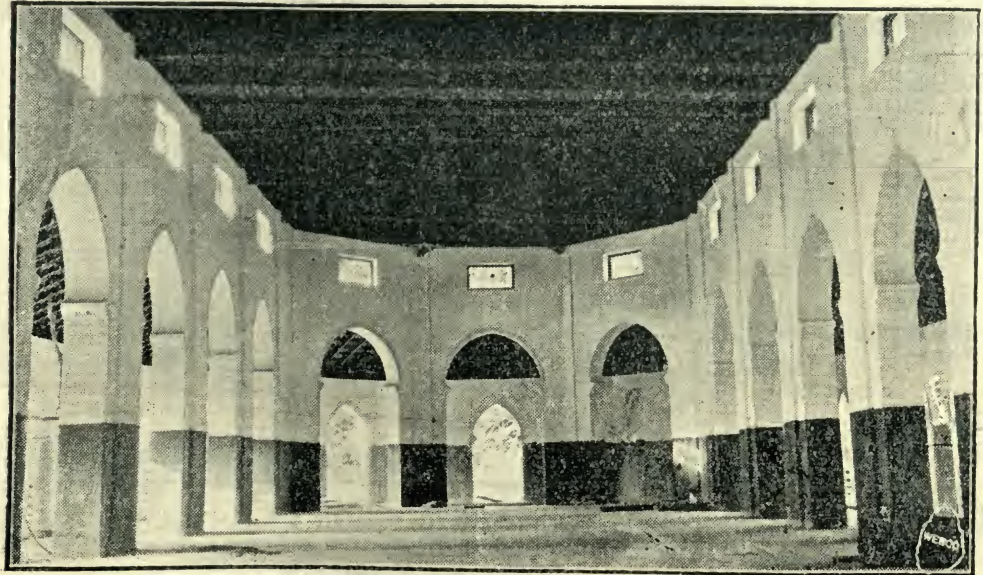
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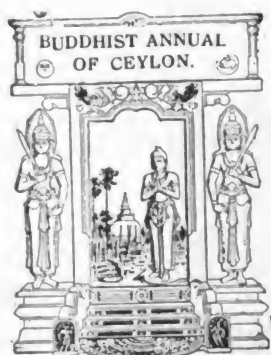
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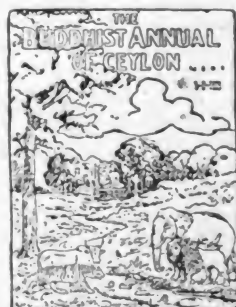
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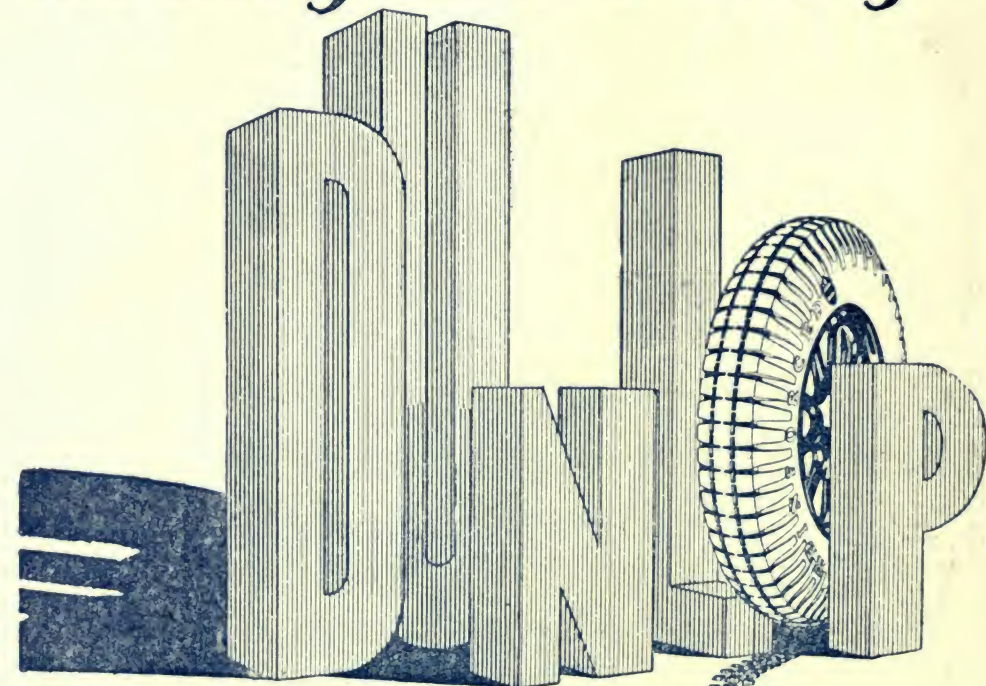
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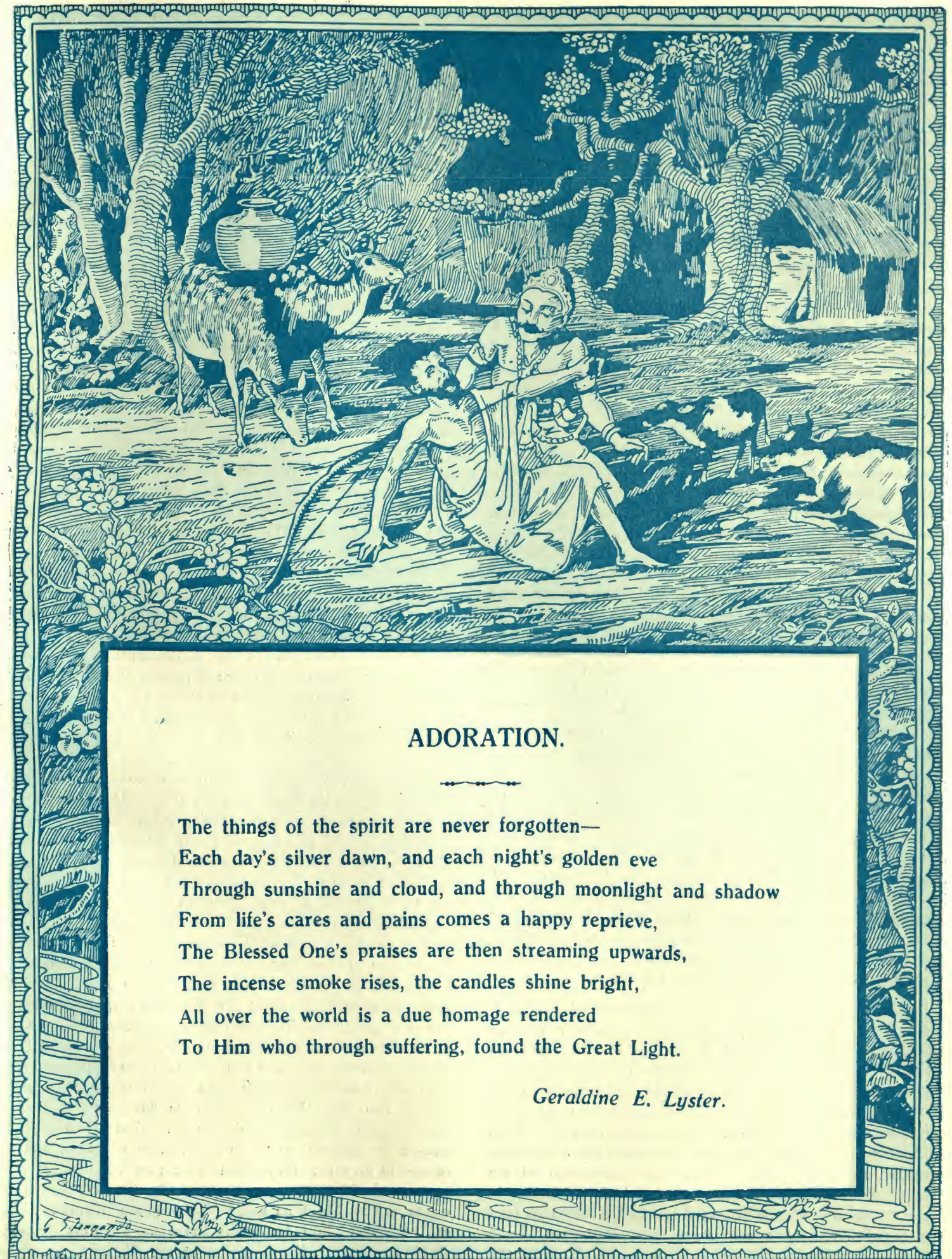
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ADORATION.

The things of the spirit are never forgotten—
Each day's silver dawn, and each night's golden eve
Through sunshine and cloud, and through moonlight and shadow
From life's cares and pains comes a happy reprieve,
The Blessed One's praises are then streaming upwards,
The incense smoke rises, the candles shine bright,
All over the world is a due homage rendered
To Him who through suffering, found the Great Light.

Geraldine E. Lyster.

WESTERN BUDDHISM.

[By J. F. Mc KECHNIE]

It is a peculiarity, perhaps also a necessity, of the conquering progress of Buddhism throughout the countries of the Orient, that in those various countries it has assumed in each a slightly differing form, has taken on a slightly different tinge or complexion in the manner of its presentation, accordant more or less with the character of the new people among whom it thus has spread. This could hardly be otherwise. Just as every nation or people has a particular and characteristic garb in which it dresses its physical body, which is generally the one found by long experience to be that best suited to the country and climate of such a people or nation, so in a sense each nation or people on the globe, as also each collection of peoples and nations, have developed what might be called a national *mental* garb which is characteristic of their particular mental make-up, specially suited to their particular proclivities of mind, and which there is no more reason for asking them to change than there is for asking them to change their physical national costume. Consequently when any new set of ideas is set before any people, they cannot help giving those ideas, when they adopt them, a dress something similar to that in which all their ideas are clothed. They cannot rightly be expected to do anything else.

Thus it has been in the history of that set of ideas which we currently call Buddhism. The Buddhism of Burma or Ceylon is not quite the same in respect of the dress in which it is presented, as the Buddhism of China or Japan or Tibet. Indeed, so much so is this the case, that many superficial observers are to be found who maintain that there is one kind of Buddhism in, say, Burma, and another and a different kind in Japan, calling the former by the name of Southern, and the latter by the name of Northern, Buddhism. Nevertheless, the true knower of Buddhism in both the countries can affirm that there is no difference as regards the actual *matter* of the Buddhism professed in these countries, but only a difference as regards the *manner* of their setting forth. Such knowers can attest that as regards all the fundamental doctrines of Buddhism, identically the same beliefs are held in Burma and Ceylon and Tibet, in Siam and China and Japan.

It will be the same, and must be the same, when, if ever, there arises a full-blown, full-blooded school of Western Buddhism. The West, with its strongly pronounced individuality, will be bound to impress the stamp of that individuality upon its understanding and expression of Buddhism, just as it has done, and continually does, in regard to everything else it takes up. But in doing so, will it hold, will it retain, as faithfully as Tibet and China and Japan have retained, the fundamentals of the Faith underneath all the variety of expressions of that Faith which find currency in these countries? This is the question that is giving much food for thought, and even anxiety, to some observers of the present-day progress of Buddhist ideas in the West, in one

quarter and another. For they see that under the name of Buddhism many ideas are being propagated in the West by various individuals, which bear only a superficial resemblance to the teachings of the Buddha in some one detail or other. And it is quite obvious that these individuals have never taken the trouble to inform themselves fully and accurately upon all that the Buddha's message to men imports, but have had their fancy seized by some mere incidental detail of that teaching, and now set it forth to all who will listen to them as if it were one of the main features of the Buddha's message, nay, as if this were Buddhism, the whole of it, the entire message of the Buddha to mankind. In this way, in one and another quarter, vegetarianism, humanitarianism, non-resistance, pacifism, kindness to animals, and so on, have been, and are being presented by enthusiastic believers in these excellent causes, as if the Buddha were merely a distinguished protagonist of these ideas, and nothing more. Such conceptions of the Buddha simply arise from ignorance of the Buddha and what he taught. But the perturbing thing is that though this ignorance widely prevails, it does not in the least deter the self-assured and enthusiastic vegetarian or humanitarian, or whatever he may be, from assuming that he is possessed not of ignorance but of knowledge of that of which he speaks, and so misleading still more and more people as to the real character of Buddhism as he carries on his enthusiastic activities on behalf of his own favourite ideas. Here most surely, and here more fatally than anywhere else, is proved true the saying that "the most harmful thing in the world is energetic ignorance."

The time, then, seems to have arrived for those who know what the Buddhadhamma is, to have done with all the pleasant complacencies with which they have hitherto regarded—and so seemed to condone, if not indeed to approve—all these various expositions from the lips of the ignorant, of Buddhism as this, that, and the other thing, and to make it clear and beyond all mistaking that Buddhism is not just a sort of amiable anything-you-like that sounds pretty, but a very definite and decided understanding of the nature of life, and an equally definite and decided method of procedure in consonance with that understanding. In short, the time has come when Buddhists in the West who are real Buddhists, and not merely persons who for one reason or another have taken a fancy to call themselves such, should make a firm stand for what they know to be the Buddhadhamma, and keep sternly aloof henceforth from all that is not in complete accord with that Dhamma, since to do otherwise, in the present state of ignorance of true Buddhism which prevails among the general public in all Western countries, simply means to give the impression that they countenance and approve of all these various vagaries of self-styled Buddhists which are all the time being offered to the Western world as Buddhism. Now has come the time when the genuine Buddhist doctrine, the doctrine of the Buddha, must be

insisted upon and kept very distinctly apart from all self-styled Buddhisms, so as to ensure that when Buddhism does become established in the West, as it is in the Far East, here as there, under all the variety of its expressions in words, it will have at the back the very same foundation of true Buddhist doctrine that it has in China and Japan and Tibet despite all the difference of its outward forms in these countries from the forms prevalent in Ceylon and Burma and Siam.

In doing this it must be made very clear what exactly are the Buddha, the Dhamma, and the Sangha, the three treasures that are precious to every Buddhist for what they are to him, and also—if the world only knew it—precious and valuable to the world for what they are to it, for the function which they discharge in its spiritual economy.

First, it must be made clear and plain that a Buddha, any Buddha, in whatever era of human history appearing, Gotama Buddha or any other, fulfils to that era, or more exactly to the men of that era, the function of Shower of the Way in the world, through the world, to beyond-the-world. What does that mean? It means that there is a necessity for men to know the way that will bring them to beyond-the-world, which necessity resides in the fact that life here in the world is an unsatisfactory and unsatisfying thing. And it means that precisely this necessity is met by a Buddha, the function of such an One

being just to indicate from his own certain knowledge of it, the way which will infallibly conduct men to the one sole satisfactory and satisfying thing there is for them, the getting beyond the world, the attaining of what is called in Buddhist language, Nibbana. It must be made perfectly clear that this is what a Buddha is, and that this is all that he is. It must be set forth plainly, and firmly maintained that he is not a god or deva or member of any kind of theological combination whatever, however plausibly conceived by any worshipper of any god; that he is not an avatar or imbodiment of Vishnu or anybody else

in any trinity of Hindu or non-Hindu origin. It must be positively maintained that he is just what he is and nothing else—the setter-forth of the way to beyond-the-world, the pattern in his own person of one who has travelled that way to its perfect end, and therefore by that fact the superior of all gods, since these, just because they are gods, by that fact show themselves to be still in the world, that is, the universe, in some sphere or realm of the same, however lofty, and so, still very far away, notwithstanding the lofty position of some of them, from having transcended the world, from having overcome in themselves the craving for its pleasures, which in their case precisely as in that of all other living beings, has brought them to the particular position they occupy in the world or the universe.

The next thing that must be made and kept perfectly clear is the nature of the Dhamma. It must be set forth so plainly as to be beyond possibility of mistake that the Dhamma, that is, the doctrine declared, made known, by a Buddha, is the full and complete statement for all practical purposes, of the way by which the beyond-the-world may be reached by any and every man, the sure and certain indication of the method whereby the world may be transcended;—this, all this, but nothing else whatever. It must be made clear and kept clear that it is not a system of theology or cosmology or philosophy or any 'ology' or 'osophy' of any kind whatsoever, but is quite plainly and simply, a way,

a method of *doing* something; and that being this, a method of *doing* something, it has no concern in themselves with any species of theories or views that may have arisen or in the future may arise, or at present may be current in the minds of men concerning any matter apart from the one urgent necessity of men,—the finding of the way to beyond-the-world. It must be made and kept perfectly clear that all attempts by this or that one, in this or that quarter, from whatever motive, well-meaning or ill-meaning, to make out a connection between it and any theory or view of the world and its construction, are simply



J. MARQUS RIVIERE,
President, Buddhist Society, Paris.

beside the mark, since its primary concern is not with the world at all but simply and solely with the way to transcend the world, hence takes cognisance of that world only in so far as is necessary in pointing out the way to its transcending, and not an iota further. In short: the true Buddhist as distinguished from the pseudo-Buddhist in all his unfortunately many varieties, will have to insist upon that old characterisation of the Dhamma by the Buddha himself as a raft, as a means of escape, a method of crossing a river; as something therefore to be *used*, worked with hands and feet (as the Buddha's own words put it), in order to get the good of it, in order to fulfil the one purpose for which it has been made. He will have to insist and keep on insisting, as often as others try to make out that it is only one more system of thought to be classified and put away in its appropriate pigeon-hole among other systems, that it is a means to an end but that end the greatest, and in truth, the only one which makes universal appeal to men, the ending of pain, and is therefore a means which is the greatest and most important that has ever been offered, or ever can be offered, to the care of mankind.

The third thing which must be kept clear and distinct before men's minds when they approach the study of Buddhism is the position of the Sangha. Since the Dhamma, as just shown, is a practical affair, it is only to be found in concrete, actual form where it is fully practised; that is to say, it is only to be found in its fullness in men who fully *practise* it. And the men who fully practise the Dhamma and thus furnish it with its concrete manifestation as an actual fact among the other facts of the world, are, in their collectivity, what we call the Sangha or Assembly. So far in Western Buddhism but little remark is made of the Sangha, partly because it has not yet appeared in force, in its current form of wearers of the Yellow Robe, lovers of what the West calls the "monkish" life, and partly because its presence is not particularly desired, or its significance fully appreciated, in the West. If, however, Western Buddhists or pseudo-Buddhists should ever begin to theorise and speculate upon the nature and function of the Sangha, then it would become the duty of the genuine Buddhists, whether of East or West, to point out and maintain the clear distinction that obtains between the conventional and externally observable Sangha, and the real Sangha which, as the Pali books say, is worthy of all the honour and respect and homage that men can pay to it, being the richest field for the sowing of meritorious deeds that there is in the world, this latter real Sangha consisting of those who do truly and in fact walk the way that leads to the overcoming of the world, the conquering of its attracting power. They will point out that while it is open to any one possessed of the necessary number of years in the Order of the Yellow Robe to admit any one to that Order who can comply with the few necessary requirements for admission to that Order, it rests with the man himself, after that admission, as to whether he shall pass on and become one of the real Sangha that is the third of the splendid treasures the world holds, such Sangha

being the company of those who in deed and truth present the full glory of the Dhamma in the persons of those who embody that Dhamma in the only manner in which it can be embodied, in human lives. In doing homage to such, the ordinary man of the world is admitting the greatness of their aim and achievement in treading that higher Eightfold Path which he also in his turn expects one day to tread when, in this or some other lifetime, he has grown ripe for such effort. Till that time comes, as being the next best thing he can do, he supports with the necessities of physical life, that is, with food, clothing, shelter, and medicine those who are living that higher life, and considers himself privileged in being permitted to do so. What indebtedness may be involved in such giving, so he considers, lies not on the side of the receiver of the gifts but on the side of those who are allowed to make them, since thus they are allowed to contribute their little shares towards the manifestation of the Dhamma in actual, visible form.

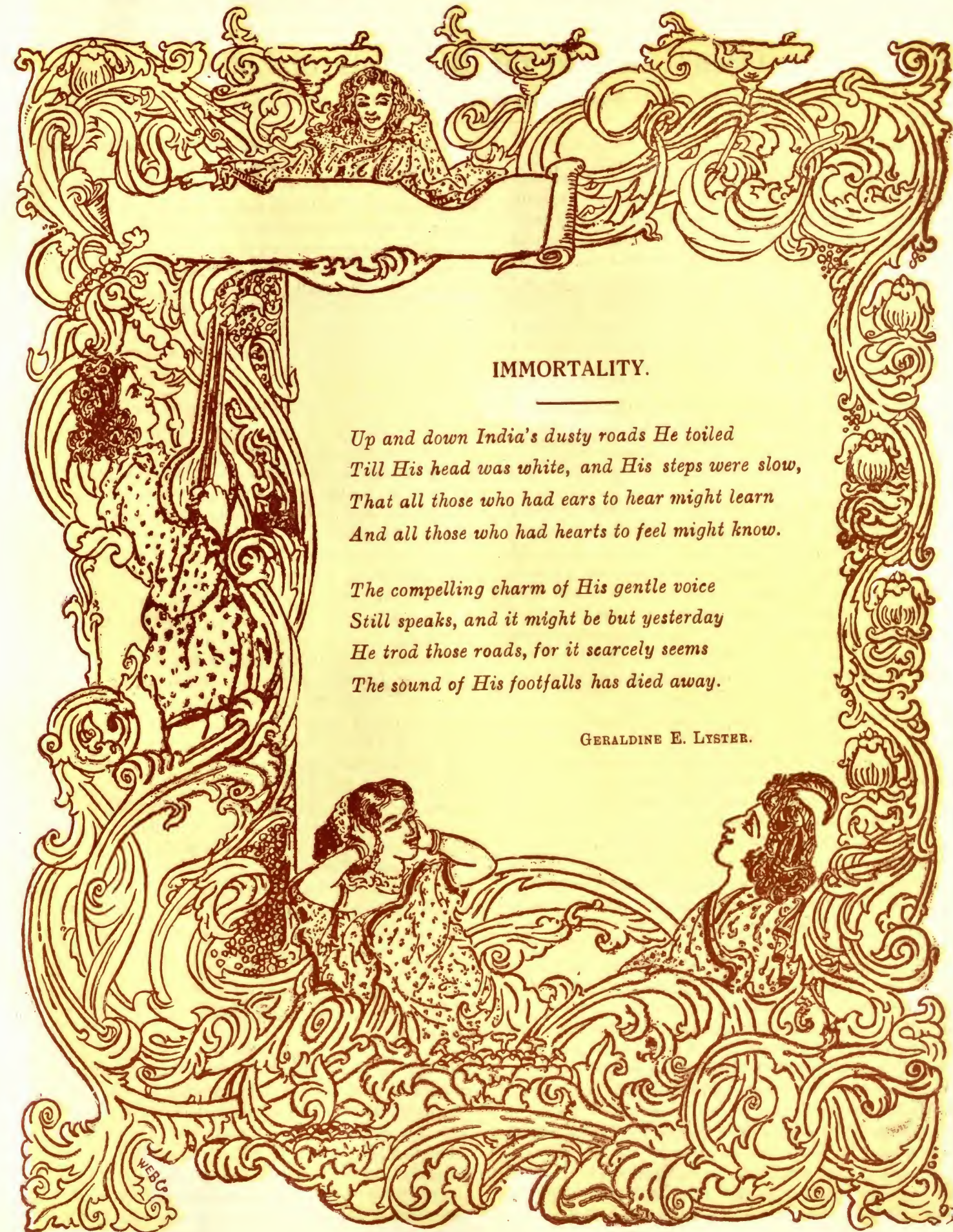
And so, to sum up: If by Buddhists in the West, these three treasures of their Faith, the Buddha, the Dhamma, and the Sangha, are clearly defined to themselves and firmly and uncompromisingly maintained to others, as respectively, the Teacher of the way to beyond-the-world, the positive Teaching or Instruction as to that way and its following, and the Company or Assembly of those who actually are treading that way, then whatever else Western Buddhism from time to time may add to them upon its own by-paths of thought and speculation, it will not be likely to stray very far from the fundamental teaching called Buddhism as it is recorded in the Pali Canon. And on the positive side, it will be able to correct and set right as fast as they arise every tendency to pick up and fondle one or another idea of oriental flavour and call it Buddhism which at present seems to be a favourite pastime in various circles in the West. Thus may Western Buddhism, when it comes to full flower and fruitage, prove a not unworthy sister to the already flourishing Buddhism of Northern and Southern Asia.

THE BUDDHA IMAGE

Thy feet upon those sovran heights,
A blue vault for thy canopy,
Sunlit at dawn, star-kissed at night,
On earth a heavenly panoply.

Lord of Truth and Lord of Wisdom
Who smile on some but not on me,
I yearn to hail Thy Holy Kingdom
And render all my soul to Thee.

Sri Nissanka.



IMMORTALITY.

*Up and down India's dusty roads He toiled
Till His head was white, and His steps were slow,
That all those who had ears to hear might learn
And all those who had hearts to feel might know.*

*The compelling charm of His gentle voice
Still speaks, and it might be but yesterday
He trod those roads, for it scarcely seems
The sound of His footfalls has died away.*

GERALDINE E. LYSTER.

An Open Letter to the Buddhists of London.

[BY THE LATE BHIKKU ANANDA METTEYYA. RANGOON, 28 DECEMBER, 1908]

Sisters and Brothers,

THIS is the first occasion on which it has been possible for me, since my return to Rangoon, to communicate with you directly. I have been, and must for long continue to be, so overwhelmed with work that it is impossible for me to communicate with each of the many kind friends and true colleagues whom I lately found in London: so I must beg each of you to accept this open letter as if written to you severally; seeing that at present the conditions prevent me from fulfilling my deep wish actually to do the latter.

I have been very gratified to learn, from the Members of the Executive of your Society, of the continued activity, the issue of the Journal, and the excellent syllabus of weekly lectures.

It is now eighteen years since, as a lad of eighteen, coming in contact with the story of the Life of the Master through *The Light of Asia*, and with Buddhist doctrine in general from the then-accessible translations and manuals of Buddhism, I first saw that in that Life lay the greatest and most heart-moving example that our human race has ever seen; and that Doctrine the *one* Teaching about life which, in the long run, could be held by the civilised Occidental of the future. From that time onwards, I have called myself a Buddhist. But it was not till much later, when, some eleven years ago, ill-health finally drove me from England to the East, that, coming into contact with Buddhism, not as a beautiful philosophy to be found in books,—as a far off ideal such as the Master's Life appears to be,—but as a living reality, a power able to move men's hearts and ways to nobler and better things, I truly realised that, in some few Eastern lands, that was indeed no far-off and unattainable ideal, but a very living power, one which, even in the modern decadence of civilisation in the East, still can so sway the lives of men as to make impossible the starvation (even of little children), the squalor, the crime and the misery that is the most terrible factor in our modern Western life. I saw then that a Doctrine, an Example, which, after half five thousand years and in spite of the degeneration of civilisation in the East (concurrent with the passing of the centre of civilised life to the West), could make it possible *only* for one to say: "In this population of ten millions there is now not even one child crying for want of food": that one thing *alone* gave a new and deeper meaning to that Doctrine, a new and ever-living power to that Example. "And how," I asked myself. "How is it that here, despite the passing of the wave of civilisation to the West, such a result can be secured?" And, examining deeply as I might, I found that the answer was: "Through the continued existence of the Order of Monks." For in truth, men's lives are not guided by beautiful philosophies, consistent and logical howsoever they be. Dogmas and doctrines men will fight for,—mere words to give excuse for out-

let to their cruelty and greed,—but where, as in Buddhism, these are absent (save in some merely obvious points) there is one thing still, which can never bring about strife and hatred, but which is able, now as in ancient times, to move the hearts of men; to convince them of the evil of strife; to inspire them to the emulation of that nobility of life the great Religions teach. That thing, Sister or Brother, is *Life*—the example of a life well-lived before all the world. To talk dogmas,—that is but a source of strife. To live, even to try to live, a life of sacrifice and peace and love,—there is no greater power on the earth than that—a power which can never be used for evil.

And so it was that, seeing this power of the example of life, not words; seeing how, even in these decadent days, the example of the members of the Order could still keep alive the Truth in the world (Truth, not because it was Buddhist Doctrine, clear, logical, not going beyond the known or ascertainable facts of life, but *because here the children do not starve*), I saw that, if this sort of Truth was ever to go to the West, it must go as ever it had gone to any land; go, borne if you will on the lips of one wearing that Yellow Robe which has been the greatest civilising agency the earth has ever known, but borne by men who not alone had a great, a wonderful Message to bring the West, but who, in this very twentieth century when all ideals are so fast becoming submerged under the rising flood of selfishness and commercialism, *could live that very life the Master lived and taught*, could live it, at least, so far as human nature gives it to a man to live it. Many lives, I saw indeed, might well be needed before, in my own instance, one's mind could be so trained as not to resent injury; to love all without discrimination, to come to that perfection of renunciation that the Exalted Lord attained. But in *deeds* each one of us is master; if the writer could not win the mental perfection, he could at least live the *actional* life inculcated. I saw it was useless for me to wait till *others* chose to see that too. I saw that the ever-rising tide of Western individualism must sweep away the whole fabric of our civilisation, overwhelm it beneath some terrible social cataclysm, unless, somehow and where, a stop could be made, something could be done, and that right soon, to prove to the West—as only life can prove—that there is another than that of self-service; a better happiness than that the West is seeking for to-day.

And so, knowing full well my own imperfections and poor abilities for the task, I set myself to the work of bringing Buddhism to the West; knowing that I was not concerned with the doings of others; that if, as I believe, Western civilisation is to be saved from self-destruction by the Self, through the advent of Buddhism, the other men would each come when he was needed; better men than I; great orators and scholars who could truly help mankind. But the very hard and fast division that prevails between the lay life and the monastic in Buddhism, that division which has prevented the

Buddhist Monk from ever meddling with politics or grasping at secular power; which has made his life one of devotion to things unworldly *only*, that very division was itself, in this instance, a source of difficulty. Entering the Order in Burma, because I thought a people so charitable to their Religion would surely help to realise this cherished dream of taking, not the Buddhist doctrine, but the Buddhist life to the West, I found, in seven long years of failing hope, that, whilst owning indeed enough of the true Light of Buddhism to make it impossible for a child to starve, the Burmese were very far from that full realisation of the value of their Religion which, in the hearts of the early Buddhists, spread the Master's Teaching over the whole of the then civilised world. When at last I was able, on the smallest possible scale, to make a preliminary visit to England, that visit was made possible, not by the support of the Burmese people at large, but, for the most part, of one individual only. So, hampered for want of means, where I had hoped to reach thousands, I was able only to reach tens with my poor rendering of that great message. You, Sister or Brother, are *one* of those few and, if it is difficult for you practically to answer my appeal; for help for the Society, if to do so would entail sacrifice at which you hesitate, I would ask you to remember what it cost to bring into *your* life the mere knowledge of this Teaching which, to us Buddhists, makes life so far more luminous and great and hopeful; to do even what little the writer was able to do in this respect cost seven years of unremitting work, each year of which was filled with an ever-growing sense of

failure and of disappointment to one, unfortunately a chronic invalid living a life very difficult, from merely physical considerations, for an Occidental to live. The outcome,—all that the writer's eyes can see of outcome, if in his heart he feels there must somehow be something more,—the outcome of those years of work, their sole visible and immediate fruit, is your Society. If, then, it is in you to help that Society, if, even at some sacrifice, you *can* assist, I would beg of you to add *your* effort also of sacrifice to the common whole; for the Kamma, the spiritual power, of this effort to bring Buddhism

An Open Letter.

to England must be built up (if it is destined to succeed) of the self-sacrifice of every member of it who has understood how great are the issues involved.

Certain, as the writer is, that Buddhism is coming to the West; confident as he feels that so much of human agony as our Western civilisation, now in transition, has cost cannot be utterly wasted and spoiled by the social catastrophe our individualism now threatens, he feels it to be the greatest imaginable privilege for a human being, to be able to render

to this work such small offering of selfhood as he can command. Standing, as it does stand, for the first step taken in the introduction into the West of that great Faith and Life which shall surely be the guide of its future happier generations, do not, Sister or Brother, let this great work fail for want of aid it is in any way within your power to give. It is *now* that help is needed; now, when the seedling is but a tender shoot, that it needs watering and loving care. Give it that now; give it all, whether of money or work or both, that your uttermost ability permits, and you will have the privilege of knowing, when, later, this now so feeble seedling has grown into a stalwart sapling able to hold its own against the buffets of the world, that it was due in part also to *your* help that the Religion of the Future has come to the West. Later, we may hope, this seedling will have grown into a great tree of life, beneath whose peaceful shade the world shall find refuge from the storms of life. Surely that time will come. But whether that Tree of Life shall be the lineal descendant

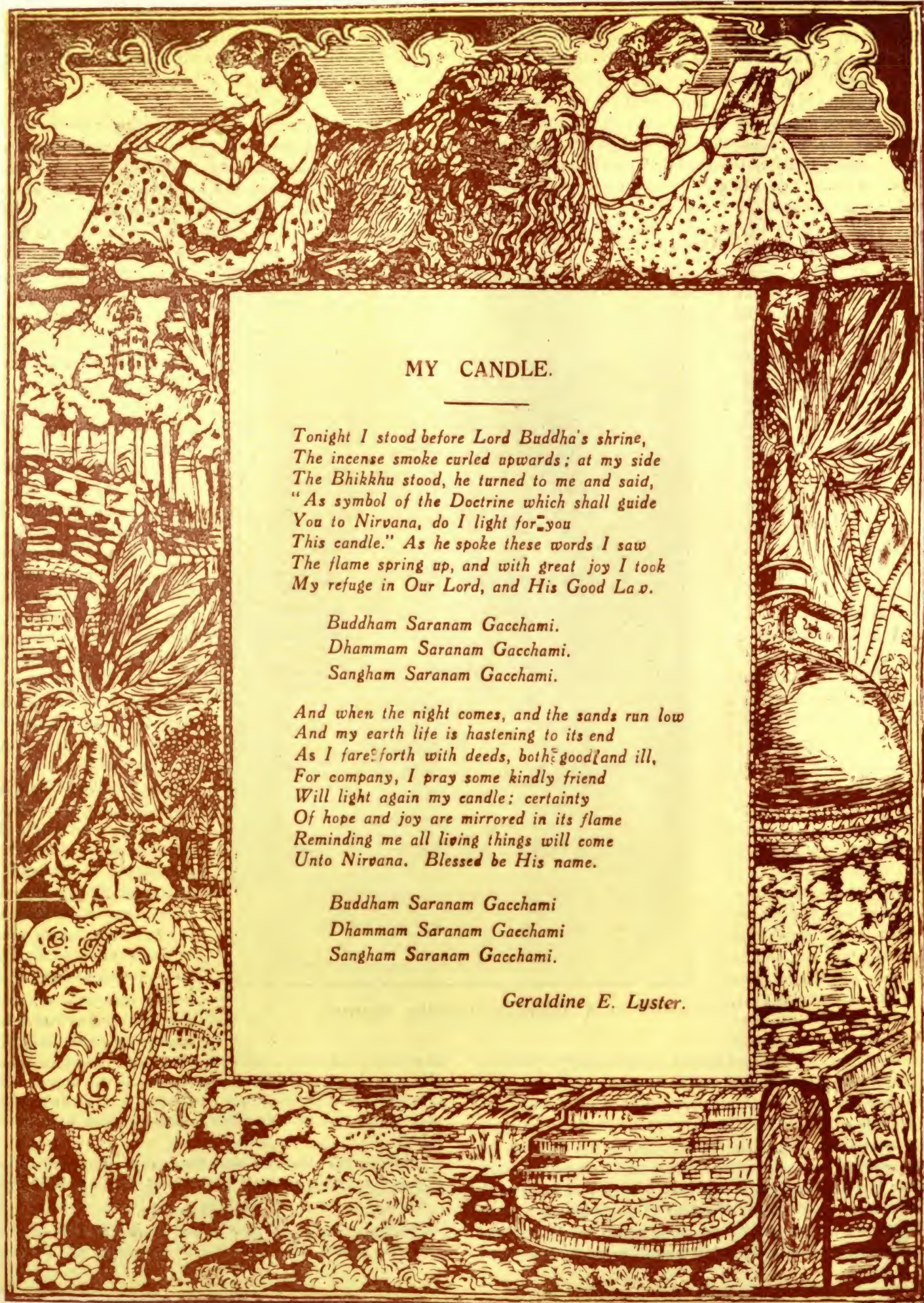


A Burmese Buddha Statue.

of your present body,—one little cell of which you form to-day, that must be determined by your answer to this appeal. It is for you to choose whether *you* shall assist in this helping of Humanity, whereof you, spiritually speaking, also have become a part.

Bidding you, then, farewell, Sister or Brother, and trusting that you may daily see more clearly that old, old Path to Peace.

I remain,
Yours in the Truth and Life,
ANANDA M.



MY CANDLE.

*Tonight I stood before Lord Buddha's shrine,
The incense smoke curled upwards; at my side
The Bhikkhu stood, he turned to me and said,
"As symbol of the Doctrine which shall guide
You to Nirvana, do I light for you
This candle." As he spoke these words I saw
The flame spring up, and with great joy I took
My refuge in Our Lord, and His Good Law.*

*Buddham Saranam Gacchami.
Dhammam Saranam Gacchami.
Sangham Saranam Gacchami.*

*And when the night comes, and the sands run low
And my earth life is hastening to its end
As I fare forth with deeds, both good and ill,
For company, I pray some kindly friend
Will light again my candle; certainty
Of hope and joy are mirrored in its flame
Reminding me all living things will come
Unto Nirvana. Blessed be His name.*

*Buddham Saranam Gacchami
Dhammam Saranam Gacchami
Sangham Saranam Gacchami.*

Geraldine E. Lyster.

A SANGHA FOR THE WEST.

[BY DR. E. R. ROST, I. M. S. Retd., O. B. E., K. I. H., M. R. C. S., L. R. C. P.]



HERE are three outstanding reasons why Buddhism is most suitable for the Western nations of the world, and that the time is now ripe for its introduction among them.

First, no one can deny the fact that Buddhism and science are the same; all the latest scientific discoveries and theories of the nature of the universe agree with the "three characteristics" taught in Buddhism: the impermanence of everything that exists, the existence of suffering as a necessary accompaniment of existence, and the unreality of existence. The scientific thinker finds that Buddhism is a connected whole; that every portion of the vast learning contained in Abhidhamma is connected with the rest by a continuous sequence, dependent on the finest logical methods that have ever been thought out. He finds that every part of it is dependent on reason and that he has nothing to take for granted or on mere belief. He therefore finds that it is far superior to any other religion, for this reason alone, and that it is the only religion that he can adopt, as it is the only one that agrees in every detail with every advance that science makes.

Secondly, on looking back on the history of the world during the last two thousand five hundred years, you will find that there is not a single instance where Buddhism has been the direct cause of the loss of a single drop of blood. No Buddhist nations have ever been to war against one another; indeed such a thing would be an impossibility. No Buddhist nation has ever made an aggressive war against any other nation. Ceylon and Burma have been attacked and their Buddhist monks slaughtered, their monasteries burnt and their libraries destroyed, but the religion has always managed to survive the innumerable difficult times it has passed through. The Buddha himself gave advice to rulers as to the method of avoiding war. In all the calamities that have befallen Buddhist lands the

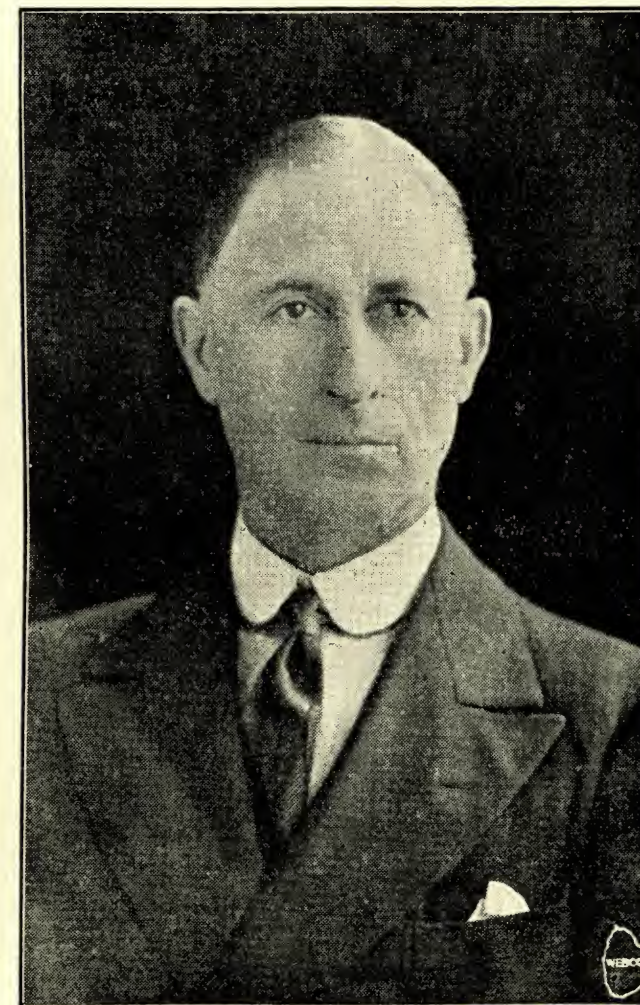
Sangha has always taken the middle path, and has attended to the sufferings of the attackers to the same extent as to those of the attacked. Knowing this fact, that Buddhism is the only religion in the history of the world that has proved itself to be the only method for the effective prevention of wars, and seeing that now all the great nations of the world are trying to come to some understanding to make wars impossible, does it not strike you that they have the solution glaring them in the face? Lasting peace will never be possible by the signing of documents, it will only be possible by the cleansing of the hearts of men on a large scale, and that by the introduction of the Sangha into the country, which is the only means of effecting a lasting cleansing process. Agreements, books, etc., are useless without the example of those following the eightfold path. By the adoption of Buddhism alone is peace possible.

Thirdly, in European and Western countries now on every hand you find the dissatisfaction of the people with the teachings of their religion; science does not go hand in hand with it, they cannot follow the tenets, they look upon the religion as an entertainment for the Sunday, generally as a nuisance interfering with something they want to do. Very few can lead the life that their religion teaches them; to them it is entirely a secondary consideration.

It is not so with the Buddhist, his religion is everything to him, it is his whole life, and it agrees with, and enters into, every argument of reason, and it is so practical in every

possible way that it never interferes with his work, or his livelihood, so long as his livelihood is not evil.

What is it that the Western nations of the world are crying out for? Is it not HAPPINESS! Did not all the great statesmen say after the World War, that there would be a better land for the ex-service men to live in? Is there not



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on every hand the great increase of the desire for compassion for animals, for the sick, the poor and the suffering? Are not all kinds of organisations springing up in every country as an assistance towards this end?

And yet side by side with all this legislation for better compassionate care, societies to assist, and the growing desire of the masses to be more considerate and compassionate, there is this appalling emptiness of the churches, the falling away from the religions of the Western countries, the flocking of the rich to new, fashionable, useless and uncharitable so-called religions, the numerous well educated and scientific men who are absolute Atheists.

We have the cure all ready, its seed is already planted, and later on we can tell you how it is most practical at the present time, not only bringing real happiness, peace and prosperity to the nations of the West, but solving many of their most difficult problems.

So our third reason is that Buddhism will bring the greatest happiness and will solve most of the difficult social problems that the governments of these countries are now faced with.

I must now tell you what has been done in our attempt to introduce Buddhism into England, and why I consider it so fundamentally important to maintain the Sangha in the West, that the wisdom of our great teacher and benefactor, the Anagarika Dhammapala has brought about for the welfare and uplifting of the whole world.

In the early part of 1907, as Honorary Secretary of the Buddhasasana Samagama of Rangoon, and being on leave from Burma, I started a branch of the society in London by opening a book-shop in Bury Street, near the British Museum. I had brought home with me a large alabaster Buddhārūpa and a large number of books, which were placed in the shop window to attract enquirers, and there was also a notice that lectures on Buddhism, free to the public, would be given in a room below the shop on certain days. It was not very long before I met Mr. Payne, who was of the greatest assistance in the starting of this society, and it was not very long before we found Professor Mills and made him our Vice-President. In November 1907, we formed a society, and Professor Rhys Davids was the President and read a paper at a meeting held at the Cavendish Rooms, when the new society was officially inaugurated. I had been very busy giving lectures in Bury Street and at several private houses, and had obtained a list of about sixty people who were interested and a few who were more than interested. We progressed so well that I arranged for a mission from Burma to come to England, consisting of the Rev. Bhikkhu Ananda Metteyya (Mr. Allan Bennett), Mr. Bah Hla Aung, Mrs. Hla Aung and a few other Burmese gentlemen and ladies. I engaged two small houses in Barnes, and the mission arrived about May 1908, and was met at the London Docks, by a gathering representative of the Buddhist Society of Great Britain and Ireland; pictures and an account of this meeting appeared in "The Daily Mail", and accounts in other

papers and it was not long before a considerable number of people either joined the society or became interested in our work. The very active and energetic Bhikkhu gave many addresses and interviews. One of these I remember well, as it was a very wonderful meeting, at which an address was given by him in a Congregational Church in Clapham, which was filled with working men. He taught them the Master's words, but no one could tell till the end that he was not preaching Christianity. That was indeed an example of the divine love of the Bhikkhu, who never says anything against any other form of religious belief, but preaches the Doctrine in its pure reasoning, its compassion, and its middle path. I have thought to myself many times since that sermon what a pity it was that there were no other Christian parsons so enlightened and so like our own Bhikkhus as to permit a Bhikkhu to preach from his own pulpit. I have thought to myself what a pity it was that this Burmese Mission had to return to Burma, and that the Sangha could not be maintained longer in this country. In November 1908, owing to want of funds, the mission was obliged to return to Burma, and my own leave being up, I also had to return, leaving the good work to be carried on by our co-religionists and our friends and well-wishers. What happened to this society, is what happens to all Buddhist societies if they do not maintain a Sangha.

There was a gradual falling off, differences of opinions and wrong views creeping in, with no authority such as a Bhikkhu to guide them; the very excellent magazine *The Buddhist Review* appeared more and more irregularly, and with frequent changes of address. The society appeared to have ended about 1919. Since that date Mr. Christmas Humphreys started The Buddhist Lodge, London, at his flat in 121 St. George's Road, Westminster, where a small band of indefatigable workers have done an immense amount of work for Buddhism on literary lines, producing a text book on Buddhism called *What is Buddhism* and a monthly magazine called *Buddhism in England*; and they hold fortnightly meetings when Panca Sila is recited and the Dhamma taught.

Now that we have the branch of the Mahabodhi Society here, with the three Theras, our regular well-attended lectures, and our monthly journal *The British Buddhist* I feel very much happier at the prospects of the development of the Sasana in this country. For is not the first principle of Buddhism the Buddha, the Dhamma, the Sangha? The three have always been inseparable, and Buddhism will never thrive unless we maintain a shrine with the Buddha's image, the Dhamma, and the Sangha.

It may cost a good deal to send a Bhikkhu to England, but once he is here, beyond his food and his lodging the expenses are very little; any clerk, editor, secretary or paid lecturer would cost more than several Bhikkhus' upkeep and, as you will hereafter see, the value of the latter is infinitely greater.

In the *Mahavagga*, of the *Vinaya Pitaka*, the Enlightened One said: "Go ye, O Bhikkhus, and wander forth for the

gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

Why is it that since the days of the great Emperor Asoka, so few have carried out these last instructions of their Master?

It is largely due to the fact that after Buddhism had been driven out of India Ceylon, Burma, and Siam became isolated from the rest of the world except by sea. In this way and in many other ways, India has been the greatest enemy to the advance of the Dhamma.

Then again, the Buddhist countries like Ceylon and Burma have been kept under, have been prevented from advancing, by various aggressive conquerors either Catholic, Mahomedan or Hindu. Under British rule and justice, there have been peace and prosperity and very little or no interference with the advance of Buddhism. This also is a sign that the British nation is tolerant towards Buddhism, that many of its sons have travelled in Buddhist lands and have seen the practical and beautiful application of Buddhism.

So it is seen how difficult it has been for the Sangha to spread to other lands.

A glance through history shows that your little island of Ceylon has always been the stronghold of Buddhism. This is because the Sangha has always been noted for its proper observance of the Vinaya, so that there never has been any dissension, so that the Dhamma has been kept pure, so that it has always been the authority *par excellence* for the correctness of the reading of the Law.

There are three kinds of teachers.

There is the learned scholar, or the man who studies Pali as a livelihood or as a hobby, but behind that mere scholarly learning, there is no heart in the work, there is no

belief in the Three Gems (*Ti Sarana*), or perhaps even the doctrine is not properly understood. His principal aim is correctly to transliterate only according to certain rules of the study of languages, and otherwise contextually based on western philosophical ideas, the translation of the Pāli texts. His work lacks inspiration and the evidence of goodness that one finds behind the writings of Buddhaghosa.

Then there is the Buddhist layman, who may be also a scholar or trained in science; he loves his religion and believes in it, he is more likely to convey the right meaning in the interpretation of the law, and his writings are more likely to convey to the non-believer the truth of the doctrine.

Lastly there is the member of the Sangha, the Bhikkhu or the more highly advanced Thera and the Mahathera, men who are walking the eightfold noble path, and who live outside the world and whose minds are freed from craving (*tanha*). These men study for years and years, most earnestly, before they begin to teach or to write. Then they are able to understand the minds of the people they are lecturing to, or writing to; they have learned the doctrine, by the twenty-four methods of the Patthāna, they know the greater part of the Vinaya and the Suttas by heart, and can perhaps chant for hours the beautiful Pāli stanzas of the Master's own words, exactly as He spoke them twenty-five hundred years ago.



The Revd. A. R. ZORN, B.A., Dh. B.

There is an indescribable admiration and love for these men that grows in one, if one has the fortune to listen to, or learn from them. With the existence of a small body of such men it would be impossible to prevent the Dhamma from spreading rapidly in England or in any other country that is, like it, entirely prepared for its reception; and there would be no likelihood of the Dhamma being contaminated by the wrong views that abound around us today in the various funny mixtures that have driven many of our people into the asylums.

One cannot expect a change of religion to take place in any country *rapidly*, it is an extremely slow process. It takes a long time for an ordinary man to realise the first noble truth. He may hear it every day for years before he realises it, but when he does realise it, the whole vista of the truth of the Buddhist doctrine becomes revealed to him, removing all doubts and unhappiness.

The three Theras that the Maha-Bodhi Society has sent to us are doing very excellent work here; it is only one year they have been here learning the English language, yet today they are able to give most clear and correct English discourses and are giving enlightenment and happiness to many. It is through them that our society here is progressing, and our membership is increasing. The progress in the numbers of adherents is slow at first, but I have very little doubt that in ten years' time, these Theras will be giving the *upasampada* ordination to Europeans, who will form our first British Sangha in the West.

To give you some example of how your Bhikkhus are progressing in their efforts over here. I gave an "At Home" at my house, and I invited non-Buddhist guests to meet our Bhikkhus; I sent out two hundred invitations, over one hundred guests accepted and nearly one hundred actually turned up. Many of these wrote to me afterwards, asking for literature and further information regarding the lectures organised by our society and the Buddhist Lodge.

One of your Bhikkhus is lecturing at one of the most influential ladies' clubs in the world, and there are signs that the demand on their services will greatly increase.

I believe in the distribution of cheap literature, and the publication of all kinds of works in connection with Buddhism,

THE SONG OF THE BUDDHA-PUTRA*

E'en hell would seem most sweet to me,
If I could soothe another's woe;
If there midst pain I still could be
A ray of light to friend or foe.

If this could be I'd enter hell,
Radiant in smiles, with face aglow;
With them that moan I'd love to dwell,
Could I but soothe their grief and woe.

E'en heaven would lose its charms for me,
Were I to find that there on high
A help no longer I could be
To them that toil beneath the sky.

and I hope that the prejudice against the display of Buddhist literature in the public libraries will soon be removed, but above all I believe in the maintenance of the Sangha, because the three gems (Buddha, Dhamma, Sangha) are inseparable. We must have a Buddhist shrine or Vihara, and we must have a complete Buddhist Library, and we must maintain a Sangha.

I have often heard that it is so difficult to maintain a Sangha in a country such as this, but when you think it out, all the difficulties seem to melt away. The rules of the Vinaya were devised by the Exalted One in such a way that they could become eased, extended, or made elastic, or slightly altered to suit the circumstances of the climate or country. A great many of the rules are made for the consideration of preserving the health of the Bhikkhu, and mostly for preserving and making easier his journey along the eightfold noble path. The Sangha is the cheapest and most fruitful institution that has ever been devised.

Our Bhikkhus find little difficulty in overcoming the differences of custom and climate over here, the clothing can be increased, they can beg their food amongst their own community, and they can enter into seclusion in the winter months instead of in the rainy season of India. And as our membership increases perhaps not before very long, our real Buddhists may settle near one another in some district or township, and may support their own Bhikkhu, and their own monastery, and when we have one little hamlet of Buddhists, it will not be long before we shall have many. I shall not live to see this, but I would like to come back to see the religion that I love so well firmly implanted in the hearts of my own people, and to hear them in their shrine paying homage in the Pali of old, to the Buddha, the Dhamma and the Sangha.

If this could be, I would not care
To live where I could work no more
To bring some ease to them that fare
Up Life's steep path so sad and sore.
Could I but ease some grief-worn heart,
But fill some mind forlorn with glee,
And love and hope to all impart,
This earth would be a heaven to me.

Henrietta B. Gunetilleke.

* The Buddhist scriptures often speak of the true follower of the Buddha as "Son of the Buddha."—Edd. B. A. of C.

Religious Thought in the English-speaking West and What We can do to help it.

[BY THE REV. ERNEST HUNT]

I have chosen the subject *Religious thought in the English-speaking West and what we can do to help it* because of its general interest. For religious thought like all other thought is constantly changing. While it is true that one may to some extent keep abreast of this thought through perusing the various magazines of England and America, one hardly realises how great a change is going on unless one makes personal contacts with religious leaders, with the people they lead, and generally enters into the thought of the man in the street. To some extent, (considering the small space at my disposal) I have tried to do this, and get an unbiassed viewpoint.

There appear to be in the religious world of the West three classes of people. In the first class I would place the non-thinkers, those who are perfectly content to accept without question the faith of their fathers, believing that there is only one road and one name whereby men may attain to salvation. The people in this group go to church every Sunday principally in order to thank their God for his especial favour in selecting them as repositories for the seed of the TRUE Faith and to pray for all Jews, heretics and people whose belief differs from their own.

These people, as a rule, form their friendships among their fellow non-thinkers whose religious behaviour harmonises with their own, and a real heartbreak ensues when one of this number marries outside the group or leaves it for any reason whatever.

This class however are fast passing out of the picture, and fortunately for the progress of the world, their empty pews mostly remain empty, for the newer generation refuse to fill the vacant seats. This does not mean that the newer generation is irreligious; on the contrary, if the word "religious" applies to all seekers after the truth they are intensely religious-minded but not in the direction of the orthodox faiths, and even though a certain proportion among them might attend the church of their baptism once or twice a year from sentimental reasons, they are all the time building up a religio-philosophical rule of life which would be absolutely condemned by the church to which perhaps they still give occasional support. This is not, as it might easily appear at first glance, hypocritical, not at all. It is merely that being naturally of a religious turn of mind and not having found a group to affiliate with, they cannot entirely cut the tie which binds them to orthodoxy.

These young and early-middle-aged people form the largest class and are perhaps the most interesting because they are in the transition stage between fundamentalism and modernism. These two words call to my mind an utterance by one of the well-known American ministers in New York

who recently said, "The great need in the struggle between the modernists and the fundamentalists is another great heretic like Thomas Paine, who will proclaim to mankind a clear statement of religion expressed in terms of reason, common sense and experience"; I personally agree with that minister, for that is exactly what Buddhism does. The fact remains that the majority of the English-speaking people are, at last, beginning to understand that religion is not an anesthetic, and to realise that it IS a dynamic and that the power of its own truth will carry it into the hearts of men. So then slowly but gradually these groups of people are standing aside and separating themselves from the orthodox church members, and trying to figure things out for themselves, evolving a religious philosophy that does not enslave their intellects, but rather leaves them free to think, and as the trammels of priestcraft, of false dogmas and the pernicious influences which cling around these things decline they will gain emancipation and eventual Enlightenment.

But in this class there are some weak ones who are not able to keep up. After running hither and thither, they give up in despair, renounce even the little liberty they were allowed in Protestantism and throw themselves into the arms of the Roman Church trusting to that organisation to do for them what they feel they are unable to do for themselves. In mentioning this, I am not throwing stones at either the organisation or those who join it, for I am fully convinced that a nurse is absolutely necessary for those in an infant state of spiritual evolution. Religion in the picture and story form is the only kind that makes an appeal at a certain stage of mental evolution.

Really, then, it would seem that the religious thought of the English-speaking West has two tendencies, one being in the direction of the supernatural and the consequent censorship of free thought by the priests of the orthodox church, the other towards a natural religion and freedom of thought.

The class that we as Buddhists can possibly help and influence are those who have the latter tendency and they are ever increasing in numbers, men and women who are becoming conscious that freedom of thought is their birthright and have determined not to give it up but to work out their own emancipation.

The people belonging to this group do not always wear their hearts upon their sleeves, as the saying goes, and although they no longer believe in a personal creator-Deity made after man's own image, revengeful, jealous and ready to reward those who fawn upon its favour, there is deep down in their hearts the knowledge, as Sir Edwin Arnold expresses it, that:—

*Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good;
Only its laws endure.*

To greet the earnest enquirer of this type with the statement that "There is no God", "There is no soul", because the Buddha did not acknowledge the Jehovah Creator-God adopted by the Western world or the common conception of soul, is to slap such a one in the face and prevent, at any rate for the time, any further enquiry on his part concerning the Teaching.

How can we help? What contribution can we make to the thought of these sincere seekers?

Surely we can point out to them the beauty of the Middle Way which avoids the extreme of Atheism on the one hand and extravagances on the other; the Eightfold Path which leads to Wisdom; and a knowledge of "the law which moves to Righteousness, which none at last can turn aside or stay," the heart of which is Life, Light, and Love and the end PEACE.

We can plant the Buddha-thought of the Oneness of Life firmly in men's

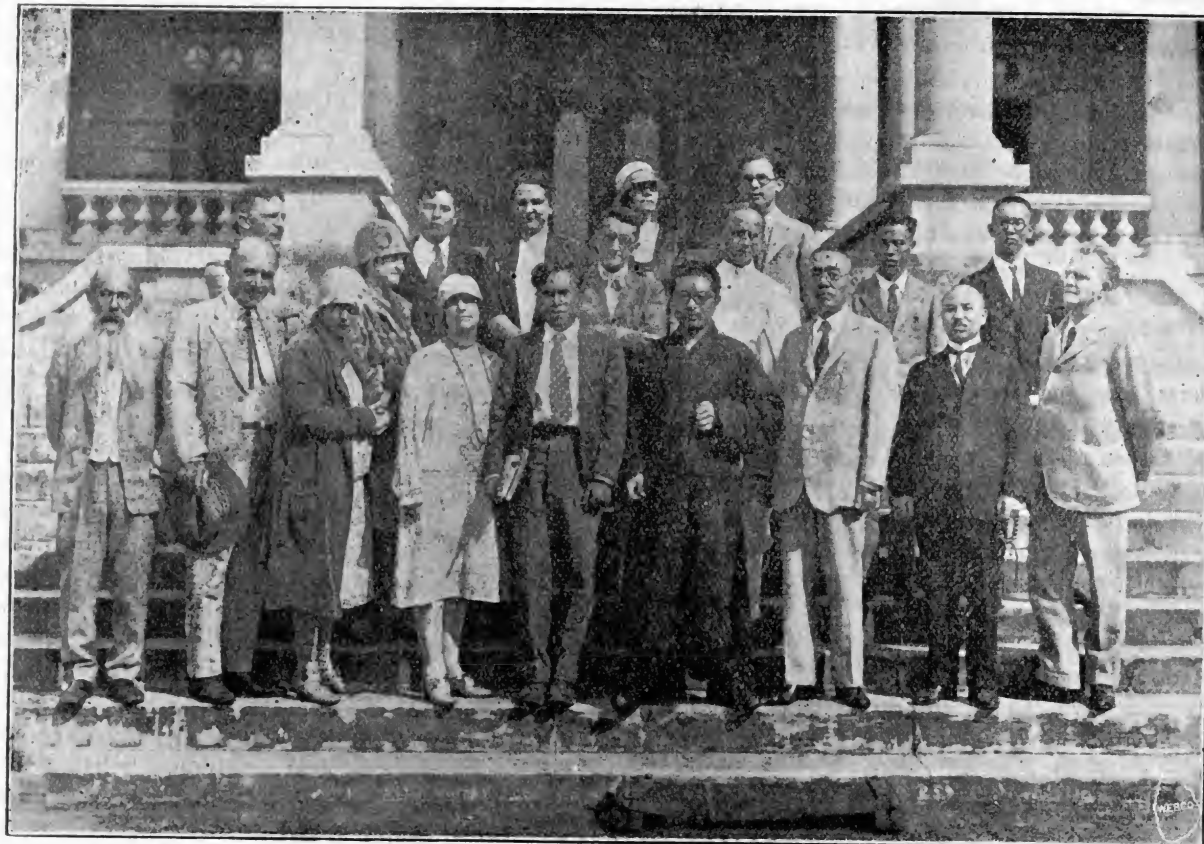
minds and suggest that all who would attain must occasionally take their bearings, stand aside and apart from things and learn "to blend everything into one harmonious whole, rejecting the confusion of this year and that."

In the rush of modern life this meditation, going into the silence, call it by what name you will, is invaluable to Right Living for it teaches us—(to use Buddhist scriptural phraseology), to know that one does not consist of phenomena, but may knowingly cause them to arise, and knowingly again to perish.

A modern Buddhist, George Grimm, calls this playing catch-ball with the world! The follower of the Buddha can make the world disappear and rise again before him as he chooses. But with many, Christians as well as Buddhists,

meditation has become an end in itself, they have thrown off the world and let it remain almost permanently dissociated from themselves. To such we must say, Come back to the Middle Way! And use meditation as a means to an end, namely a way whereby one may attain a glimpse of the Reality behind the changing scenes—a knowledge of the Eternal values, a new perspective.

A legend of Krishna which is probably known to some of my readers but is always worth re-telling may explain somewhat my meaning.



A BUDDHIST GROUP AT HAWAII.

Front Row:—Prof. Nakeshima, Mr. Geo. Wright, Miss Tullte, Mrs. Warmesley, Prof. Mitra, (Indian, Calcutta), Ven. Shinkaku, (between Mitra and Tai Hsu), Ven. Tai Hsu, (Chinese monk) Rev. Y. Imamura, Rev. Y. Kumagata, Commander Thompson, U. S. Navy.

Back Row:—Carl Shied, Mrs. Wright, H. M. Uyeda, Mrs. Thompson, Mrs. Constable, Mr. Constable, Julius Goldwater, Rev. Aoki, Mr. Young.

"A certain young man was walking among the hills with Krishna when the latter, indicating a village in the distance, requested his companion to fetch him a bowl of water. Accordingly he set out upon his errand and coming to the village paused at the first house.

"Now it happened that a young girl came to the door and the two fell to talking, whereupon the youth became so enamoured that he speedily forgot the object he had in view.

"So it came to pass that he tarried in the village and married the girl. Time went on and children were born to them. Years passed, and when there came a great flood, the village was washed away, and the man found himself struggling in the torrent to save his children. At length unconscious he was borne along on the flood.

"When he regained consciousness, it was to find himself again alone on the hills with Krishna, who asked: "Where is the bowl of water, my son?"

Allowing for a good deal of metaphysical subtlety in this tale of Krishna, we still find the drift of the meaning clear. There are times when we feel that behind this life with its rapidly changing events there is another life where change is not, where time is not—where there is only Being.

By meditation or playing catch-ball with the world we get new values, things are no longer seen from the selfish angle of the little self but from the angle of the bigger self. And we work with a new vision.

We can help the religious thought of the English-speaking West with the Buddha's ideal of Compassion, the practice of mental as well as heart love embracing all men and all forms of life. In the scriptures we read, "Whatever living beings there are in existence, whether feeble or strong, without any exception, whether tall, big, medium-sized, short, small or great; whether seen or unseen, living near or far, those who are already born, or those who are seeking birth—may all beings be happy-minded! Let no one disdain another under any circumstances; let no one wish for another's pain and suffering, from anger and resentment. As the mother protects her only son with her life, let every one cultivate a boundless kindly mind towards all sentient beings." The Universality of the Buddha's Love expressed by the Pāli word *Metta* is unexcelled. It involves the cultivation of an infinitely kindly mind everywhere. Lately we have heard much of peace between the nations of the world. What would help peace more than the practice of sending out thoughts of Love as the Buddhist scriptures teach us, letting our minds daily pervade the four quarters of the world with love-burdened thought? What anger, hatred or ill-will could withstand a nation that individually and collectively extended a loving heart over the whole world of living beings seeing all hearts with loving and compassionate eyes? How could a nation that practised the Buddha-Ideal of Compassion and realised the Buddhist Teaching of the Oneness of all Life have any room for racial pride, colour or religious prejudice? Rather will the thought of separateness die, and men will understand that a wrong done to another is a crime against oneself, that clinging to shadows causes disappointment, and leaning on reeds disillusionment, that suffering is in large measure due to ignorance and that while we cannot get away from self it is possible to widen self until it loses its individuality and becomes wholly selfless, one with the Universal Self and consequently one with all men and all things. Yes! I think the religious thought of the English-speaking West could learn much about LOVE from the All Compassionate One. And if the West will learn from the Lord Buddha about Love it will also come to understand what true tolerance is, the willing consent to allow men to hold opinions other than the views we hold. Surely this attitude would do away with much of the friction between people. The story is told in some book written by a Westerner of a Buddhist priest in India to whom a Christian missionary appealed for a piece of land to build a church upon. The priest gave freely a piece of land adjoining his temple and when the question of a lodging place for the missionary came up, the Buddhist priest offered him a room in his own house and the food of his table, which the missionary accepted, nor would the priest take any money for the land or the lodging and food. When the church was builded and a residence for the missionary erected, the missionary asked the Buddhist priest if he would mind having his picture taken so that the missionary could send it back to the States to be printed in his Church paper. The priest willingly complied and the missionary took the picture and sent it to his

home paper in America but not till he had written underneath: "This is a poor ignorant degraded heathen priest. Pray for him that he may see the true Light!" and the missionary set about schemes for getting the Buddhist priest's congregation into his own church.

Truly the religious thought of the English-speaking West can be helped by coming into contact with the Buddhist concept of tolerance.

Another story is told by a well-known American Buddhist writer how while travelling he once met a young Western missionary on her way to India and Japan and Mr. Albert Edmunds of Philadelphia who tells the story says: I asked the youthful aspirant whether she had read the Book of the great final Nirvana. She put on an air of scorn which I shall never forget, and said that of course they had some instruction about such books but did not take them seriously; in a word she acted like a superior going to teach inferiors, incapable of learning anything from them. Moreover the look of malice that came into her ignorant face betokened anything but success in spreading the love of the superman among the Hindoos who have had several supermen of their own and know all about such things. It would be well for that poor child if she had read something about the love of the Lord Buddha and the *Metta* which he made the subject of systematic meditation. Let these missionaries, says Mr. Edmunds, improve upon the ancient Buddhist practice of sending out affectionate thought waves towards all creatures, and we may yet hear that Christ has set a seal upon their lips much handsomer than the curl of malice and conceit.

This class of missionary is sent out by the hundreds to Buddhist countries to spread dogmatics utterly unsuited to an enlightened age, which has seen the triumph of scientific progress in the realms of evolution, biology, radio-activity, relativity and psychology.

And lastly the West can surely be benefited by the supreme optimism of the Buddha. He did not teach that many are called and few chosen but that all are called and all will eventually attain. That in each form of life is contained the Seed of Buddhahood to be cultivated and brought sooner or later to perfection. The Buddha Spirit is in active revolt against conditions within the power of man to change. Its possessor looks the facts of pain and suffering calmly in the face, conscious of his power to overcome them; and having learned their origin and cause, he resolutely sets himself the task of breaking up that train of causation. It is right here perhaps that the Buddhist can give the greatest help to the religious thinker in the English-speaking world, because knowing the Law he can shew the West how it may be used to gain liberation.

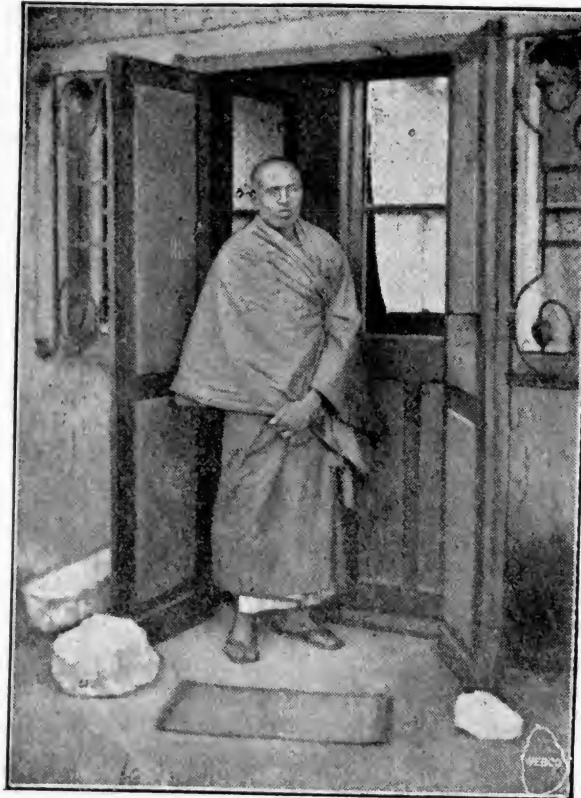
The thinking West is more in harmony with the Buddha's Teaching than it knows. As it begins to realise this, the Buddha-thought will gain an ever increasing degree of influence, and shape in large measure the religion that is already coming into being.

Earnestness or energy is the sustaining principle of the Buddha's system, and the potentialities of a Buddha lie within every man.

And because there is in the West today a tendency to blend religion with philosophy and to seek in science for a foundation for the teaching, Buddhism is able to help here, for did not Buddha do just this thing twenty centuries ago?

Let the West seek in the impersonal for the Eternal Man and realise that "Immortality is hidden in Transiency", let it widen the boundaries of self to include all life and enter The Way.

.....It openeth wide,
Plain for all feet to tread, easy and near,
The Noble Eightfold Path; it goeth straight
To Peace and Refuge.



Rev. A. P. BUDDHADATTA THERO,
at "Buddhist House," Frohnau, Berlin.

IN A TEMPLE GARDEN.

The Bhikkhu and I were musing
Neath the teak trees' leafy shade,
Around us, the squirrels frolicked
And the birds pecked, unafraid.
He spoke: "Ever round your footsteps
Samsara's temptations lie;
Do keep your feet on the Pathway
And raise your eyes to the sky.

"Our Lord's Holy Eightfold Pathway
Runs straight, see you do not stray,
The road of Selfishness beckons
So easy, so wide, so gay!
The flow'ry meadows of Passion
Are tempting to passers-by;
Child, keep your feet on the Pathway
And raise your eyes to the sky.

"Tho' smooth on its shining surface
The river of Error flows
Yet he who embarks upon it
To dangerous rapids goes.
Neath the hill of Pleasures
A desert lies, parched and dry.
Keep your feet on the Pathway
And raise your eyes to the sky.

"Nearby stands the garish palace
Of Luxury, Sloth and Greed
A glist'ning lure for the ignorant
Take heed, oh my son, take heed!
The drawbridge of Hatred's fortress
Stands open, the banners fly;
Oh, keep your feet on the Pathway
And raise your eyes to the sky.

"As the sun in splendour shineth
Your love should shine warm on all;
As the kindly raindrop falleth
Your sympathy should gently fall.
Under the clear pure starlight
Illusions of self should die;
Keep your feet on the Pathway
And raise your eyes to the sky.

"As the all-encircling rainbow,
O'er the dark earth softly swings
So should your love encircle
All little helpless things,
That our furred and feathered brethren
One glad day can testify
That you've kept your feet on the Pathway
And raised your eyes to the sky.

"The moon in the deep blue heavens
When our Lord was born shone clear
And its tender light fell on Him
When He left all that men hold dear.
By its light He gained Enlightenment,
So vow when the moon sails high
To keep your feet on His Pathway
And raise your eyes to the sky."

He ceased, and we sat in silence
And his kindly loving face
Was lit by a smile of gladness
And infinite light and grace.
And I think for my gentle teacher
Nirvana is very nigh,
For he's kept his feet on the Pathway
And raised his eyes to the sky.

GERALDINE E. LYSTER.

The Religious Ideals of a Buddhist and the Edicts of Asoka.

[BY THE HON. MR. W. A. DE SILVA]

THE ideal of religion appears to be undergoing a change in modern times. The old ideas of a religious life are being replaced by a new orientation where religion is converted into a mere scientific study. Religious systems are analyzed, books and words dealing with religions are critically examined from philological standpoints, new meanings are given to old conceptions, written words are made the basis of new interpretations, and differences in meanings are emphasized. Sometimes one set of exponents attempts to impose its own ideas by means of discussions, controversies and active propaganda and combat others and religion is made to assume an elaborately constructed mechanism.

The true ideal of religion may be briefly stated to be conduct based on fundamental principles. Books and written words serve to expound these principles for the fuller realization of their significance. A variety of expositions has been called for on account of the difference in the mentality of individuals. An explanation that can satisfy one mind becomes meaningless to other minds. Groups of individuals have to be reached through the mental vision of each such group.

Much confusion has resulted at the present time in the religious world owing to the non-realization of these principles. People who have long-standing traditions are asked by modern interpreters to discard such traditions, and often a word here and a word there is taken and is interpreted so as to give a significance quite contrary to traditional interpretations. Religious life and religious ideals are confused. Instead of religion becoming a part of individual life, it is made to become a centre for intolerance, discussion, controversy, doubt, and sometimes ill-feeling. If we consider the application of this modern tendency to Buddhism, we are faced with a problem that requires careful consideration if we are to guard ourselves against the danger of conflict and doubt.

So far as Buddhism is concerned the ideal life is described in its simplest form in many of the Sutras. A single such exposition is often sufficient to give to an individual for his own guidance the view point of a Buddhist's life. A religion is not meant for scholars only. It is meant for all. Such a discourse has the inherent power to convey an ideal in unmistakable terms. The Buddha taught his followers through discourses. Each discourse was in a way self-contained and was meant for the enlightenment of the particular mind to which it was addressed. The contents of such discourses appealed to the sense of the listeners. One may have been a king, another a noble, yet another a merchant, and others labourers; some were learned in sciences, others in much worldly wisdom, some others came from the masses whose vision did not go beyond their daily avocations. To each of these, illustrations from within their own experience had a considerable appeal. It was not necessary for all

individuals to be acquainted with all the teachings or any considerable portion of such teachings to realize the ideal of a religious life. A single exposition sufficed in many instances to awaken an individual, where such exposition appealed to his experience. The study of teachings in their varied applications was reserved for teachers who took upon themselves the duty of expounding the doctrines. They had to prepare themselves to meet men of all conditions and circumstances and to find the directions in which an individual can be best approached. This required a comprehensive knowledge on the part of the teacher, his equipment had to be full and varied if he was to be efficient in his work.

The Edicts of Emperor Asoka inscribed on rocks and pillars well illustrate the method of teaching that made Buddhism an integral part of the life of a people. He had no room in his scheme for controversies and discussions or for the analysis of subtle points in words, phrases, or even thoughts. There have been modern scholars who have attempted to give a different colour to Asoka's Edicts and even to hazard a doubt whether Asoka was a Buddhist and to declare that Asoka expounded a new religion of his own. The Edicts themselves disprove this assumption. To those who realize Buddhism there is nothing extraordinary or new in the Asokan Edicts. Any Buddhist teacher today in expounding Buddhism will use similar exhortations as the essential means for conveying the principles of the teaching of the Buddha. The Dhamma is the exposition of the scheme of a moral or progressive life. It is not sectarian but is "completely cosmopolitan, capable of universal application and acceptance". This Dhamma could be introduced "equally among the wild tribes, among all classes and ranks of society, males, females, householders and ascetics..." The Dhammapada sums up one's duties in the following words:—"Not to commit any transgression, to do good and to purify one's mind, that is the teaching of all the Awakened." "Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and sit alone and to dwell on the highest thoughts. This is the teaching of the Awakened."

The Edicts of Asoka sum up one's duties as follows:

Obedience and respect to parents, to elders, to teachers, to agents who represent the established laws; proper treatment and liberality towards ascetics or those who have devoted themselves to a religious life, towards relations, dependants, the aged, the poor and the helpless, towards friends and those among whom one lives; abstention from violence and from the slaughter of living beings.

The Code of duties further comprises kindness, liberality, truthfulness, purity, gentleness, moderation, self-control, gratitude, devotion and attachment to a virtuous life.

Among the various Edicts there are some that definitely refer to well-known discourses of the Buddha and where the

Bhikkhus are enjoined to expound these for the benefit of the people.

The Bhabru Rock Edict 2 may be quoted to illustrate the above:—

"His Gracious Majesty the king of Magadha saluting the Sangha and wishing them all health and happiness addresses them as follows:—

"Reverend Sirs, you are aware of the extent of my reverence towards as well as faith in the Buddha, the Dharma and the Sangha.

"Whatsoever has been said, Reverend Sirs, by the Lord Buddha all that has been well said. But of such noble Dhamma what has been realized I desire may last long. First the following, Reverend Sirs, are the passages of the Scripture thus selected. The *Vinaya Samukase*, the *Aliyavansani*; *Anagatabhayani*; the *Munigatha*; the *Manneyya Sutta*; *Upatissa Prasna*. In the same manner, the *Ambalattika Rahulo Vada Sutta* (discourse on falsehood).

"These sections of the Dhamma, Reverend Sirs, I should like to feel that the reverend monks and nuns and similarly lay disciples male and female listen to and keep in mind. Reverend Sirs, I have thus inscribed these and I promulgate my intentions in this manner."

There is no room for any misunderstanding as to the religion of Emperor Asoka or as to the nature of the doctrines he promulgated in his inscriptions. The proclamations were entirely based on Buddhism and are such as any Buddhist teacher today will expound to his listeners. Buddhism in Buddhist countries is not preached or taught as part of books or studies. A monk who preaches daily or weekly to his listeners selects a passage and impresses on his listeners the various duties incumbent on them, illustrating these by quotations, incidents, stories and matters of daily life in the experience of his audience. What Asoka did in his inscriptions is the same as is done today by Buddhist monks in the promulgation of the Dhamma.

One of Asoka's inscriptions has been quoted above and if we confine ourselves to its consideration, we shall gain a fair knowledge of the fundamental principles taught by the Buddha for the guidance of the life of the individual. The first of the Scriptures mentioned in the Bharut Edict is *Vinaya Samukase*, i.e. a Code of the regulations that should be followed by those who are the followers of the teaching of the Buddha. The *Singalovada Sutta* (*Digha Nikaya*) is one of these. The discourse enjoins:—

- (a) The putting away of the four vices of conduct—
"Slaughter of life, theft, lying, adultery—
To these no word of praise the wise award."

- (b) Not to do evil actions from four motives:—
"Whoso from partiality or hate
Or fear or dullness doth transgress the Norm

All minished in good name and form become
As in the ebbing month the waning moon."

- (c) Not to engage in the six channels for dissipating wealth:—

"Dicing and women, drink, and dance and song,

Sleeping by day, prowling along at night,
Friendship with wicked men, hardness of heart—

These causes six to ruin bring a man."

- (d) Associates who should be avoided:—

"The friend who's ever seeking what to take,

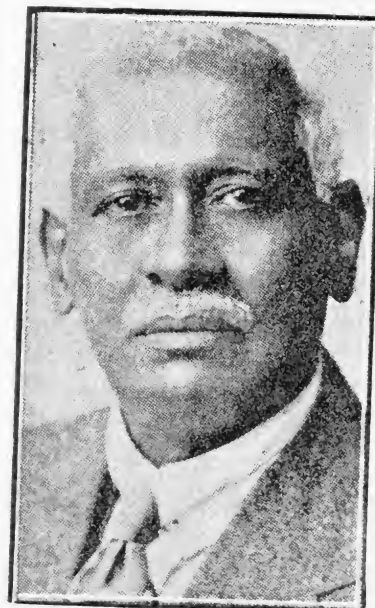
The friend whose words are other than his deeds,

The friend who flatters, pleasing you withal,

The boon companion down the errant ways—
These four are foes. Thus having recognized
Let the wise man avoid them from afar
As they were path of peril and of dread."

- (e) Friends who should be reckoned as sound at heart:—

"The friend who is a helpmate and the friend
Of bright days and of dark, and he who shows
What 'tis you need and he who throbs for you



The Hon. Mr. W. A. de Silva.

With sympathy—these four the wise should know
As friends and should devote himself to them
As mother to her own, her bosom's child."

- (f) The six who should be protected:—

"Mother and father are the Eastern view,
And teachers are the quarters of the South,
And wife and children are the Western view,
And friends and kin the quarter to the North;
Servants and working folks the Nadir are
And overhead the Brahmin and recluse—
These quarters should be worshipped by the man
Who fitly ranks as houseman in his clan."

A good man's life is described as follows:—

"He that is wise, expert in virtue's ways,
Gentle and in his worship eloquent,
Humble and docile, he may honour win.
Active in rising, foe to laziness,
Unshaken in adversities, his life
Flawless, sagacious, he may honour win.
If he have winning ways and maketh friends,
Makes welcome with kind words and generous heart
And can give sage counsels and advice
And guide his fellows, he may honour win.
The giving hand, the kindly speech, the life
Of service, impartiality to one
As to another, as the case demands
These be the things that make the world go round
As linch-pin serves the rolling of the car.
And if these things be not, no mother reaps
The honour and respect her child should pay
Nor doth the father win them through his child
And since the wise rightly appraise these things
They win to eminence and earn men's praise."

After *Vinaya Samukase* the inscription gives the name of another set of teachings under the name *Aliyavansani*. The teachings of the *Ariyavamsa* discourse appear to have been a well-known institution in Ceylon in early times. The *Rasa-vahini* and its Sinhalese adaptation *Saddharmalankara* give many stories connected with the Island and in these narratives there is frequent mention of the *Ariyavamsa* discourses as being considered an important event, when each temple took in turn its exposition for several days and nights to large gatherings of men and women, including monks and nuns who came from great distances on such occasions. The *Ariyavamsa* discourses comprised the teaching of the Four Noble Truths and the Eightfold Noble Path. The *Ariya Parivasana Sutta* of the *Majjhima Nikaya* gives an account of the Noble Quest:—

"There are two quests, Bhikkhus, the noble and the ignoble. First what is the ignoble quest? Take the case of a man who, being himself subject to rebirth, decay, disease, death, sorrow and impurity, in the rounds of re-birth pursues what is subject to these. Wives and children, bondmen and bondwomen, goats and sheep, fowls and swine, elephants, cattle, horses, mares, gold and coins of silver."

"What is the noble quest? Take the case of a man who, being himself subject to birth, decay, disease, death, sorrow and impurity, sees peril in what is subject thereto and so pursues the consummate peace of Nirvana, which knows neither rebirth nor decay, neither disease nor death, neither sorrow nor impurity. This is the Noble Quest." The Buddha in this discourse describes in detail his own quest and the manner in which he taught the Four Noble Truths and the Eightfold Noble Path to his first disciples.

"Even as a deer of the forest roaming the forest's fastnesses is confident and secure as it walks or stands, reclines or slumbers, because the trapper cannot get to it, even so divested of the pleasures of sense, divested of wrong states of mind, a Bhikkhu

enters on and abides in the ecstasies with all their zest and satisfaction—a state bred of inward aloofness, but not divorced from observation and reflection. Such a Bhikkhu has outwitted Mara, (Evil) and has put Mara's eyes out of gear, so as to have passed out of the range of vision of the Evil One and to have passed here and now beyond desires. He is confident and secure as he walks or stands, sits or slumbers, because the Evil One cannot get at him."

Rahulovada Sutta is a discourse in *Majjhima Nikaya*. It enjoins truthfulness and reflection:—"In just the same way you must reflect again and again in doing every act, in speaking every word and in thinking every thought. When you want to do anything you must reflect whether it would conduce to your or other's harm or to both, and so is a wrong act productive of woe and ripening unto woe. If reflection tells you, this is the nature of that contemplated act, assuredly you should not do it. But if reflection assures you there is no harm but good in it, then you may do it. If while you are doing that act reflection tells you it is harmful to you or to others or to both and is a wrong act productive of woe and ripening unto woe abandon it. But if reflection assures you there is not harm but good in it then you may go forward with it. If when you have done that act reflection assures you that it has conduced to your or other's harm, then you should declare and disclose and unfold it to your master or to the discreet among your fellows in the higher life and you should henceforth develop self-control. But if reflection assures you there is not harm but good in it, then joy and gladness shall be yours as you school yourself by day and by night in the things that are right." And the same holds good for speech and for thought also.

The Four other discourses mentioned in the Edict, namely, *Anagatabhayani*, *Munigatha*, *Manneyya Sutta* and *Upatissa Prasna*—refer to the conduct mainly of those who have left the householder's life, dealing with fears of what may come about in future such as dangers threatening the Sangha and the Doctrine: the qualities that should be prized in a Bhikkhu or Teacher, the cultivation of equanimity, and the life that a true Bhikkhu should lead.

I have given above an indication of the manner in which the Dhamma of the Buddha was made a living force during the time of Emperor Asoka.

In any age or period in a given country the condition of the state of society and the social sanction of a particular people should indicate the line of exposition that is likely to appeal to the minds of a particular people. A subject can be selected from the many discourses in the Sacred Books or a teacher may be able to impress on the minds of the people the Buddhist ideal of life, through some familiar incident or custom among the people themselves.

The chronicles of Ceylon give a very significant illustration of the importance of the understanding of the mind and nature of a people, before it can be said that any people are firmly established in the Dhamma of the Buddha.

King Devanampiyatissa, during whose time Mahinda Thera arrived in Ceylon on his great mission, became an ardent follower of the teachings of the Buddha, and the people of the Island became enthusiastic supporters of the Religion. It is said that on one occasion the king enquired from the Thera Mahinda whether the Sasana, or the religion of the Buddha, was well established in the Island. The Thera's reply was that so far as the Sasana was concerned it was well established, but not firmly established. "King! until one who is born in this land to parents who were born here joins the Order and learns the *Vinaya* and teaches it to others the Sasana will not be firmly established."

Religion should become a part of the life of a people and not something superimposed as a special means of seeking salvation, through extraordinary exertions.

THE PANCHA SILA.

[BY GEORGE KEYT]



HE *Pancha Sila* (or the Five Precepts) comprise the "Lower Morality". By Lower Morality the compilers of the Tripitaka merely meant that modified aspect of Dharma which the laity would find it possible to observe in their daily lives. There is nothing contemptuous in the term.

It is foolish to profess Buddhism and neglect the preliminary rules of conduct in order to make an earnest study of the religion. But there are those who involve themselves in fruitless abstractions and irrelevant philosophical speculations which lie beyond their reach. They resemble travellers who arrive at a fordable river but make no attempt to cross the water. They sit down and theorise instead. The *Pancha Sila* is ignored: It is banal and intended for the common masses!

This attitude is totally wrong. It arises from a limited view of things. In itself no truth can ever be banal. The fact of non-realization alone presents it as dead, that is as mere statement to which one gets so accustomed that it is not given any consideration. To-day the preliminary rules of morality in Buddhism have become the common ethical code of almost the whole civilized world. But this was hardly the case when Gautama, some six centuries before Christ, counselled people to abide by them. That this moral code should assume in limited minds the form of mere banality is not surprising, particularly where it serves as a tribal barricade, fortified by the sanction of such theistic creeds as could be conveniently shaped to serve any self-centred tribal purpose.

From the stand-point of the Dharma even the very simplest of moral laws is fraught with tremendous significance. Unlike all other ethical teachers the Buddha did not dictate

from observations entirely based on investigations into any particular phase of civilization such as the manifestation of "world" he saw around him. In other words he did not build up any views on the perilous quicksands of an age in the world's history.

"The *Tathāgatha*," said the Buddha, "is not led astray by words." In entire independence of the generally accepted ethical laws, and all public sentiment, the Buddha—disillusioned by the alluring things of life and seeking for a state where life's inevitable transiency would be powerless to bring, through disappointment and sorrow, that unsatisfied longing, that incompleteness which led to re-newed individuality—sought for a solution not in that external world of form, which was just an ever-changing materialization of man's kaleidoscopic ideas, but within that internal world which controlled man himself, that world which was actually the individual—the world of the human mind. So that when, some time after, he had succeeded in his great quest, the Lord addressed the Kalamas, "Come, O Kalamas! accept not what you hear by report; accept not on traditional sentiment; conclude not: 'It may be so'; do not believe on the ground that a statement is found in books; do not accept anything on a mere logical basis, or from inference; do not believe anything on the supposition 'This may be so', or on the ground that it accords with your own belief;

do not accept it on the ground that it is the saying of a great sage; but, O Kalamas! when you of yourselves know—these actions are verily ill, these actions are really unskillful, these actions are rightly despised by the wise, these actions certainly lead to misery and grief—then eschew them"—in speaking the above he was not advocating bloodless banalities.



The Shrine Room at "Harcourt Terrace" Dublin on Buddha Day. Standing The Rev. Will Hayes.

The Perfect Cure.

The *Pancha Sila* constitutes the most modified form of the Dharma. In Buddhism the rules are self-imposed vows which bind down a person to abstain from (1) conscious slaughter of any description (2) fraudulent action (3) unlawful indulgence of sexual passion (4) false and dishonourable speech (5) alcoholic drinks and drugs.

The reasons for such a manner of life are clear enough at first sight. With the exception of the first and the last precepts, the Buddhist *Pancha Sila* is indeed the common moral code of almost all the civilised people in the world.

But the reasons—(1) that from the stand-point of the interests of a community as a whole, civilized society cannot hope to continue very long as civilized society if it does not possess a common system of controlling order, and (2) from the stand-point of the interests of the individual, the results of a mad and reckless life are that the material means to sense-gratification will fail sooner or later and the individual together with those dependent upon his welfare will be re-

duced to misery,—are but superficial according to Buddhism. These are insufficient to justify even such a limited observance of moral conduct. Because the Buddha did not arrive at his teaching objectively.

The morality prescribed in Buddhism, it must be repeated, did not own as a criterion experience gained merely from the outside world, not the evanescent and questionable guise of *artificial*, but rather that of such incontestable *natural* laws as would apply to human life.

To observe the *Pancha Sila* is to secure a tolerably secure position in evolution. It is true the senses are gratified, but it is just within such calculated limitations as to prevent the mentality from getting hopelessly entangled in the unwholesome and bewildering jungle-growth of bestiality. It is possible at any time to strive for higher things. The mind possesses sufficient purity. There is always less hindrance to mind-emancipation, which is the last stage of the evolutionary process, the ultimate goal called *Nirvana*.

THE PERFECT CURE.

Ah me! how soon we learn to know
How much this world is full of woe;
What griefs, what ills have we to bear!
How false turns out what seems so fair!

And must we mourn for e'er in pain,
And ne'er the Peace Sublime attain?
Gleams there no ray to banish woe,
That we may see the Beauteous Glow?

There does, O friend! so grieve no more;
E'er gleams that Light upon the Shore,*
And they whose eyes are on the Light,
Shall steer across, though dark the night.

Let Metta rule thy mind, O friend,
Of grief if thou wouldst have an end;
Thy face all full of hope and love,
Thy looks to joy all men shall move.

Pure thoughts of love send far and wide,
All evil thoughts, oh! cast aside;
Do deeds of love to friend and foe,
Speak words of love that vanquish woe.

To them that seek to do thee ill
Prove Love doth conquer Hatred still,
If thus thou make this dark world bright,
Thine eyes shall truly see the Light.

Henrietta B. Gunetilleke.

* Often in the Buddhist scriptures, life and its attendant unsatisfactoriness are compared to a sea, the sea of Samsara, and the liberation from them to the shore, of Nirvana.—Edd. B. A. of C.

SAMMA DITTHI.

[By H. DE S. KULARATNE.]

SAMMA Ditthi means right or best or highest or perfect vision or understanding. It is the light of wisdom which dispels the darkness of ignorance. It is to see things as they really are.

If I should go before the Master and tell Him that I know the science of law and the laws of many lands and you were to tell Him that you know some of the languages, modern and ancient, and the physical sciences, I feel certain He would say, "O householders, your knowledge of these sciences is good and praiseworthy, but omniscient as I am, I did not devote my time to inculcate this kind of knowledge because it is not sufficient for deliverance. One thing only do I teach—sorrow and the ending of sorrow. Learn that too, and you will then gain the real understanding which will lead you to the Peace that passeth all understanding."

Samma Ditthi is of two kinds—*Lokika* and *Lokuttara*. *Lokika* Samma Ditthi is that elementary measure of Right Seeing which enables ordinary mortals like ourselves to distinguish good from evil, to understand what course of conduct is conducive to progress and deliverance and what retards and hinders progress and ultimate perfection.

The man with this measure of initial knowledge knows that killing and stealing, lasciviousness and lying and intoxicating drinks are hindrances and obstacles upon the path to Sainthood. He understands that all impurities and evils spring and sprout from three main roots—first, *Lobha*, or selfish craving, second, *Dhosa*, hatred or anger towards others, third, *Moha*, ignorance or the delusion that there is an *Atta* or soul; in other words, the belief that one is possessed of an unchanging self separate and distinct from that of every other creature. It is because of this *Moha* or delusion that self-aggrandizement and self-gratification at the expense of others become possible and hence this is really the main root of all the trouble.

Similarly the man with this *Lokika* Samma Ditthi understands that in abstaining from the above-mentioned

hindrances and obstacles lies the possibility of "Salvation." He perceives clearly that he must practise selflessness, compassion, kindness and love towards all beings, big and small.

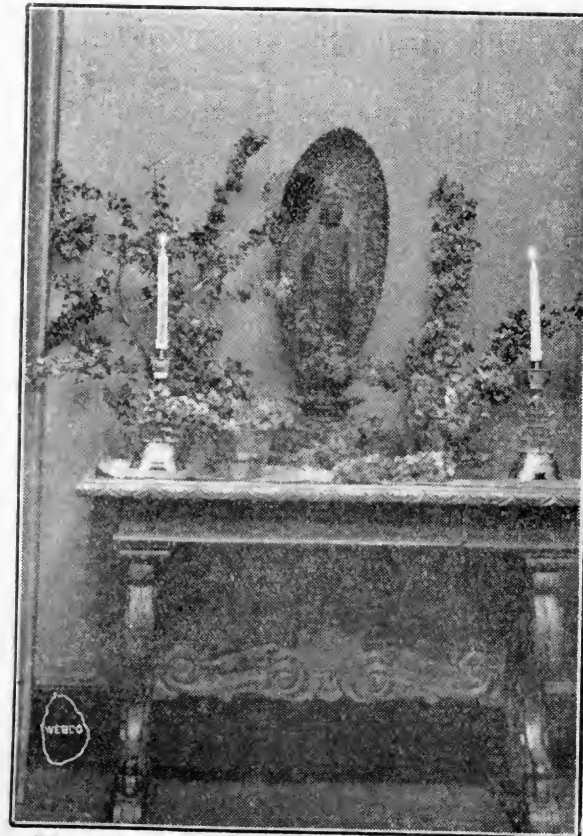
"Put in its most succinct, its briefest possible form," says Bhikkhu Silacara, "Right understanding may be defined as the simple understanding that every thing that has arisen, without any exception, has done so in dependence upon an immediately pre-existing condition, and that with the abrogation, the removal, of this condition, the thing arising in dependence upon it is also abrogated, removed, ceases to be.

Or as the Buddha Himself puts it, yet more briefly and succinctly, it is to see 'that being, this is; that arising, this arises; that not being, this is not; that ceasing, this ceases.' This is the understanding that the Law of causation applies not only to physical sciences but also to man and his various psychological states. This is the Doctrine of the *Paticca Samuppada*.

As to what is Samma Ditthi it is best to quote the words of the Lord Buddha Himself as recorded in the *Saccavibhanga*. "*Tattha Katama Samma Ditthi? Dukkhenanam, Dukkha Samudaya. Nanan, Dukka Nirodhananan, Dukkha Nirodha Gamini patipadananan, Ayan Vuccati, Bhikkave Samma Ditthi*" Samma Ditthi is, therefore, in the highest sense the full and perfect understanding of the Four Noble Truths.

No ordinary mortal ever reached this complete understanding on the first occasion of learning it. In fact only the sage who has attained the stage of *Sovan*, and entered upon the stream which surely and certainly leads to the Ocean of Nibbana has the happy privilege of getting the first clear vision of the Truth, of Nibbana. The approach to fullness of Right Understanding is slow and gradual, proceeding by slow degrees from a bare intellectual assent to the truth of its terms, to a conviction of the whole man. The goal must be reached by strenuous effort along the Path which leads there.

Right Understanding does not descend upon you from above. It must be acquired by association with the learned



The Shrine Room at the Residence of Miss Vivian Butler Burke, 11, "Harcourt Terrace," Dublin, Ireland.

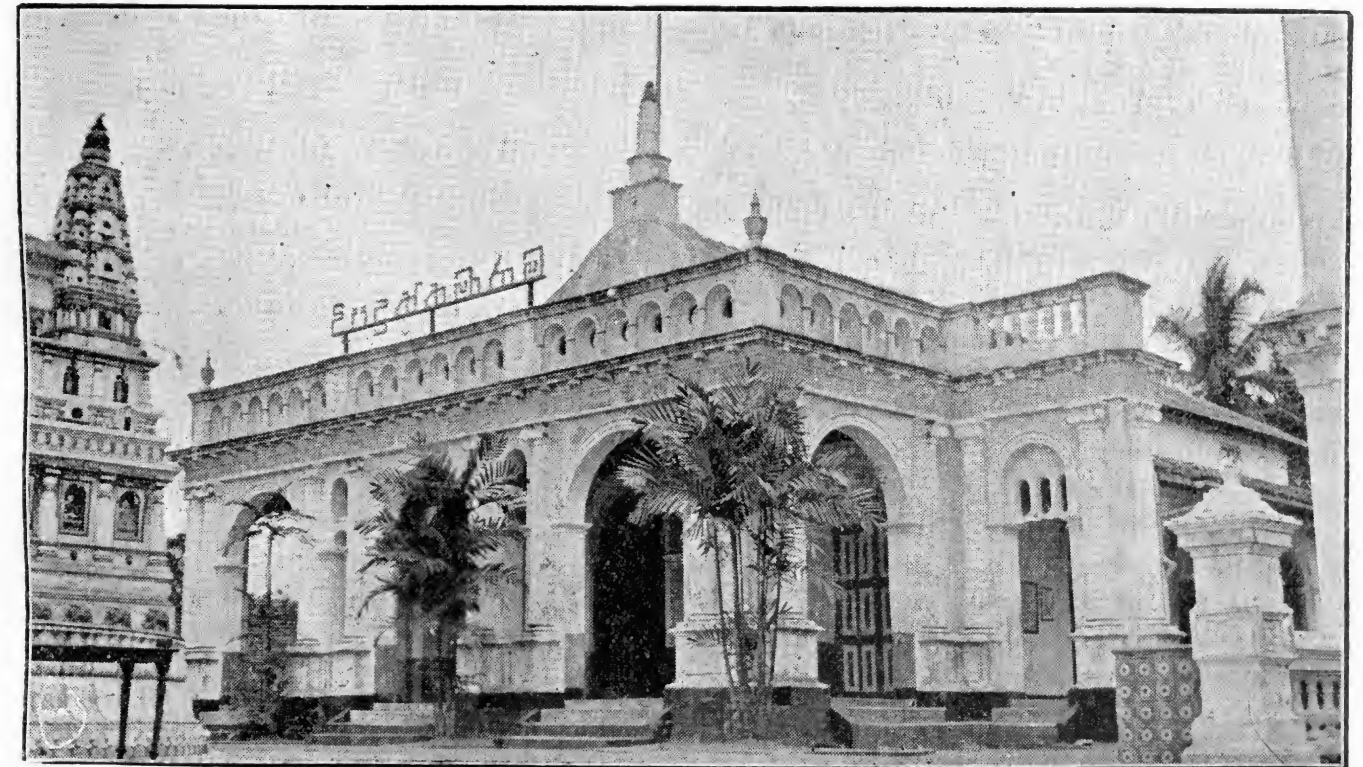
and wise, by listening to the Dhamma and by the study of the teachings of the Master. Even the two chief disciples of the Law, Sariputta and Moggallana, understood the Truth only after hearing the famous stanza of Assaji beginning "*Ye Dhammhetuppabhava*". But as a student in a Missionary School, I remember being told that my conscience which pricks me when I do a wrong act was the small voice of God speaking within me. Had it not been for the love of the Buddha and the knowledge of His Dhamma which was inculcated in me by my beloved grandfather of happy memory, I might to-day be still listening to the "small voice." Let not any of my readers, nay, mankind itself, be led astray by these "small voices" which are heard in a different way by the cannibal and by you and me.

The only beings who come to a realization of the Truth

and if he likewise understands that every evil word, deed and thought leads to unhappiness as the cart wheel follows the feet of the bull or horse yoked to it, he is to that extent a Buddhist whether he calls himself a Christian, Hindu, Mohamedan or anything else. Such a person does not believe in the forgiveness of sins and in a vicarious salvation. If he acts according to this light, he will be born in a happy state.

Similarly the person who practises *Dhyana* or the methods of mental concentration will be born in a happy state in the *Brahma* worlds though he has not even heard of the name of the Buddha. Contrast this just and reasonable Doctrine with the Doctrine of eternal hell fire that is awaiting all of us who do not believe in the saving power of Jesus.

But it has to be remembered that it is only the Buddhist



"Dipaduttamarama" Buddhist Temple, Kotahena, Colombo.

without the help of teachers are the Samma Sambuddhas and the Pacceka Buddhas.

The whole of Buddhism can be classified under the heads of *Sila*, *Samadhi* and *Panna*, and the Noble Eightfold Path is no exception. Samma Ditthi falls into the category of *Panna* or Wisdom.

There are five kinds of Samma Ditthi, viz: (1) *Kamma* (2) *Dhyana* (3) *Vipassana* (4) *Magga* and (5) *Phala*.

The followers of the Lord Buddha are called persons with Samma Ditthi and the others are called *Micca* Ditthi or those who follow wrong views. If a person believes in the operation of the Law of *Kamma*, that what he sows he will reap; if a person sees that every good word, deed and thought leads to happiness as inevitably as his shadow accompanies him

Samma Ditthi person who sees the three characteristics of *Anicca*, *Dukkha* and *Anatta* in all things and sees things in this true light, it is he only who can reach the *Magga* knowledge and realise the *Phala* of *Sotapanna*, *Sakadagami*, *Anagami* and *Arahan* because it is only in Buddha Dhamma that the goal of Nibbana and the four stages thereto are reached.

To get a proper understanding of Samma Ditthi it is necessary to consider even briefly its opposite—*Micca* Ditthi or false views. *Micca* Ditthi according to Buddhism is the worst of all hindrances to progress, worse even than the *Panchanantariya Kammas*. Who is this confirmed wrong-believer? He is that rare individual who thinks that there is no father, no mother, no next world, no result of good or bad words, deeds or thoughts. In his opinion there is no harm in killing, stealing, lying, etc. Such poor misguided beings

have indeed little chance of salvation because they cannot and will not reform their lives. The man who knows what is right and wrong repents and rises again after every fall and makes even a feeble effort to walk along the correct Path, but the confirmed Micca Ditthi man goes from bad to worse.

I shall conclude this essay with the last and most important thought on the subject. Right Understanding is of very little value unless it is accompanied and followed by Right Conduct. The two must go hand in hand. This idea has been well expressed by Bhikkhu Silacara as follows:—

"And it (Right Understanding) also is to be realised through an approach made up of so many slow and gradual stages. At first he sees but faintly, comprehending only dimly what deeds are good and what evil, what deeds further and what delay his deliverance. A man begins, half heartedly it may be and by no means at all times, to endeavour to do only such deeds as are good and to show those that are evil. The effort put forth is not very great, so that the result achieved is not very great either but such as it is not without its due effect. The slight degree of success in Right doing thus achieved re-acts upon the slight degree of Right understanding that led to the effort made in that direction. In duly corresponding slight measure, it strengthens and clarifies that understanding, makes what was little a tiny degree less little, makes the little to be some what more. And now with Right understanding thus in some small measure became clearer and stronger than it was before. The next effort of the man towards good and away from evil is by so much a less half-hearted, a more vigorous and determined effort, and hence achievement a greater degree of success. This success again re-acts upon the understanding so as to clarify and strengthen it yet more, and again the understanding thus endeavours with fresh occasion of clarity and strength, makes possible a still higher degree of effort after right conduct. The whole procedure is like that of the cleansing of hands or feet. 'As hand washes hand and foot washes foot,' says a Sutta. So Right conduct is benefited by Right understanding and Right understanding by Right Conduct. Thus on and on these twain, conduct and understanding by the mutual strengthening influence of each upon the other, gain depth and fulness in increasingly large degrees, until at length the highest possible degree of both is reached, the Supreme summit of Right understanding attained, and the mind delivered with the deliverance that comes of wisdom, that which in its feeble, elementary beginnings was the first step upon the Path having become in its final perfection the last step, the winning to the goal.

"Thus from lowest levels does the Path lead on to the loftiest heights. Thus may each man, just where he is,

begin to take those steps which only maintained and persisted in will bring him at length whither all the great and noble of the earth have made their way. For they, too, once stood where we now stand in the climb up the mountain of perfection. But by patient continuous endeavour they have attained, and even so we also may attain through the perfection of the Right understanding."

THE PRECEPTS.

Lord, Thy Truth discerning
And from error turning,
We Thy Precepts would observe,
Lest by word or deed we swerve
From Thy Way aside.

We, our kinship seeing
With each mortal being,
Selflessly would seek to live
And in love our service give
Freely unto all.

Evil thoughts repelling,
Sinful cravings quelling,
Thus would we Thy Precept heed
And show forth in word and deed
Perfect purity.

Ruled by Truth completely
We would speak discreetly,
Lest by falsehood, fraud or guile
We the inner self defile
Seeking worldly gain.

From excess refraining,
Appetites restraining,
Mind and body we would hold
By Thy Holy Law controlled,
From defilement free.

Thus, to righteous living
All our efforts giving,
We would grow in holiness
And like Thee in Truth progress
To enlightenment.

A. R. Zorn.

Praise be to Him, The Blessed One, The Exalted One, The Fully Enlightened One!

THE LIFE OF THE BUDDHA.

(IN HIS OWN WORDS)

Translated from the Pali

[BY THE REV. NARADA THERO]

A. 1. (xii).



HUS it has been said by the Blessed One:

One Being, O Bhikkhus, arises in this world for the benefit of the many, for the happiness of the many, out of compassion for the world, for the good, benefit, and happiness of gods and men.

Who is this one Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

The arising of One Being, O Bhikkhus, is rare in this world. Who is this one Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

One Being, O Bhikkhus, one extraordinary Man, is born in this world. Who is this one Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

One Being, O Bhikkhus, that arises in this world, is unequalled, unparalleled, peerless, matchless, unrivalled, incomparable, comparable to the Incomparables, and pre-eminent amongst men.

Who is this one Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

With the rising of one Being, O Bhikkhus, there come into existence a great eye, a great light, a great radiance, six supreme ideals, there come the intuition of the four kinds of analytical knowledge, the realisation of several things, the comprehension of diverse elements, the realisation of Wisdom, Deliverance, Fruits, and the Fruits of a Stream-Winner, Once-Returner, Never-Returner, and a Perfect Saint.

Who is this One Being? It is the Tathāgata, the Exalted, Fully Enlightened One.

* Generally known as Moggallāna and Sāriputta.

BUDDHA AND HIS IMMEDIATE DISCIPLES.

Bv. I am the Buddha of to-day, Gotama of Sakya No. 26 growth. Striving in my striving, I have attained to Supreme Enlightenment.

My city is called Kapilavatthu, my father King Suddhodana, my mother who bore me Māyā the Queen.

For nine and twenty years I dwelt at home. I had three peerless mansions, Rāma, Surāma, and Subhata.

There were forty thousand women, beautifully adorned, Bhaddakaccānā the woman, Rāhula the son.

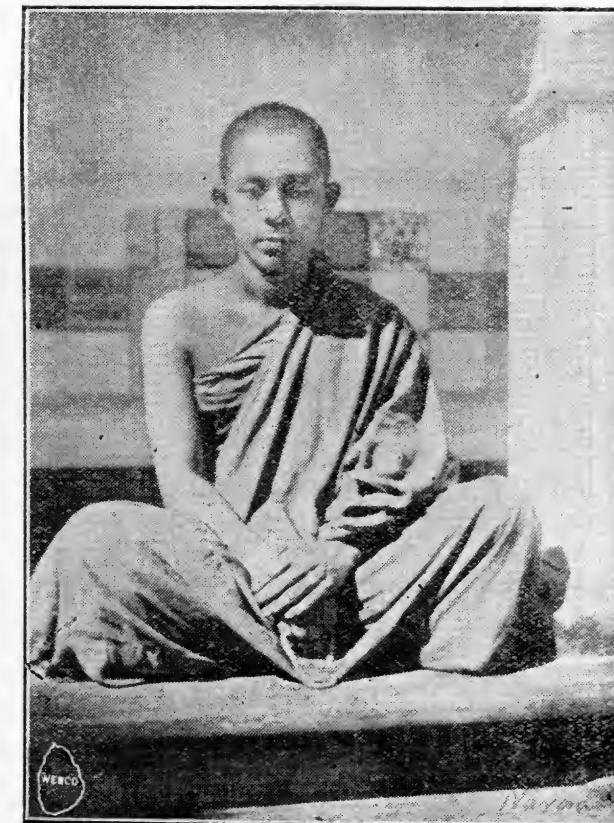
Seeing the four signs, I set out on horse-back, and for six long years I led a life of painful striving.

At Benares, in Isipatana, I established the Law of Righteousness. I am Gotama, the Enlightened One, the Refuge of all beings.

The two Bhikkhus, Kolita and Upatissa,* are my chief disciples. Ananda is my attendant ever near me.

The Bhikkhunis Khemā and Uppalavannā, are my chief female disciples. Citta and Hatthālāvaka are my chief attendant laymen.

Nanda's mother and Uttarā are my chief attendant laywomen. At the foot of the Assattha tree I attained to Supreme Enlightenment.



The Rev. Narada Thero.

BUDDHA'S BIRTH-PLACE AND ANCESTRY.

Snp. 405. Just straight, O king, close upon the Himalayas, there is, in the district of Kosala of ancient families, a country endowed with wealth and energy.

I am sprung from that family, which by clan belongs

to the Solar Dynasty, by birth to the Sakyas. I crave not for sensuous pleasures.

Realising the evil of sensuous pleasures and seeing renunciation as safe, I proceed to seek the Highest, for in that my mind rejoices.

HIS RENUNCIATION AND PRELIMINARY EFFORTS.

M 26. Now I, disciples, before my Enlightenment, being not yet fully enlightened, but as a Bodhisatta, myself still subject to birth, decay, disease, death, sorrow and impurities, sought after that which is subject to birth, decay, disease, death, sorrow, and impurities.

Then there came to me the thought: Why do I, being subject to birth, decay, disease, death, sorrow, and impurities, thus search after things of like nature? How if I, who am subject to things of such nature, realise their disadvantages and seek after the unattained, unsurpassed, perfect security, which is Nibbāna!

And so, disciples, after some time, while still young, a black-haired lad, endowed with happy youth, in the prime of manhood, against the wishes of my father and mother who lamented with tearful eyes, I had my head and beard shaved, and, wearing yellow garments, went forth from home to the homeless state.

Thus as a wanderer, a seeker after what is good, searching for the unsurpassed, peaceful state, most excellent, I approached Ālāra Kālāma, and said: "I desire, friend Kālāma, to lead the Holy Life in this Dispensation of yours."

Thereupon, O disciples, Ālāra Kālāma told me: "You may stay with me, venerable One. Of such sort is this teaching that an intelligent man ere long would realise by his own intuitive wisdom his master's doctrine and abide in the attainment thereof."

And ere long, O disciples, very speedily I learnt his doctrine, and by mere lip-recital and oral repetition I said I knew and was firm; I acknowledged that I understood and perceived (the doctrine).

Then there came to me the thought: "When Ālāra Kālāma declared: 'Having myself realised by intuitive knowledge the doctrine, I abide in the attainment thereof', it could not

have been a mere profession of faith; surely Ālāra Kālāma lives having understood and perceived this doctrine.

So I went to Ālāra Kālāma and said to him: "How far, friend Kālāma, does this doctrine extend which you yourself have by intuitive wisdom realised and attained?"

Upon this Ālāra Kālāma made known to me "The Realm of Nothingness."

Then, O disciples, it occurred to me: "Not only in Ālāra Kālāma are to be found faith, energy, recollectedness, concentration, and wisdom. I too possess faith, energy, recollectedness, concentration, and wisdom. How now if I strive to realise that doctrine whereof Ālāra Kālāma says that he himself has realised by his wisdom and abides in the attainment thereof!"

And so, disciples, ere long, very speedily I realised by my intuitive wisdom that doctrine and lived, having attained (to that state).

Then I went to Ālāra Kālāma and said to him: "Is this the full extent, friend Kālāma, of this doctrine of which you say that you yourself have realised by your wisdom and abide in the attainment thereof?"

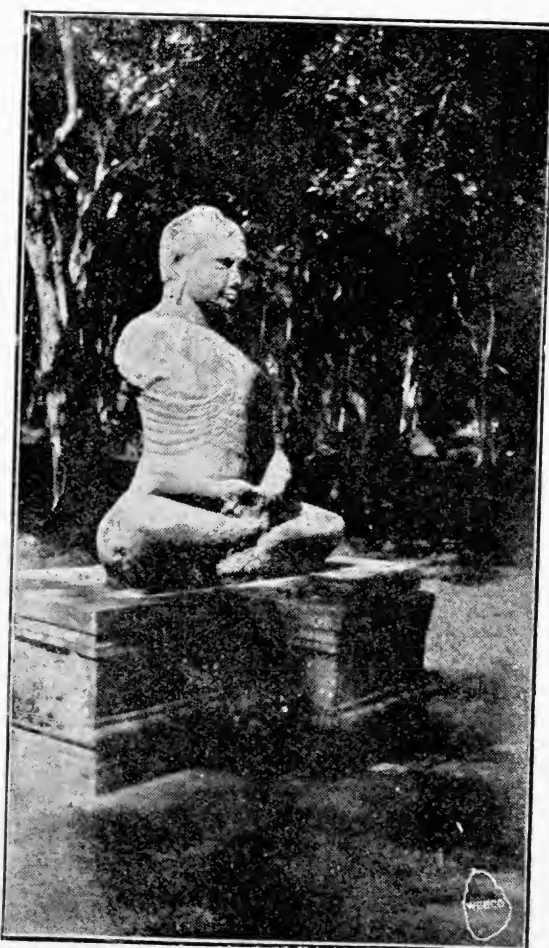
"Thus far, friend, this doctrine extends of which I say that I myself have realised and abide in the attainment thereof."

"But I also, friend, have realised thus far in this doctrine, and abide in the attainment thereof."

"Happy, friend, are we; yea, extremely happy, in that we look upon such a venerable fellow-ascetic as you! That same doctrine which

I myself have realised by my wisdom and proclaim having attained thereunto, have you yourself realised by your wisdom and abide in the attainment thereof; and that doctrine you yourself have realised by your wisdom and abide in the attainment thereof, that have I myself realised by my wisdom and proclaim having attained thereunto. Thus the doctrine which I know, that also do you know; and the doctrine which you know, that I know also. As I am, so are you; as you are, so am I. Come, friend, let both of us lead the company of ascetics."

Thus did Ālāra Kālāma, the teacher, take me, the pupil, and place me on a perfect level with himself and did me



Statue of Lord Buddha at Anuradhapura.

great honour. But I thought: "This teaching does not lead me to disgust, detachment, cessation, tranquillity, intuition, enlightenment and Nibbāna, but only to the attainment of 'The Realm of Nothingness'." And so, disciples, dissatisfied with this doctrine, I took my departure, content therewith no longer.

Then, O disciples, as a seeker after what is good, searching for the unsurpassed, peaceful state, most excellent, I went to Uddaka Rāmaputta and said: "I wish, O friend, to lead the Holy Life in this Dispensation."

Whereupon, O disciples, Uddaka Rāmaputta replied: "You may stay with me, O venerable one. Of such sort is this teaching that ere long an intelligent man would realise by his own wisdom his master's teaching and abide in the attainment thereof."

And I, O disciples, ere long speedily learnt his doctrine and by mere lip-recital and oral repetition I said I knew and was firm; I acknowledged that I understood and perceived (the doctrine).

Then it occurred to me: "When Rāma declared: 'Having myself realised by my wisdom the doctrine, I abide in the attainment thereof' it could not have been a mere profession of faith; surely Rāma lives having understood and perceived the doctrine!"

So I went to Uddaka Rāmaputta and said to him: "How far does this doctrine extend of which Rāma says that he himself has by wisdom realised and attained?"

Thereupon Uddaka Rāmaputta revealed to me "The Realm of Neither Perception Nor Non-Perception."

Then, O disciples, I thought: "Not only in Rāma are to be found faith, energy, recollectedness, concentration and wisdom. I too possess faith, energy, recollectedness, concentration, and wisdom. How now if I also strive to realise that doctrine whereof Rāma says that he himself has realised by his wisdom and abides in the attainment thereof!"

And so, O disciples, ere long very speedily I realised by wisdom that doctrine and lived having attained (to that state).

Then I went to Uddaka Rāmaputta and asked him: "Is this the full extent, friend Rāma, of the doctrine of which you say that you yourself have realised by your wisdom and abide in the attainment thereof?"

"Thus far, friend, this doctrine extends of which I say that I myself have realised by my wisdom and abide in the attainment thereof."

"But I also, friend, have realised thus far in this doctrine and abide in the attainment thereof."

"Happy, friend, are we: yea, extremely happy, in that we see such a venerable fellow-ascetic as you! That same doctrine which Rāma has by his wisdom realised and proclaimed having attained thereunto, have you yourself realised by your wisdom and abide in the attainment thereof; and the doctrine you yourself have realised by your wisdom

and abide in the attainment thereof, that has Rāma himself realised by his own wisdom and proclaimed having attained thereunto. The doctrine which Rāma knew, you know; the doctrine which you know, Rāma knew. As was Rāma, so are you; as you are, so was Rāma. Come, friend, henceforth you shall lead this company of ascetics."

Thus, O disciples, did Uddaka

Rāmaputta set me his equal fellow-disciple in the position of the teacher, and did me great honour.

But I thought: "This doctrine does not lead me to disgust, detachment, cessation, tranquillity, intuition, enlightenment, and Nibbāna, but only to the attainment of 'The Realm of Neither Perception Nor Non-Perception.'"

And so, O disciples, dissatisfied with this doctrine also I departed thence content therewith no longer.

BUDDHA'S STRUGGLE FOR ENLIGHTENMENT.

M 36. And I, as a seeker after good, seeking for the incomparable state of peace supreme, wandering in the district of Magadha, arrived in due course at Uruvelā, the market-town of Senani. There I espied a lovely spot of ground, a charming forest grove, a flowing river with pleasant sandy fords, and hard by was a village where I could beg my food. Then I thought thus:



Remains of the Brazen Palace at Anuradhapura.

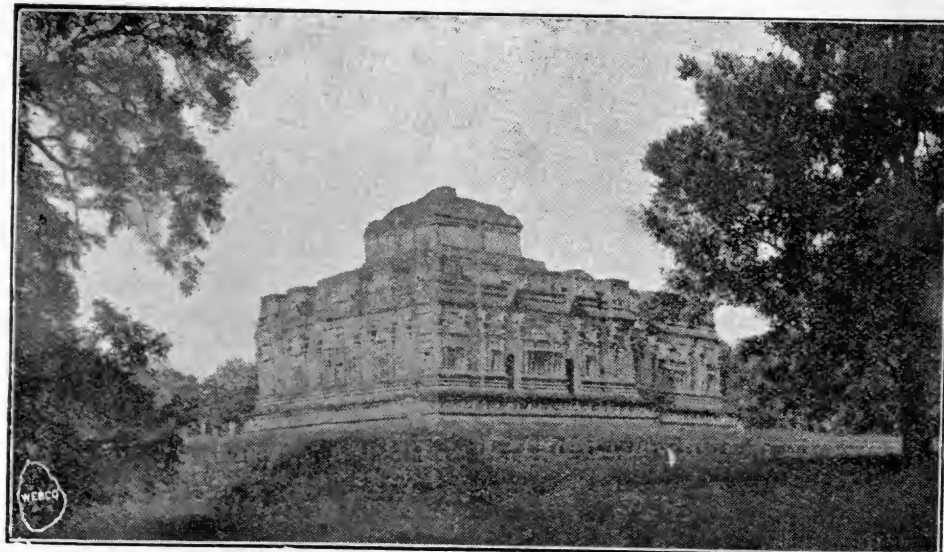
"Lovely indeed, O venerable one, is this spot of ground, charming is the forest grove, pleasant is the flowing river with sandy fords, and hard by is the village where I could beg my food. Suitable indeed is this place for spiritual exertion for those noble scions who desire to strive. And I sat down there thinking that it was a suitable place for such exertion."

Then, the following thought occurred to me:—"How if I were to clench my teeth, press my tongue against my palate, and with (moral) thoughts hold down, subdue and destroy my (immoral) thoughts!"

So I clenched my teeth, pressed my tongue against my palate and strove to hold down, subdue, and destroy my (immoral) thoughts with (moral) thoughts. As I struggled thus, perspiration streamed forth from my armpits.

Like unto a strong man who would seize a weaker man by head or shoulders and hold him down, force down, and bring into subjection, even so did I struggle.

Strenuous and indomitable was my energy. My mindfulness was established and unperturbed. My body, however, was fatigued and was not calmed as a result of that painful endeavour—being overpowered by exertion. Even such a painful sensation did not take possession of my mind.



Remains at Polonnaruwa.

Then I thought thus:—"How if I were to cultivate the non-breathing ecstasy!"

Accordingly, I checked inhalation and exhalation from my mouth and nostrils. As I checked inhalation and exhalation from mouth and nostrils the air issuing from my ears created an exceeding great noise. Just as a blacksmith's bellows being blown make an exceeding great noise, even so was the noise created by the air issuing from my ears when I stopped breathing.

Nevertheless, my energy was strenuous and indomitable. Established and unperturbed was my mindfulness. Yet my body was fatigued and was not calmed as a result of that painful endeavour—being over-powered by exertion. Even such a painful sensation did not take possession of my mind.

Then I thought to myself: "How if I were to cultivate that non-breathing exercise!"

Accordingly, I checked inhalation and exhalation from mouth, nostrils, and ears. And as I stopped breathing from mouth, nostrils and ears, the imprisoned airs beat upon my skull with great violence. Just as a strong man would bore one's skull with a sharp drill, even so did the airs beat upon my skull with great violence as I stopped breathing. Even such a painful sensation did not take possession of my mind.

Then, I thought to myself: "How if I were to cultivate that non-breathing ecstasy again!"

Accordingly, I checked inhalation and exhalation from mouth, nostrils, and ears. And, as I stopped breathing thus, terrible pains arose in my head. As would be the pains if a strong man were to bind one's head tightly with a hard leathern thong, even so were the terrible pains that arose in my head.

Nevertheless, my energy was strenuous and indomitable. Even such a painful sensation did not take possession of my mind.

Then I thought to myself: "How if I were to cultivate that non-breathing ecstasy again!"

Accordingly, I stopped breathing from mouth, nostrils and ears. As I checked breathing thus, plentiful airs pierced my belly. Just as if a skilful butcher or butcher's apprentice were to rip up the belly with a sharp butcher's knife, even

so plentiful airs pierced my belly.

Nevertheless even such a painful sensation did not take possession of my mind.

Again, I thought to myself: "How if I were to cultivate that very breathing ecstasy!"

Accordingly I checked inhalation and exhalation from mouth, nostrils and ears. As I suppressed my breathing thus, a tremendous burning pervaded my body. Just as two strong men would each seize a weaker man by his arms and scorch and thoroughly burn him in a pit of glowing charcoal, even so did a severe burning pervade my body.

Nevertheless, my energy was strenuous and indomitable. Established and unperturbed was my mindfulness. Despite which my body was fatigued and was not calmed as a result of that painful endeavour, being over-powered by exertion.

Yet even such a painful sensation did not take possession of my mind.

Thereupon, the deities who saw me thus said: "The ascetic Gotama is dead." Some said: "The ascetic Gotama is not yet dead, but is dying." Whilst some others said: "The ascetic Gotama is neither dead nor is dying but an Arahant is the ascetic Gotama. Such is the way in which an Arahant abides!"

CHANGE OF COURSE. ABSTINENCE FROM FOOD.

Then I thought to myself: "How if I were to practise complete abstinence from food!"

Then, deities approached me and said: "Do not, good sir, practise total abstinence from food. If you do practise it, we will pour celestial essence through your body's pores: with that you will be sustained."

And I thought: "If I claim to be practising complete starvation and if these deities pour celestial essence through my body's pores and I am sustained thereby, it would be a fraud on my part." So, I refused them, saying: "There is no need."

Then the following thought occurred to me: "How if I take food little by little, and a small quantity of the juice of green-gram or vetch or lentils or peas!"

As I took such a small quantity of solid and liquid food, my body became extremely emaciated. Just as are the joints of knot-grasses or bulrushes, even so were the major and minor parts of my body, owing to lack of food. Just as is the camel's hoof even so were my hips for want of food. Just as is a chain of beads (?) even so did my back bone stand out and bend in, for lack of food. Just as the rafters of a dilapidated hall fall this way and that, even so appeared my ribs through lack of sustenance. Just as in a deep well may be seen stars sunk deep in the water, even so did my eye-balls appear deep sunk in their sockets, being devoid of food. Just as a bitter pumpkin when cut whilst raw would by wind and sun get shrivelled and withered, even so did the skin of my head get shrivelled and withered, due to lack of sustenance.

And I, intending to touch my belly's skin, would instead

seize my backbone. When I intended to touch my backbone I would instead seize my belly's skin. So was I that owing to lack of sufficient food my belly's skin clung to the backbone and I, on going to pass excreta or urine, would in that very spot stumble and fall down, for want of food. And I stroked my limbs in order to revive my body. Lo, as I did so, the rotten roots of my body's hairs fell from my body owing to lack of sustenance. The people who saw me said:—"The ascetic Gotama is black." Some said:—"The ascetic Gotama is not black but blue." Some others said:—"The ascetic Gotama is neither black nor blue but tawny."

To such an extent was the pure clear colour of my skin impaired owing to lack of food.

Then, the following thought occurred to me:—"Whatever ascetics or brahmins of the past have experienced acute, painful, sharp and piercing sensations, they must have experienced them to such a high pitch, and not beyond.

Whatsoever ascetics and brahmins of the future will experience acute, painful, sharp and piercing sensations—they, too, will experience them to such a high pitch, and not beyond. Whatsoever ascetics and brahmins of today experience acute, painful, sharp and piercing sensations—they too experience them to such a high pitch, and not beyond.

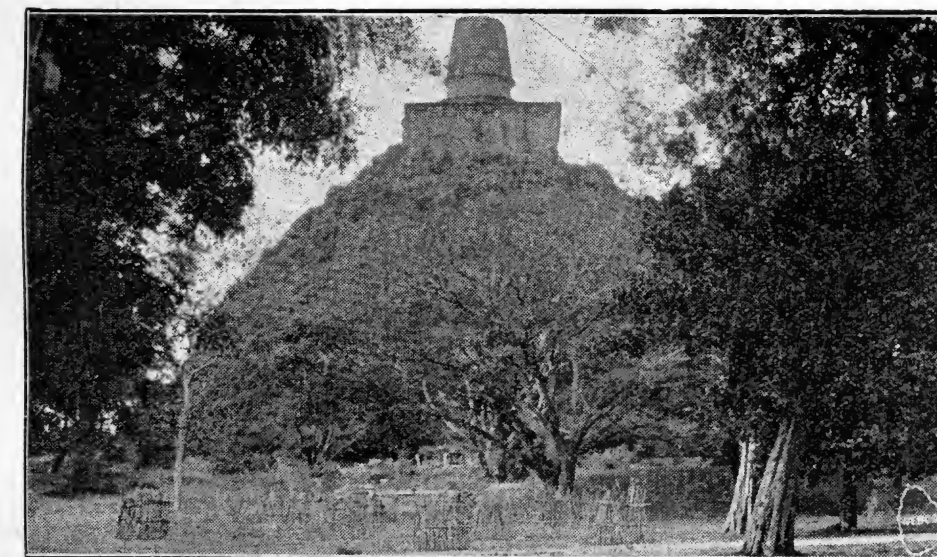
Yet by all these bitter, difficult austerities I shall not attain to any excellence, worthy of supreme knowledge and insight, transcending that of human states. Might there be another path for Enlightenment!"

THE MIDDLE PATH.

Then, it occurred to me: I recalled how when my father the Sākya was engaged in ploughing, I sat in the cool shade of the rose-apple tree, having attained to the first ecstasy, which is born of seclusion, associated with joy and happiness, remote from lust and immoral states, and accompanied by reflection and investigation. Could this be the path to Enlightenment!

Thereupon, there came to me the consciousness, followed by memory:—"Yes, this is the path to Enlightenment!"

And I thought:—"Am I afraid of that happiness which



Abhayagiri Chaitya at Anuradhapura.

is exempt from lust and immoral states?" Then it occurred to me: "Nay, I am not afraid of that state of happiness." But I thought that with such an utterly exhausted body it was not possible to attain to that happiness. "Suppose now I take some substantial food such as rice and cake."

So I partook of such coarse food.

At that time five Bhikkhus were attending on me thinking that whatever truth the ascetic Gotama would comprehend, that would be impart to them. But when I began to partake of substantial food such as rice and cake, the five Bhikkhus got disgusted and left me, saying that the ascetic Gotama had become luxurious, had ceased from striving, and had turned to a life of comfort.

And I, having partaken of substantial food, revived strength, and lived abiding in that joy and bliss of the First Ecstasy, born of seclusion, accompanied by reflection and investigation, remote from lust and immoral states. Even such a pleasurable sensation as arose in me did not take possession of my mind. Stilling reflection and investigation, having tranquillity within, mind predominating, reflection and investigation having ceased, in the joy and happiness born of concentration, I lived abiding in the Second Ecstasy. Even such a pleasurable sensation as arose in me did not take possession of my mind. Separated from joy I lived with equanimity. Mindful and completely conscious, I experienced in the body that happiness of which the Aryas say: "Endowed with equanimity and mindfulness, he abides in bliss." Thus I lived, abiding in the Third Ecstasy. Even such a pleasurable sensation did not take possession of my mind. Abandoning pleasure and pain, with the disappearance of former joy and grief—painless, pleasureless, perfect in equanimity and mindfulness—I lived abiding in the Fourth Ecstasy. Even such a pleasurable sensation as arose in me did not take possession of my mind.

Thus with thoughts tranquillised, cleansed, free from lust and impurity, pliable, alert, steady, and unshakable, I directed my mind to the knowledge as regards the "Reminiscence of previous births". I recalled my varied lot in former existences, as follows: first one life, then two lives, then three, four, five, ten, twenty, up to fifty lives; then a hundred, a thousand, a hundred thousand; then the dissolution of many world cycles, then the evolution of many world cycles, then both the dissolution and evolution

of many world cycles. In that place I was of such a name, such a family, such a caste, such a sustenance, such the pleasure and pain I experienced, such my life's end. Vanishing from there, I came into existence elsewhere. Now, such was my name, such my family, such my caste, such my sustenance, such pleasure and pain did I experience, such that life's end. Thence departing, I came into existence here. Thus I recalled the mode and details of my varied lot in my former existences. This, indeed, was the first knowledge that I realised in the first watch of the night. Ignorance was dispelled, and wisdom arose; darkness vanished and light arose—just as it would be to a person who is strenuous, energetic and resolute.

Even such a pleasurable sensation did not take possession of my mind.

Thus with thoughts tranquillised, purified, cleansed, free from lust and impurity, pliable, alert, steady and unshakable, I directed my mind to "the perception of the disappearing and reappearing of beings". With clairvoyant vision, purified and supernormal, I perceived beings disappearing from one state of existence and reappearing in another; I beheld the base and the noble, the beautiful and the ugly, the happy and the miserable, and beings passing according to their deeds. I knew that these good individuals had, by evil deeds, words, and thoughts, by reviling the Noble Ones by being misbelievers and by conforming themselves to the actions of the misbelievers, after the dissolution of their bodies and after death, been born in sorrowful, miserable and woeful states. I knew that these good individuals had by good deeds, words and thoughts, by not reviling the Noble Ones,

by being right believers and conforming themselves to the actions of the right believers, after the dissolution of their bodies and after death, been born in happy celestial worlds. Thus with clairvoyant vision I beheld the disappearing and the reappearing of beings.

This, indeed, was the second knowledge that I realised in the middle watch of the night. Ignorance was dispelled, and knowledge arose; darkness vanished and light arose—as it would be to a person who is strenuous, energetic and resolute. Even such a pleasurable sensation did not take possession of my mind.

Thus with thoughts tranquillised, purified, cleansed, free



The late Rev. Ananda Metteyya
(of the First Buddhist Mission to England).

THE DEATH OF THE BUDDHA.

Then the Blessed One addressed the Bhikkhus and said:—"Behold, O Bhikkhus! Now I speak to you. Transient are all component things. Strive on with diligence. In no long time the Final Release of the Accomplished One will take place. After the lapse of three months from now the Accomplished One will attain unto Pari-Nibbāna." Thus the Blessed One said; after which the Auspicious One, the Teacher, furthermore addressed as follows:—

"Ripe is my age; short is my life. Leaving you I shall go. I have made myself my refuge. Be diligent, O Bhikkhus, mindful and virtuous. With thoughts collected guard your minds. He who lives strenuously in this Dispensation will escape the cycle of rebirth and put an end to suffering."

HIS LAST MEAL

Now at that time the Blessed One was staying at Pava in the mango grove of Cunda the smith.

Then Cunda the smith heard that the Blessed One had arrived at Pava and was staying in his mango grove. So Cunda went to where the Blessed One was, and approaching Him

respectfully, saluted Him and sat on one side. As he sat thus, the Blessed One instructed, incited, inspired and gladdened him with a religious discourse.

Then Cunda who was thus instructed, incited, inspired and gladdened by the Blessed One spoke to the Buddha as follows:—

"Lord, let the Blessed One accept my alms for tomorrow together with the company of Bhikkhus."

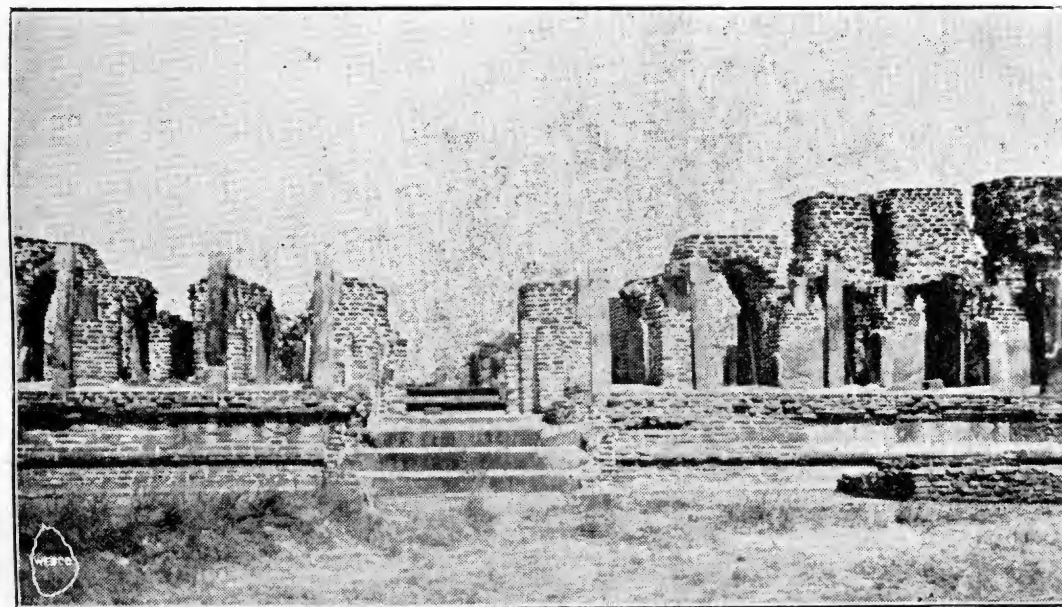
The Blessed One assented by His silence.

Thereupon Cunda the smith knowing that the Blessed One had accepted his invitation rose from his seat, respectfully saluted the Blessed One, passed round Him to the right, and departed. And Cunda, after that night was over, made ready in his house choice food both hard and soft, together with a large quantity of tender boar's flesh, and

from lust and impurity, pliable, alert, steady, and unshakable, I directed my mind to the "Comprehension of the Cessation of the Corruptions". I realised in accordance with fact, "This is sorrow", "This, the Arising of Sorrow". "This, the Ceasing of Sorrow." "This, the Path leading to the Cessation of Sorrow". Likewise, in accordance with fact, I realised: "These are the Corruptions", "This is the Arising of the Corruptions", "This, the Ceasing of the Corruptions", "This, the path leading to the Cessation of the Corruptions". Thus cognising, thus perceiving, my mind was delivered from the Corruption of Sensual Craving; from the Corruption of Craving for Existence; from the Corruption of Ignorance. Being delivered I knew, "Delivered am I"; and I realised "Rebirth is ended; fulfilled the Holy Life; done what was to be done: there is none other beyond this life."

This is the third knowledge that I realised in the last watch of the night. Ignorance was dispelled, and wisdom arose; darkness vanished, and light arose—as it would be to a person who is strenuous, energetic and resolute.

Even such a pleasurable sensation did not take possession of my mind.



The Remains of the Palace of King Parakramabahu the Great
at Polonnaruwa.

ONE OF THE FIRST UTTERANCES OF THE BUDDHA.

Dhp.
vv. 153 &
154. "Many a house of life
Hath held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught;
Sore was my ceaseless strife!
But now,
Thou builder of this Tabernacle—Thou!
I know Thee! Never shalt thou build again
These walls of pain,
Nor raise the roof-tree of deceits, nor lay
Fresh rafters on the clay;
Broken thy house is, and the ridge-pole split!
Delusion fashioned it!
Safe pass I thence—Deliverance to obtain."

(EDWIN ARNOLD)

intimated the time to the Blessed One, saying:—"It is time, O Lord! The alms is ready."

Then the Blessed One dressed Himself, in the forenoon, and taking bowl and robe went, together with the company of Bhikkhus, to the abode of Cunda the smith and sat on the prepared seat. Seated thus the Blessed One addressed Cunda as follows:—"O Cunda, serve me with that tender boar's flesh which you have prepared: but serve the company of Bhikkhus with other food—both hard and soft."

"Very well, O Lord," said Cunda in response to the words of the Blessed One, and did accordingly.

Thereupon the Blessed One said to Cunda:—"Whatsoever, O Cunda, remains of the tender boar's flesh, bury that in a hole in the ground. For, Cunda, I perceive not in this world of gods, Maras, and Brahmas, and amongst other beings, together with ascetics and brahmins, and gods and men, anyone who could eat this food and well digest it save the Accomplished One."

"Very well," responded Cunda and buried the remainder of that boar's flesh in a hole in the ground, and approaching the Blessed One, respectfully saluted Him, and sat on one side. As he was seated thus the Blessed One instructed, incited, inspired and gladdened him with a religious discourse and departed.

Then arose in the Blessed One, who partook of the meal of Cunda the smith, a grievous sickness, a dysentery, and severe pains, resembling those of death, set in. But the Blessed One, conscious and reflective, bore them up unwaveringly.

Thereupon the Blessed One addressed Ananda and said:—"Come, Ananda, let us go to Kusinara."

"Very well, Lord!" replied Ananda.

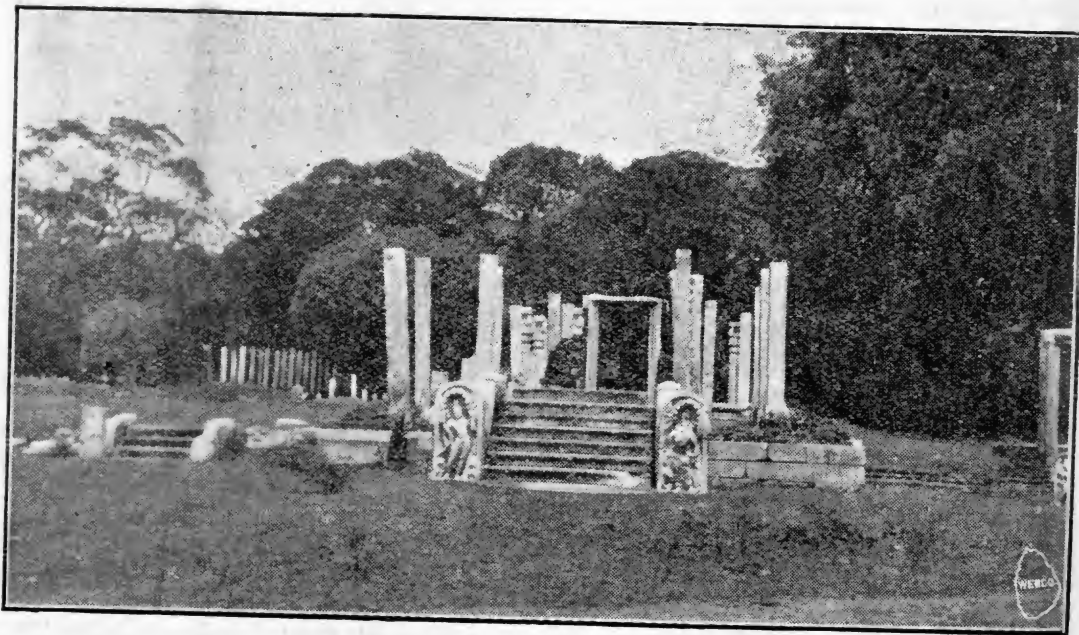
HIS LAST CONVERT.

At that time a wandering ascetic named Subhadda was living at Kusinara. He heard the news that the Ascetic Gotama would attain to Pari-Nibbāna in the last watch of that night. And he thought:—"I have heard grown-up and elderly teachers and their teachers, the wandering ascetics, say that seldom and very seldom indeed do Exalted, Fully Enlightened Arahants arise in this world. Tonight in the last watch the Ascetic Gotama will attain Pari-Nibbāna. A doubt has

arisen in me, and I have confidence in the Ascetic Gotama. Capable indeed is the Ascetic Gotama to preach the doctrine so that I may dispel my doubts."

Thereupon Subhadda, the wandering ascetic, went to Upavattana Sala Grove of the Mallas where the venerable Ananda was, and approaching him spoke as follows:—"I have heard grown-up and elderly teachers and their teachers, the wandering ascetics, say that seldom, very seldom indeed do Exalted, Fully Enlightened Arahants arise in this world. Tonight in the last watch the Ascetic Gotama will attain Pari-Nibbāna. A doubt has arisen in me, and I have confidence in the Ascetic Gotama. Capable indeed is the Ascetic Gotama to preach the doctrine so that I may dispel my doubts. Shall I, O Ananda, obtain a glimpse of the Ascetic Gotama?"

When he spoke thus, the venerable Ananda said:—



Ruins of a Pirivena, Anuradhapura.

"Enough, friend Subhadda, do not worry the Accomplished One. The Blessed One is wearied."

For the second and third time Subhadda made his request and for the second and third time Ananda replied in the same manner.

The Blessed One heard the conversation of the venerable Ananda and the wandering ascetic, and addressing Ananda said:—

"Nay, Ananda, do not prevent Subhadda. Let Subhadda, O Ananda behold the Accomplished One. Whatsoever Subhadda will ask of me, all that will be with the object of gaining knowledge, and not of troubling me. And whatever I shall say in answer he will readily understand."

Thereupon the venerable Ananda told Subhadda the

wandering ascetic:—"Go, friend Subhadda, the Blessed One gives you leave."

And Subhadda the wandering ascetic went to where the Blessed One was and approaching Him rejoiced with Him and exchanging friendly greetings sat on one side. Seated thus, Subhadda the wandering ascetic spoke to the Buddha as follows:—

"There are these ascetics and Brahmins, O Venerable One, who are leaders of companies and congregations, who are heads of sects, and are well-known, renowned religious teachers, esteemed as good by many, as for instance—Pūrana Kassapa, Makkhali Gosala, Ajita Kesa Kambili, Pakudha Kaccāyana, Sañjaya Belatthiputta, Nigantha Nātaputta,—do they all, as they themselves claim, thoroughly understand or not, or have some of them understood, and some not?"

"Let it be, O Subhadda! Trouble not yourself as to whether all or some have realised or not. I will preach the doctrine to you. Listen and bear it well in mind. I shall speak."

"Very well, Lord," replied Subhadda, and the Blessed One spoke as follows:—

"In whatever Dispensation there exists not the Noble Eightfold Path, neither the first Samana, nor the second, nor the third, nor the fourth is to be found therein. In whatever Dispensation, O Subhadda, there exists the Noble Eightfold Path, there are also to be found the first Samana, the second Samana, the third Samana, and the fourth Samana. In this Dispensation, O Subhadda, there exists the Noble Eightfold Path. Here indeed are found the first Samana and second Samana, the third Samana, and the fourth Samana. The other foreign Schools are empty of Samanas. If, O Subhadda, the Bhikkhus lived accordingly, the world would not be void of Arahants."

"My age was twenty-nine when I renounced the world as a seeker after what is good. Now one and fifty years are gone since I was ordained, O Subhadda. Outside this fold there is not a single ascetic who acts even partly in accordance with this realisable doctrine."

Thereupon Subhadda spoke to the Buddha as follows:—

"Excellent, Lord, excellent! It is, Lord, as if a man were to set upright that which was overturned, or were to

reveal that which was hidden, or were to point the way to one who had gone astray, or were to hold a lamp amidst the darkness—so that those who have eyes may see. Even so has the doctrine been expounded in various ways by the Blessed One. That I, O Lord, seek refuge in the Buddha, the Doctrine, and the Order. May I receive the lesser and the higher ordination in presence of the Blessed One!

"Whosoever, Subhadda, previously a heretic, desires the lower and higher ordination in this Dispensation, remains four months on probation. At the end of four months—the Bhikkhus approving—he is ordained and raised to the status of a Bhikkhu. Nevertheless, on understanding I make individual exceptions."

"If, Lord, former heretics who desire the lower and higher ordination in this Dispensation remain on probation for four months, and after the lapse of that period, the Bhikkhus approving, are received into the Order, I will remain on probation for four years, and at the end of that period, the Bhikkhus approving, let me be received into the Order and raised to the status of a Bhikkhu."

Then the Blessed One addressed Ananda and said:—"Then, Ananda, ordain Subhadda."

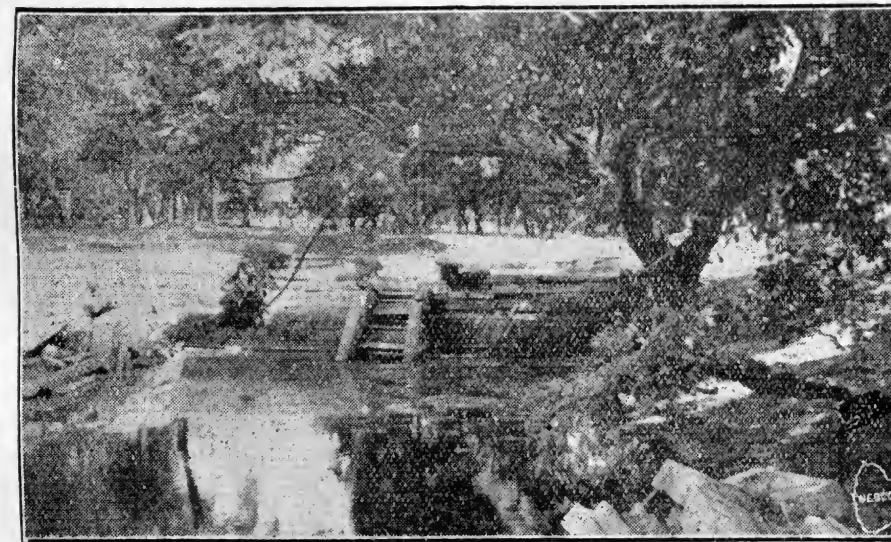
"Very well, Lord," replied Ananda.

And Subhadda the wandering ascetic spoke to the venerable Ananda as follows:—

"It is a gain to you, O venerable Ananda! It is indeed a great gain to you, for you have been anointed by the anointment of discipleship in the presence of the Blessed One Himself."

Subhadda the wandering ascetic received the lesser and the higher ordination at the hands of the Blessed One.

And in no long time after his higher ordination, the venerable Subhadda, living alone, remote (from men), strenuous, energetic and resolute, realised, in this life itself, by his own intuitive wisdom the consummation of that incomparable life of Holiness, and lived abiding (in that state) for the sake of which sons of noble families rightly leave the household for the homeless life. He perceived that rebirth was ended, completed was the holy life, that after this life there was none other.



Ruins of a Stone Bath at Anuradhapura.

And the venerable Subhadda became one of the Arabants. He was the last personal convert of the Blessed One.

THE LAST SCENE.

Then the Blessed One addressed Ananda and said:—"It may be, Ananda, that you will say thus:—'Gone is the Master of the Teaching! There is no Teacher for us!' Nay, Ananda, do not think thus. Whatever Doctrine and Discipline taught and promulgated by me, Ananda, will be your Teacher when I am gone."

Then the Blessed One addressed the Bhikkhus and said:—"If, O Bhikkhus, there be a doubt or perplexity in any Bhikkhu with regard to the Buddha, the Doctrine, the Order, and the Practice, do ask me and repent not afterwards thinking—'We were face to face with the Teacher, yet we were not able to question the Blessed One in His presence.'"

When He spoke thus, these Bhikkhus were silent.

For the second and third time the Blessed One addressed the Bhikkhus in the same words. And for the second and third time the Bhikkhus were silent.

Then the Blessed One addressed the Bhikkhus and said:—"Perhaps it may be out of respect for the Teacher that you do not question me. Let a friend, O Bhikkhus, tell it to another friend."

Still the Bhikkhus were silent.

Thereupon the venerable Ananda spoke to the Buddha as follows:—"Wonderful, Lord! Marvellous, Lord! Thus am I pleased with this company of Bhikkhus. There is not a single Bhikkhu who entertains a doubt or perplexity with regard to the Buddha, the Doctrine, the Order, and the Practice."

"You speak out of faith, Ananda. With regard to this matter there is knowledge in the Accomplished One that in this company of Bhikkhus there is not a single Bhikkhu who entertains a doubt or perplexity with regard to the Buddha, the Doctrine, the Order, and the Practice. Of these five hundred Bhikkhus, Ananda, he who is the last is a Stream-Winner, not subject to fail, but certain and destined for enlightenment."



Buddha Statue at Anuradhapura.

Then the Blessed One addressed the Bhikkhus and said:—"Behold, O Bhikkhus, I tell you now: Subject to change are all component things. Strive on with diligence."

These were the last words of the Accomplished One.

Thereupon the Blessed One attained to the First Ecstasy. Emerging from which He attained in order to the Second, Third, and Fourth Ecstasies. Emerging from the Fourth Ecstasy He attained to "The Realm of Infinity of Space." Emerging from which He attained to "The Realm of Infinity of Consciousness." Emerging from which He attained to "The Realm of Nothingness." Emerging from which He attained to "The Realm of Neither Perception nor Non-Perception." Emerging from which He attained to "The Cessation of Perceptions and Sensations."

Thereupon the venerable Ananda addressed the venerable Anuruddha and said: "The Blessed One has passed away, O ven'ble Anuruddha."

"Nay, Brother Ananda, the Blessed One has not passed away. He has attained to 'The Cessation of Perceptions and Sensations.'"

Then the Blessed One emerged from the "Cessation of Perceptions and Sensations" and attained to "The Realm of Neither Perception nor Non-Perception." Emerging from which He attained to "The Realm of Nothingness." Emerging from which He attained to "The Realm of Infinity of Consciousness." Emerging from which He attained to "The Realm of Infinity of Space." Emerging from which He attained to the Fourth Ecstasy. Emerging from which He attained to the Third Ecstasy. Emerging from which He attained to the Second Ecstasy. Emerging from which He attained to the First Ecstasy. Emerging from which He attained to the Second Ecstasy. Emerging from which He attained to the Third Ecstasy. Emerging from which He attained to the Fourth Ecstasy. Emerging from which, and immediately after, the Blessed One finally passed away.

ABBREVIATIONS.

- A. — Anguttara-Nikāya.
- Bv. — Buddhavansa.
- D. — Dīgha-Nikāya.
- Dhp. — Dhammapada.
- M. — Majjhima-Nikāya.
- S. — Sanyutta-Nikāya.
- Sup. — Sutta-Nipāta.

RIGHT MEDITATION

*O blissful hour, when silent and alone
In reverent love before Thy shrine I bend,
With firm resolve the Truth by Thee made known
To learn in fulness and to comprehend.*

*From transient things my spirit I withdraw,
From self and all that would my powers bind,
By meditation on Thy Holy Law
The way of true enlightenment to find.*

*With ardent soul Thy patient steps I trace
From mortal frailty to perfection's height
And enter thus, in thought, the Holy Place,
The realm transcendent of Eternal Light.*

*As flows the stream into the boundless sea,
So with the Infinite my being blends
And in that moment knows the ecstasy
Of bliss immortal, peace that never ends.*

*Again descending to this mortal plane,
Mine be the task to make the vision real,
That selfless state of holiness to gain
Where Truth its fulness can in me reveal.*

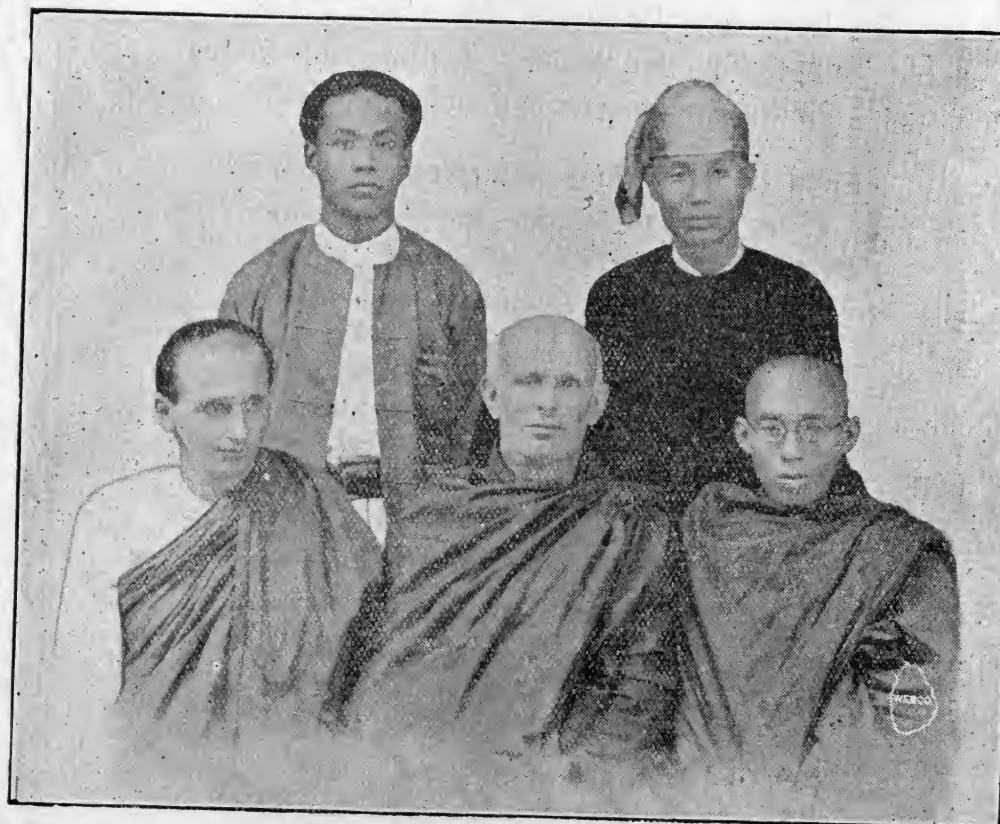
A. R. ZORN.

BUDDHISM IN EUROPE.

A Report from Christmas Humphreys, Esq., M.A., L.L.B., Barrister-at-Law, President of the Buddhist Lodge, London, and Chairman of the London Buddhist Joint Committee.



It is obvious that the world of Buddhism, East and West, must adopt some means of keeping in touch with its component parts, and the obvious method is to use that periodical which is most international in scope. To *The Buddhist Annual*, therefore, should be sent each year an account of the year's work in the field of Buddhism from different corners of the world. Acting upon this opinion, and in the absence of anyone else willing to assume the thankless responsibility, I have once more drafted a report on the work in Europe during the past year. Of England I can speak from experience. For matters arising outside England I must depend on other people's reports. Those who consider their work should have been mentioned will please in future let me know in time at the Lodge Headquarters, 121 St. George's Road, London, S. W. 1. Meanwhile I will make my report to the best of my ability.



The Leaders of The International Buddhist Union at Mandalay.

(Front: from Left), Brahmachari Govinda, General Secretary I. B. U., the Rev. Nyanatiloka Thera, President, I. B. U., and Adiccavamsa Thera.

(Back), Messrs. Maung Maung Hwin and U. Kyaw Hla, Consuls of the I. B. U. at Mandalay.

After a most successful joint Wesak Meeting in May 1929, the various Buddhist Societies in London settled down to another year's work in the cause of the Dhamma. Little occurred in the Summer months, but with the Autumn came one of those periodic waves of spiritual energy on which the wise man hurries forward to achieve his ends. This influx of strength, coupled with pecuniary assistance from Burma, to be mentioned later, has enabled us to make fresh plans and to organise fresh activities.

To begin with the oldest of the Buddhist Groups extant

in London, The Buddhist Lodge, our membership has now reached eighty seven, and although the attendance at our meetings is never large, there is a steady stream of members and visitors who become saturated with Buddhist thought and carry its principles far and wide. The work at our meetings has alternated between consideration of material for the "Glossary" now being compiled and edited by Mr. March, and discussions on the application of Buddhist principles to

daily life. We hope to publish a very brief Buddhist Glossary as a supplement to the Wesak number of *Buddhism in England*, to be followed as soon as possible by a longer and more complete "Glossary" to form a companion volume to our textbook *What is Buddhism?* Mr. March, however, scorns all compromise, and having begun his researches into the thousand-and-one terms which are to be found in Buddhist literature, has no intention of allowing himself to be permanently confined within

the limits of a pocket volume. His more extended researches, studies, therefore, which are now appearing in the pages of the magazine, will one of these days appear in volume form, and will no doubt prove of considerable value to the Buddhist world.

Our text-book *What is Buddhism?—An Answer from the Western Point of View* is approaching a third edition. Mr. Van Dienst of Java is translating it into Dutch for use in the Island, and the famous Japanese Buddhist, Professor Takakusu, is translating it, with a running Commentary, into

Japanese, and publishing it month by month in the Japanese magazine, the title of which in English is *Modern Buddhism*. The German and Chinese editions will be ready by next year.

Largely in consequence of a careful study of the article

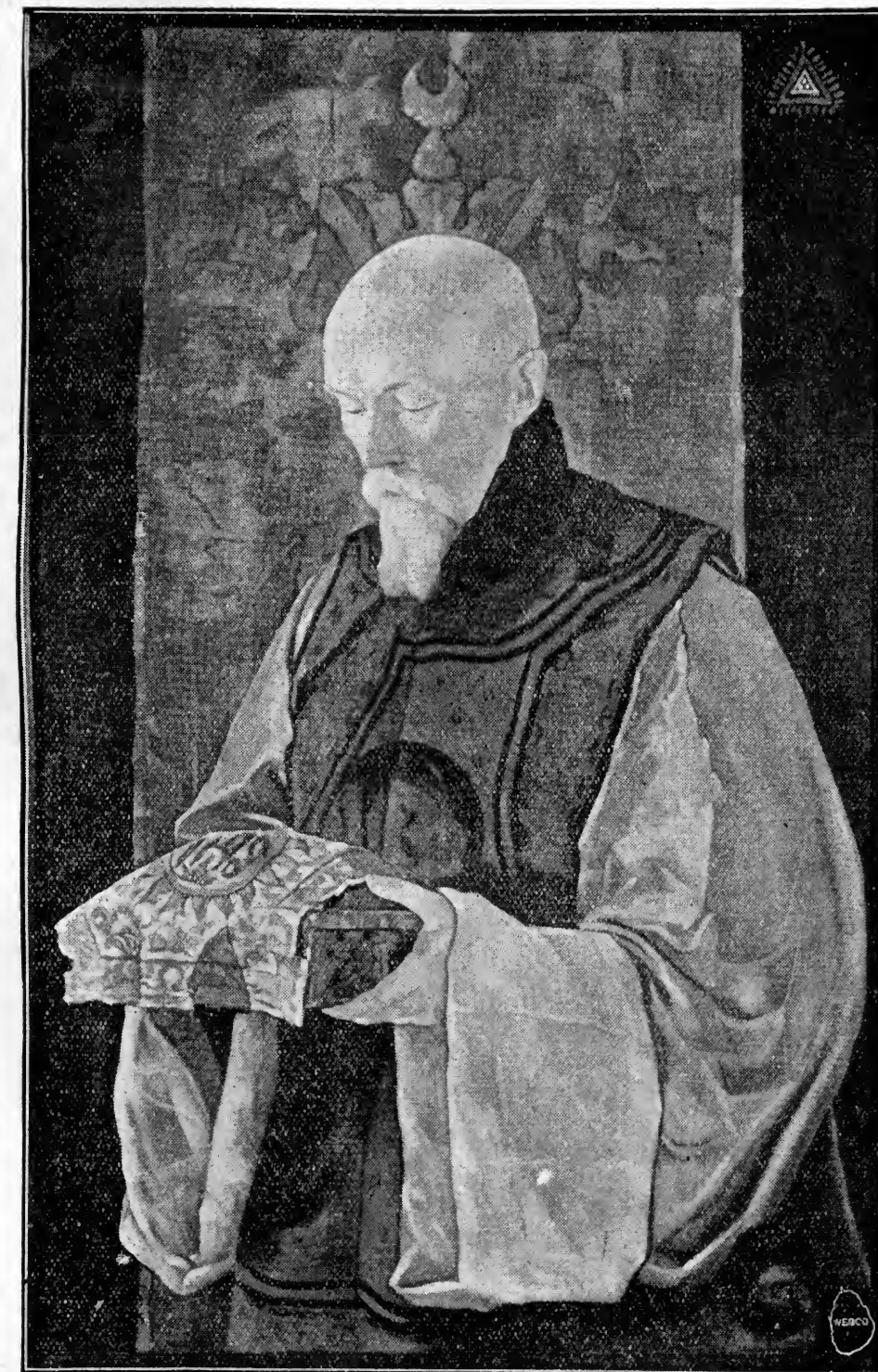
by the late Ananda Metteyya which appeared in *The Buddhist Annual* of 1929, we turned our attention to the preparation and dissemination of pamphlets and other inexpensive literature, and the result is being well received. The first two of our new series are already on sale: *Buddhist Lodge Pamphlet No. 1—Buddhism Applied*, and *Buddhist Lodge Pamphlet No. 2—Extracts from the Buddhist Scriptures*, while others in the same series which will appear shortly are *Buddhism for Young People*, *Buddhist Morality*, and *Extracts from the Buddhist Scriptures, II*. At the same time Mr. George E. O. Knight, London Editor of the Anglo-American Manuscript Service, asked me to write a special pamphlet on Buddhism as "A Religion for Modern Youth," and the result is now on sale at 1/-. These pamphlets will be sold at all meetings and public lectures, and used by members of the Lodge for propaganda purposes.

The Lodge Lending Library has now completely overflowed, and a second bookcase has been acquired to house the overflow. On the other hand, the output of Buddhist books during the last

year has been almost non-existent. With the exception of Sir Hari Singh Gour's *The Spirit of Buddhism*—a most disappointing work—nothing of a purely Buddhist nature has come to our notice. Mention must, however, be

made of Mr. B. L. Broughton's *Vision of Kannon*, which will be eagerly received wherever there are those who like a charming tale most charmingly retold.

The prospects of the immediate future are somewhat brighter. Messrs. Luzac & Co. are shortly publishing a new book by Mr. Dwight Goddard, the venerable author of *Was Jesus influenced by Buddhism?* and other works. We have been privileged to glance at the MS. of this work and find that it treats the whole field of Buddhist principles, and the Path in particular, from a new and interesting angle. Another volume in the press is Dr. Ernest Rost's new work *The Nature of Consciousness*, in which he treats his subject from the scientific standpoint and endeavours to make his arguments clear to the untrained mind with the aid of numerous diagrams. Turning to the East, we hear from Mrs. Suzuki in Japan that she is writing a book on



From a Portrait by his Son S. Roerich.

Professor Nicholas Roerich in Tibetan costume holding the Casket of the Roerich Museum.

the elements of the Mahayana, and we hope to be allowed to publish this ourselves. With Dr. Mc Govern's *An Introduction to Mahayana Buddhism* going out of print, there

is now no elementary text-book on this aspect of the Dhamma to be obtained, and Mrs. Suzuki's book will be welcomed far and wide.

The most distinguished of our Lodge visitors during the year was Mr. Ernest Hunt, on a visit from Hawaii. We thought that we were contending with difficulties in London, but our problems are negligible in the face of his. All honour to this lion-hearted worker in the Dhamma's cause. Other visitors included Mr. Uchida of the Nishi Honwanji in Kyoto and Mr. G. E. O. Knight, the well-known explorer, who later became a Member of the Lodge.

The public Lectures organised by the London Buddhist Joint Committee last Summer were a distinct success, and we are therefore planning another series this Spring to culminate in the joint Wesak Meeting on May 12th. The first of the new series will be made memorable by one of the now rare appearances in public of Mr. Edmond Holmes, the veteran author of *The Creed of Buddha*. This series will follow another series of three lectures at the same Hall under the auspices of the newly-formed London Young Men's Buddhist Association, of which further mention will be made later, and the lectures as a whole should serve to interest a large number of Londoners. On the other hand, our scheme for having a lecture on Buddhism included in the Autumn programme of the numerous societies in and around London which exist for hearing lectures on divers topics lamentably failed, partly owing to the fact that we were late in applying for a date, and partly owing to that slowly dying hostility of a certain type of mind to any idea which may disturb the Christian-steeped complacency of its own. We hope to do better in the Spring. A well-attended meeting held at Dr. Ernest Rost's house in Putney last November showed how much a meeting, once convened, is widely appreciated.

Buddhism in England, our Magazine, is at last beginning to grow, thanks to the tireless energy displayed on our behalf by friends in Burma, headed by our business agent, U. Kyaw Hla of Mandalay, and that brilliant mathematician and learned Buddhist, U. Ba Sein, r.p.s. of Rangoon, who has accepted the position of Vice-President of the Lodge in Burma. This gentleman has very kindly collected a goodly sum on our behalf and all but guaranteed a like sum in years to come. The immediate result has been an increase of four pages in

the size of the Magazine, an increase in the number printed every month in order to meet the rising demand, and the addition of a series of illustrations, the first being the work of that accomplished Buddhist artist, Mlle Louise Janin of Paris. We cannot describe how much the help of U. Ba Sein and his colleagues will mean to the future of our work. At last we can turn to expansion instead of the ceaseless striving of the last six years merely to preserve the *status quo*. We have offered U. Ba Sein two pages a month in our Magazine so that he may use it for revealing his marvellous discoveries in the interrelation of Higher Mathematics and Buddhist Psychology, and intend to do our best to interest the greatest European scientists in the significance of these discoveries.



Stone Railings at Anuradhapura.

Turning to the other Buddhist Societies in London, there are three, of which two are to be found at the Headquarters of the Buddhist Mission in Gloucester Road, Regent's Park. The Manager of the Mission, Mr. D. Walisinha, takes every opportunity offered him to widen the field of work of the two Bhikkhus who remain in London, while the latter's remarkably improved English increases the value of the lectures which they give. The British Maha Bodhi Society are to be congratulated upon an excellent list of lectures arranged for the Spring Session, and their work is now displaying an increase both in volume and value. The Students' Buddhist Association, whose Annual Dinner last December I had the honour to attend, seems to be covering much the same ground as its elder brother, while the main object of the newly formed Y. M. B. A., a separate organisation from the others, is to help Buddhist students with their educational and social requirements during their stay in England. The new association, for which Daya Hewavitarne is primarily responsible, hopes to exchange its present temporary headquarters for a permanent Hostel as soon as suitable premises can be obtained.

The *British Buddhist* published by the Maha Bodhi Society continues to appear monthly and is appreciated by a growing circle of readers.

After a few months' hard work at Croydon, the air-port of London, Mr. Deshumbert and Mr. H. E. Boedeker have managed to crystallise the interest aroused by a lecture by Mr. Francis Payne into a little Buddhist Group, meeting on Sundays. We need a chain of such Groups all round London

In Ireland, very valuable work is being done almost single-handed by Miss Vivian Butler Burke. She writes us* that within 1929 she had fifty three Lectures on Comparative Religion delivered at her house, 11 Harcourt Terrace, Dublin, eighteen of which were on Buddhism. Some of these were given by Dr. A. P. de Zoysa, a Sinhalese Buddhist staying in England. During Wesak week 1929 the Rev. Will Hayes of the Unitarian Church, Chatham, went over from England and gave twelve lectures on Buddhism, the following being some of the subjects: Buddhist India; Asoka; The Prince Wonderful; The Way Shower; The First Truth; Sorrow's Cause; Sorrow's Ceasing; The Noble Eightfold Path.

An attempt to elicit an up-to-date report from each of the other European Centres, in order to justify the title of this article, met with indifferent success. The following, however, is a slightly condensed report from Miss Constance Lounsbery, the indefatigable organiser of the Paris Group, "Les Amis du Bouddhisme":—

In October 1928, with the approval of the Venerable Tai-Hsu, a group was formed in Paris for the study of Buddhism with the aim of becoming a living centre for Buddhism in France. This group, though small, has representatives of six nationalities among its members.

The festival of Maitreya was celebrated by the Venerable Tai-Hsu in person, and to celebrate Wesak the Ven. Bhikkhu Nandasara came from London specially.

This Winter "Les Amis du Bouddhisme" obtained its charter as a legal association, elected its officers, organized its first public conference, (given by the President G. Marqués Riviere, before some four hundred persons), and published a French translation by the Hon. Secretary, Marguerite La Fuente, of *Kamma* by the Bhikkhu Silacara.

Study meetings continue, new members have been elected, and a Buddhist movement has been founded at Nantes.

We find among thinking people a reaction from the intellectual poverty of materialism which disposes many to

study Buddhism and its obviously true doctrine of impermanence. Others are drawn by the idea of universal compassion, and a growing interest has been created among the intellectual public in the doctrine. We hope that it may lead more and more to incorporating Buddhist ideals in actual life. There exist in France many learned men who treat Buddhism as an historical subject or a collection of fossilised ideas. There is also a strong Catholic section combatting what they call "the dissolving influence of pessimistic oriental philosophies—which would make occidentals passive and inefficient."

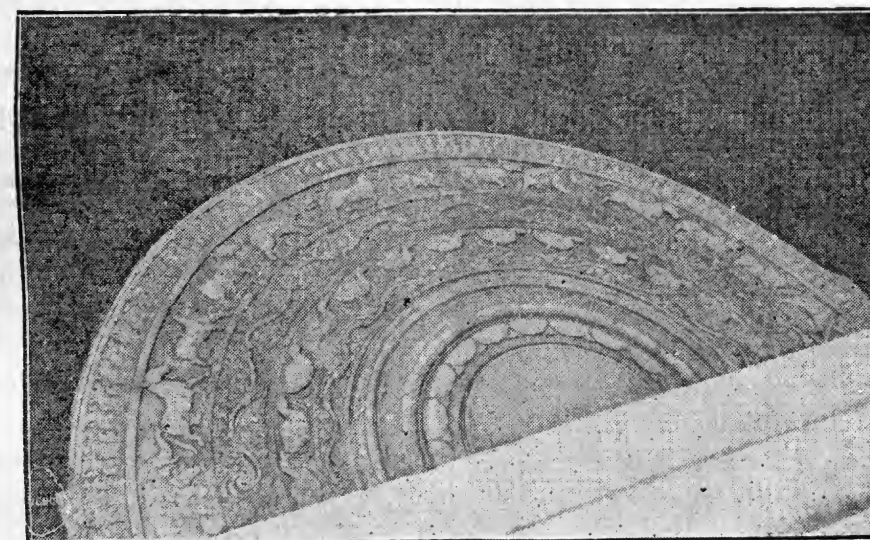
Other public lectures are being organized and pamphlets by instructed writers on Buddhism, as well as certain portions of the scriptures, are being translated. The expenses are borne by certain members and all officers give their services free.

G. Constance Lounsbery,
Vice-President,
12, Rue Guynemer,
Paris.

In Germany, Herr Martin Steinke, of the "Community around Buddha" near Berlin, is quietly carrying on the admirable work associated with his name. Herr Ferdinand Schwab of Munich is doing magnificent work in translating more and more of the Buddhist Scriptures into German, and his catalogue of recently published works and

books in hand is a rival to the work of the Pali Text Society, its English counterpart. We received vague information of a new Group in Prague under the leadership of Mr. Slouka, the Assistant Astronomer at the Observatory, but communication seems for the moment to have broken down. Dr. Christian F. Melbye of Copenhagen will no doubt speak for himself.

I cannot speak for other European countries, but the increasing interest in Buddhist principles displayed both directly and indirectly in the English Press is very remarkable, and only equalled by the interest shown by many leaders of the Christian Church. Examples of the former may be seen in the leaders and "leaderettes" of the London "dailies" and



Moonstone at Anuradhapura.

* We are responsible for this paragraph.—Edd. B. A. of C.

in letters to the Editor, showing that our most important work is, as some of us have always held, rather to permeate current thought than to convert a few individuals. As an example of Church interest, reference may be made to the address of a Congregationalist pastor at Liverpool which was reported in our Magazine at page 210 of the March issue. A survey of Buddhism in the American Continent is outside the purview of this article, but lest the news should not be given to the readers of the *Annual* in any other way, mention must be made of recent developments. In New York the most important events were the Ven. Bhikkhu Vajiranana's visit to the New York Maha Bodhi Society with a view to its re-organisation, a visit which is still continuing, and the foundation by Mr. George S. Varey of the New York Bodhasala. The difficulties which this ardent Buddhist is endeavouring to surmount would appal the stoutest heart. Nevertheless this singlehanded worker hopes to bring out the first issue of a new Magazine, *The American Buddhist*, in time for Wesak.

From Los Angeles Mr. Sievwright, the leading Buddhist in that City, writes to say that the prejudice of recent years against Oriental thought is gradually giving way before the repeated series of lectures being given by learned Swamis from India, and the "outlook is therefore brightening."

Meanwhile we have only just heard of a Buddhist Group at Santiago in Cuba which has been established five years. The Secretary, Senor Emilia Gonzalez de Grau, tells me that he is just about to publish a third edition of their booklet *Budhism and Buddhism*, written of course in Spanish. We must congratulate our Cuban co-religionists on achieving such success in what must be very difficult soil.

Rumours of the establishment of Buddhist temples in the West are numerous, but the temples remain scarce. We have been shown a picture from a Japanese paper of the temple to be erected in Paris, by Japanese Buddhists, and we hear from the United Press that Dr. Sven Hedin, the famous explorer, is raising the sum of \$ 125,000 for the erection of Buddhist temples in Chicago and Stockholm. We are not told, however, who will use either.

No doubt Mr. Josias van Dienst of Java will be sending his own report of his activities in that Island, and the same will probably apply to the Buddhist movement in Singapore and the

various towns in China where His Eminence Tai Hsu continues his widely spread campaign.

To return to Buddhism in London, we are at present making preparations for a joint public Wesak Meeting on a larger scale than ever, and hope that it will mark the beginning of a yet more prosperous year.

The time seems opportune for a survey of our field of work, and nothing but perfect honesty will avail. We must face the fact that any attempt to bring the West into the Buddhist fold is as futile as it is contrary to the trend of progress at the present time. But there are two directions in which we can do excellent work. In the first place, by the power of sustained and concentrated thinking we can to a remarkable extent influence the trend of current thought. Thought of natural justice (a better phrase than 'karma'), of 'Have we lived before?', and 'Is not the idea of a personal-God absurd?', have a way of making themselves increasingly heard, and this is all to the good, whether or not the thinkers of such thoughts have any idea of their origin. Secondly, we can 'convert', though the term is an unpleasant one, those scattered individuals who are seeking for the solution of life's problems which the Dhamma gives. But just as those individuals by thought and word and deed are acting as distributing centres for Buddhist principles, so the improving thought-form of the masses breaks through the limitations of the individual's mind, and so the interaction of the two main ways of working brings about the same result. For the former object, we rely upon the distribution of literature and public lectures; for the latter purpose we rely on study classes, discussions, and friendly argument.

Our difficulties are three-fold: lack of money, lack of co-ordinated effort, and the apathy of those "helpers" who "wish you well" and "would like to help" until a way of helping is offered them, when they find they are "too busy at the moment" but "will see later on." This type however, is not confined to London!

In spite of these barriers the work is slowly progressing, but not until more of the countless Buddhists in the East will follow the example of our Burmese brothers, by showing in truly practical way their goodwill for our work, will that work assume the proportions which the Message of the All-Enlightened One deserves.

THE GREATEST OF THE ARYAS.

[BY DR. G. P. MALALASEKERA, M.A., PH. D.]

*"I shall teach Compassion unto Men,
And be the speechless worlds Interpreter,
Abating this accursed flood of wee
Not Man's alone."*

SUCH was the divine urge that saw its culmination 2519 years ago, at the foot of the Peepul Tree in Gaya, in the establishment of a Kingdom of Righteousness, holding its sway, through the ages, bringing comfort and peace to myriads of the world's creatures. It was the crowning glory, the ultimate product, of the Indo-Aryan mind, a mentality as pre-eminent in its achievements in the religious sphere as ancient Greece was great in the realms of philosophy and art. The Personality behind it was one of the greatest characters in human history, whom the non-Buddhists of his day called Gautama and who is honoured by his followers as the Buddha, "the Awakened One." He yet remains the fairest flower of that mighty tree of the great Aryan Race, which, of all the various root-races that have successively appeared on earth, from aeons long forgotten to the present day, has held the moral and intellectual supremacy of the world.

The Buddha lived in an extraordinarily interesting period in the history of that mighty human stock. From some region, yet undecided, probably in Central Asia, like some perennial zoophyte, it sent forth bud after bud, which, reaching adolescence, started to seek new lands and new adventures. Earliest among these were the many bands which, entering India through the Himalayan passes, ultimately settled down in the fertile plains of the Gangetic Doab. There, enjoying the simple pleasures of the physical life—pleasures that were easily obtained where Nature was so bountiful—they devoted their abundant energies and their keen and lucid minds to the fathoming of the mysterious depths of the human Mind. In the course of a few centuries, through long-sustained endeavour, they attained to a perfection in the interior infinities of the Spirit comparable, perhaps, to that which, though in a smaller degree, has later been won by their westward-bound brethren in respect of the external or phenomenal world.

Gautama appeared on the crest of this sweeping wave of spiritual activity and attainment. The early ardent and poetic faith of the Vedas had vanished and men were engaged in an intellectual pursuit of truth. That truth had become a metaphysical maze of widely-differing creeds, theories and conceptions of Life. There was no criterion by which to test the validity of conflicting hypotheses. Men were groping about for that great liberating knowledge about Life, which they felt must somehow, somewhere, exist. But their investigations could lead them no further than the sublimation of Life in the "Days and Nights of Brahma", with the consequent unending and therefore terrible cycle of existence, no further than a feeling that they had returned to the Source of Life, though that Source itself was subject to Desire and therefore to Pain. Their religions consisted chiefly in views or beliefs, attempts to give theories of Life or explanations of the nature of the Universe. The ultimate Goal of Life, where such was spoken of, was through successive, ever-increasing development of the Self in Man till it united with the Brahman, the source of all Life. But the Brahman itself was subject to Desires, compelling it to emanate in ever new universes, and so on without any end, without any hope of end.

It was into such a civilisation that the Buddha was born.

Even before his birth Wise Men had prophesied his coming, the arising of a most compassionate Being, who should throw wide the portals to Deliverance and show the Way to freedom from Life's woes. On a smiling Wesak morn he came, when all Nature put on her best garb and showed her most radiant face to greet the World-Saviour.

The details of his life, the few such as are recorded, are too well-known to need repetition. Master of all that the Saints and the Sages of his time had to teach him, yet dissatisfied with



Dr. G. P. Malalasekera, M.A., Ph. D.

them all, because they shewed him no escape from an eternity of involution, from a dreadful cycle of repeated lives, he determined to solve the riddle of Life hitherto uncomprehended, that he himself and millions of suffering beings with him might find repose.

For six long years he strove, such as no man before or since has striven, and out of that travail there came to him the end of his search, the discovery of the Way to Peace. He saw Life face to face; the interminable waves of Life's great Ocean, all round him, the pulsing, breathing, gleaming Sea of Being; and he saw also the further Shore beyond. He saw the grim reality behind the smiling face, the cause of all life's misery. He found that cause in the very thing that seems to all life so dear, so precious, for whose sake in some fancied future beings are ready to suffer interminable pain. He learned the great Delusion, the belief in and hope for Self. Life so far as it is individualised, enselved, is continuous with evil, with suffering. Sages before him had taught the development of an exalted Selfhood. Past that, too, men should go, said the Buddha, giving up all hope, all faith in Self, realising its sorrow-fraught illusion, dreaming no more of "I am" and "I shall be", but destroying Life's cause in the destruction of Selfhood. This constitutes the final and the deepest message of the Buddha to the world.



Gangarama Temple, Kandy District, Ceylon.

Having awakened to this supreme truth, he worked very hard for forty five years that he might make known his discovery to the myriads of his fellow-creatures, calling upon them to test it by their own experience, for it is to the eternal glory of Buddhism that its spiritual verities have never been held sacrosanct, things far away, to be approached only with bated breath, but facts to be examined with the greatest scrutiny and to be accepted only if found consonant with the inquirer's reason. Starting from the Deer Park at Is. patana, near Benares, he walked thousands of miles, preaching and exhorting, carrying abroad the Glad Tidings of everlasting, unalloyed, certain Peace: "Wide open are the gates to Immortality; may they, who have ears, listen and be convinced."

sionate One, he chose rather to plunge once more into the whirlpool of existence that he might obtain the necessary perfections to become himself a Teacher of men. "What boots it that one strong man," he said, "of deep insight should cross over? Having myself attained to Perfect Knowledge, I will lead across this world of gods and men."

The Buddha's was an eminently practical mind. He saw that a Gospel which preached suffering as the law of Life, and all that men call happiness a delusion and a snare; which demanded of men not only the abnegation of Selfishness, not only the lower selfishness, the desire for personal possession and enjoyment, but also the higher selfishness, for which in its sad craving for existence, men would see Self's dire illusion carried beyond the relentless peace of death,—he saw that

It was this desire to show others the way rather than win emancipation himself that had inspired the mighty Being, who was destined to become the Buddha through many aeons of strenuous striving and of ardent search after the secret that should bring healing to at least some portion of life's agony. This incomparable sympathy with all that Lives in pain had urged him to make sacrifices which by their magnitude fill us with wonder. He gave all that men hold most dear, all worldly wealth and power, even all human love, that he might win the great liberating knowledge for the welfare of all creatures, large and small. We are told that when the opportunity presented itself to him of attaining spiritual emancipation, five hundred and fifty lives earlier, at the feet of another Most Compass-

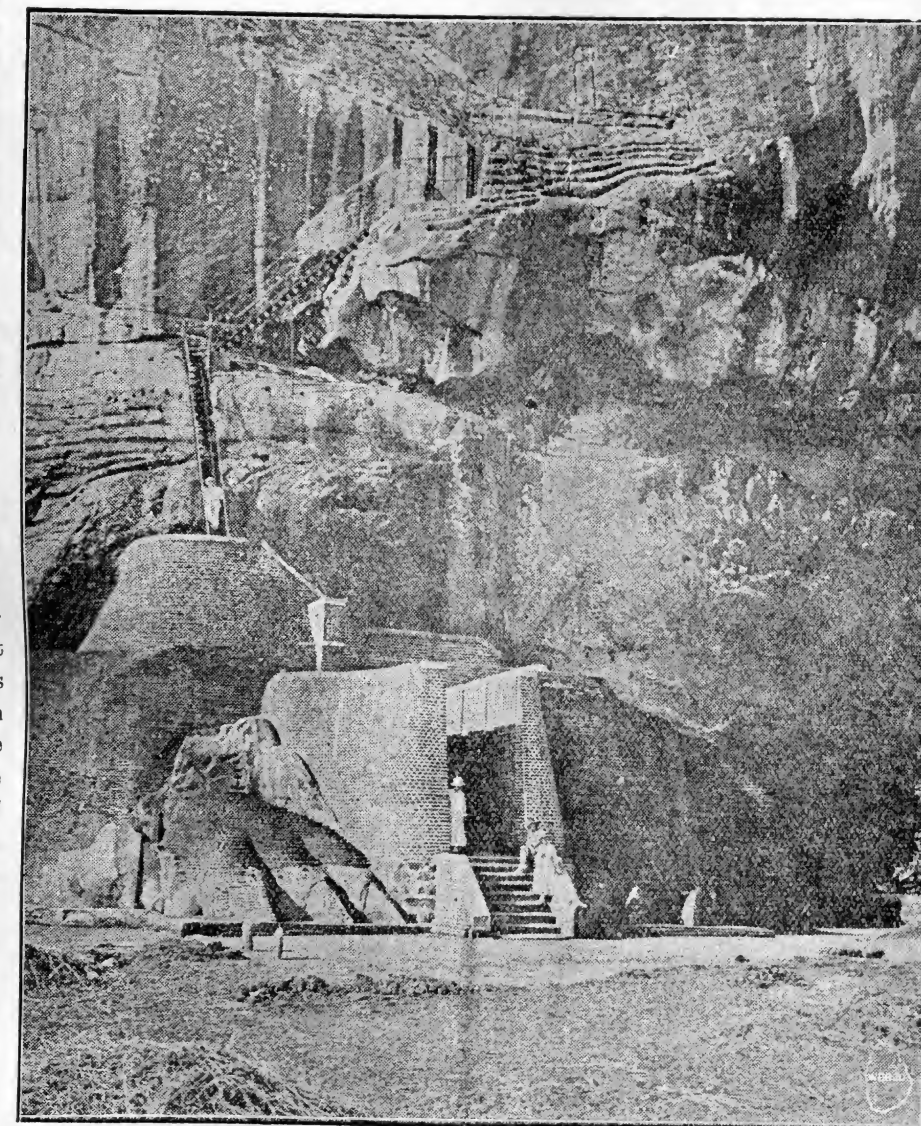
such a Gospel would appeal only to the very few. He therefore graded his teaching to suit the degrees of development of mankind which he divided into three chief stages, passing one into the other by slow gradations, representing not so much the base, aspiring and holy, as the childhood, the adolescence, and the fulness of Humanity. To the child in this progressive scheme of development, which may be called "perfecting", the

Buddha lays down the practice of Sila, for the avoidance of future punishment, by an abstention from certain specified evil actions. He appeals to the sense of fear of the child, to him it is the only effective appeal—and enjoins on him the renunciation of those baser cravings, which altogether bar his progress. To the youth, full of self-interest, he had another message—the performance of good deeds, of Love, Charity, and Helpfulness—pointing out that such meritorious actions will bear good fruit in lives of happiness. The Buddha knew the inherent power of Love whereby Love's desire would presently be lost sight of and the Self forgotten in the thought of many selves. When the continued practice of such renunciation has achieved mastery over self-interest, when the blossom of Humanity has ripened to the fruiting, then and only then does the Buddha expect the greatest, last and highest sacrifice of all, the sacrifice of love of the Self. For suffering comes of Self; by Self it lives and in Self's death alone can die. Not through ever-intensifying states of spiritual selfhoods, ever more subtle and more highly organised, but only by the destruction of all desire howsoever subtle, like a flame whose fuel is spent,—only thus lies the Way to Peace. And this man can do only by constant and long watchfulness till he perceives regarding himself: "This is not mine, this I am not; there is no Self herein."

Thus now-phrased for every step in the Path, not three different truths, but three facts of the same truth, round the central idea of renunciation, this teaching serves as guiding-star to all beings, whatever their position, inducing in their hearts the growth of love and wisdom and selflessness. Here is no more the Survival of the Fittest, the battle-cry in the lower evolution of the beast, but rather the Sacrifice of the Fittest for the good

of all, the spending of the earth's mightiest children for the welfare of their weaker brethren—the uplifting of Existence as a whole rather than the exaltation of the Individual.

Like the Sun, from which the books trace the Buddha's genealogy, this teaching entered alike the palaces of kings and the little huts of the poor, beautifying and ennobling them. Within a few years after the Enlightenment the Gospel had spread far and wide, attracting all and sundry by its piety and wisdom. Within a few hundred years after the Buddha's death well-nigh all Asia's myriads, with many millions in other parts of the then known world had embraced the Dhamma. Recent archaeological discoveries in Central Asia and elsewhere have revealed Buddhist empires, vast and populous, in regions now waste and desolate; nations whose very names are lost but



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Sigiri Rock, Ceylon. "The Lion's Claw."

whose high culture may yet be guessed from their archaeological remains. Burma and Java, Siam, Sumatra, China, Tibet and Japan received its ennobling influence and were bathed in its purifying radiance. But soon the night fell—in obedience to the inevitable Law of Impermanence, which the Buddha repeatedly emphasised—night, filled with heavy slumber and with weird and futile dreams sometimes, and in realm after realm the light faded, flickered and died. And in many countries, where even to-day Buddhism remains the predominant faith, it is nearly being strangled by the accretions of centuries of superstitious ignorance.

Yet, fortunately for mankind, in one or two countries at least the ancient teaching survives handed down in almost its pristine purity, a vivid, potent, living force, and from these lands has grown in recent years a renaissance movement, which is making itself felt in many climes, where the Conqueror's religion had been unknown before, spreading over every continent. And where the Message has been preached it has evoked sympathetic response and lively interest. And that is no wonder, for

"Love sought it: Wisdom found: Compassion made
Gift of its Light to all the world, that we,
Bound to Life's Wheel, by Self's sad chains o'er-
weighed,
Yet might attain its Truth, and so be free.....

"Still, through the fleeting immemorial years
Heart unto echoing heart its Love enchains:
Still, through Life's Veil of torture and of tears,
It shines: It speaks... Ah! Peace, Peace, Peace, that
reigns!"

To the present time, with its growing ideal of a common
citizenship for all the world, of peace and good-will, its

selfless teaching has a special appeal. To condemn it as an austere philosophy or an ascetic religion would be ignorance. A religion which preached "To support father and mother, to maintain wife and child, to be engaged in blameless occupation, this is the highest blessing"—to call it austere or ascetic would be very wide of the mark indeed. Such a religion should be appropriate to the needs of Humanity in any age.

It is to this Teaching and its most Compassionate Founder that to-day, in many parts of the world, millions will be drawn, as though by a lodestar, in happy holiday-making crowds, dwelling on thoughts of Peace, their offerings of tribute fragrant flowers and the lovely incense, their lips chanting the sweet refrain:

"O, Thou Eternal One,
Thou Perfection of Time,
Thou Truest Truth,
Thou Immutable Essence of all Change,
Thou most Exalted Radiance of Mercy,
Thou Infinite Compassion,
Thou Pity, Thou Charity."

May all creatures be happy!

THE TEMPLE

By TU-FU*

(Translated by Miss Edna Worthley Underwood)

Thick trees swallow a mountain trail.
A deep river shines on a temple door.
White mist and cloud-vapours hang heavy here
Sparkling wave-flowers splash and toss.
I no longer believe Heaven greatest and best.

Buddha is over and under all.
I must go! I must wash!
I will worship Gautama.

* The greatest poet of early eighth century China.

THE ANATTA DOCTRINE OF THE BUDDHISTS.

ITS HISTORICAL ASPECT

[BY THE REV. R. SIDDHARTHA, M. A.]



HIS is one of the most common and also one of the most important doctrines of Buddhism. It is most common because we find it everywhere in the Buddhist Canon.—The Tipitaka. Whenever we turn over a leaf in the Canon we invariably meet with a line in which *anatta* is emphasized. It is most important because the Buddhist Philosophy is entirely based on that doctrine.

To understand this doctrine thoroughly one must begin with its history, and I shall deal only with the history of this doctrine in the present issue. The three cardinal terms in Buddhist Philosophy are *Anicca*, *Dukkha* and *Anatta*, which mean transitoriness, Unsatisfactoriness and Soullessness. A clear and complete knowledge of these three facts (separately or conjointly) is described by the Buddha as the way to *Visuddhi*, i. e., Perfection or Nirvana.

The word *Anatta* signifies the non-existence of an *Atta* or Soul as it is known to Western Philosophers. It is, therefore, a negative term and it indicates a negation of an existing view. The constant repetition of this negation and the emphasis that has been laid on it further imply that the belief in a soul was very strong amongst the people in whose midst our Lord was born, and that he found it rather difficult to eradicate it.

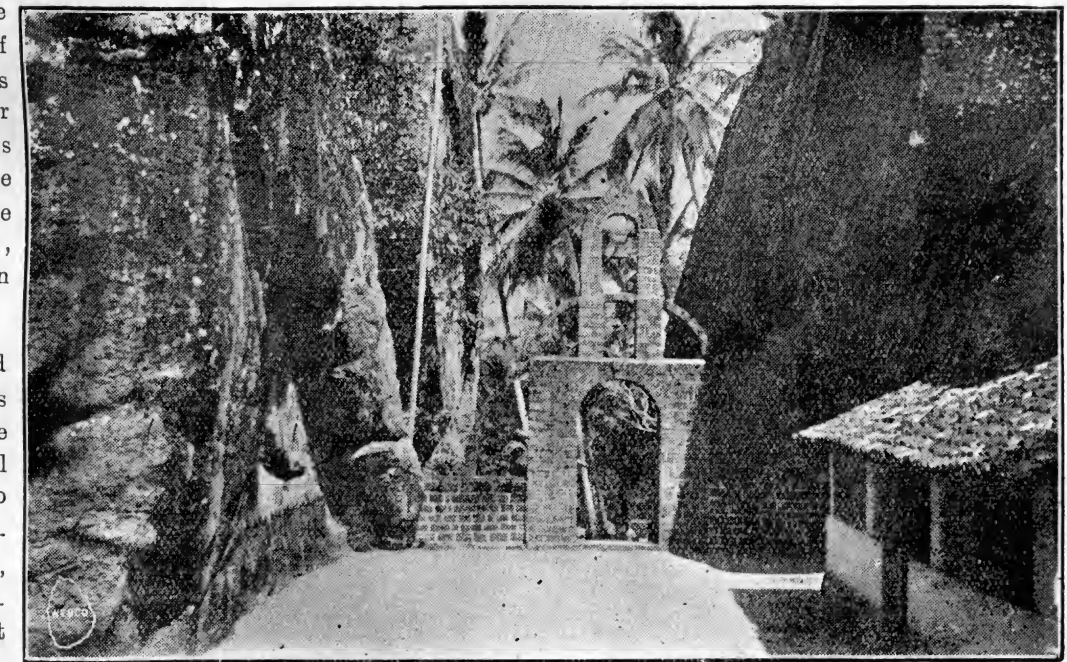
When I was a student, I was really astonished to see that I could not pass over a page of any Buddhistic book without noticing something against this *Atta* doctrine, and I wanted to know why it was so. However, I could not satisfy my curiosity till I studied the history of religion in India. By the help of the study of this history I was able

to solve my problem. If you read the history of religion in India, you will find that there were two main theories prevalent in that land about the world and its beings, namely, the *Devavada* and the *Atnavada*. Of these, the first one has been referred to by different names by different thinkers at different ages, such as the *Brahmavada*, *Paramatmavada*, *Nirmanavada*, *Isvaravada*, etc. But it was known to the Buddha by the name of *Issaranimmanavada* and the modern philosophers refer to it as *Theism* in general. The different names by which it has been referred to, indicate indirectly that this doctrine was not stable and that different philosophers thought of a supreme being in different ways. According to the history of Indian religion we find that the earliest conception was what is now known as Animism. This was a belief in all sorts of minor demons and fairies, and spirits, ghosts and gods. This is to be found recorded in ancient astrology, magic and folk-lore.

The next was Polytheism. This was a better and more advanced idea about the spirits that were supposed to animate the

greater forces and phenomena of nature. This was a conception as to the great gods preserved in the Vedas and explained in the Brahmanas.

Then came Pantheism which is known as *Advaitavada* or *Visvadevavada*, and this was a still later and a still more advanced idea of a unity lying behind all these phenomena both of the first and of the second class. This is preserved in the Upanishads, and was subsequently elaborated and systematised by Sankaracharya; and this was most probably the view that was predominant at the time of the Buddha.



Courtyard, Aluvihara Rock Temple, Matale, Ceylon.

It is to be noted here that this advanced view of a supreme being could not altogether discard the former and older views which were no doubt prevailing among the ordinary people and which were referred to by the Buddha in some of his sermons as: "Bahum ve saranam yanti—pabbatani vanana ca—Aramarukkhacetyani—manussabhayatajjita....." which indicate that some people were still believing in spirits presiding over mountains, forests, trees, etc. and were worshipping them and making offerings to them in quest of their help.

Hypothetical speculations with regard to gods have ever been alive in India, and you will find each generation creating at least one new god. However, this theorisation was confined only to a special section of the Indian population, that is, the Brahmins, who were more or less indirectly benefited by such speculations.

But the seekers of truth, on the other hand, adopted a free and independent course of thinking which led some of them to discard altogether the theory of a supreme being. The result of the labour of such thinkers was the new theory of the universe known as *Dvaitavada* which has been called Dualism by modern philosophers and which is to be found recorded in the philosophical system known as *Sanhyadarsana*. This much, I suppose, is sufficient to bring home to one that, of the two views or *drstis* I have referred to, the first one, that is, *Devavada*, or the theory of a supreme being, ceased to be a popular or a common one at the time when the Buddha preached.

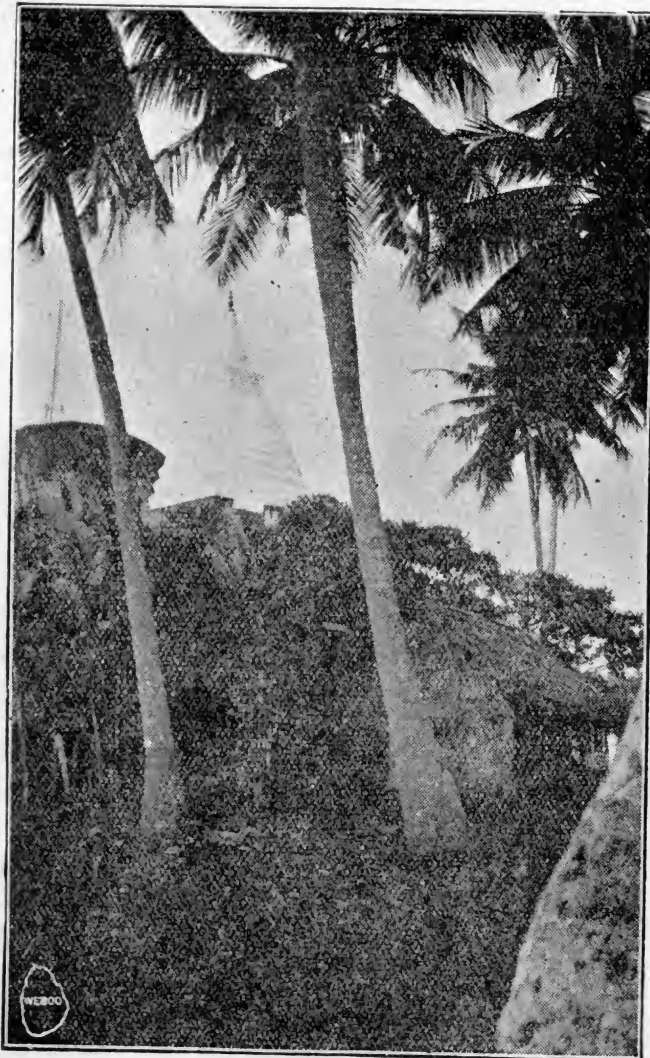
So it is that the Buddha did not find it necessary to preach against that view so vehemently and emphatically as against the other view, I mean, the *Attavada* or *Atmadrsti*, which, as I shall show was very common and popular and very strongly established. Of the sixty-two heretical views that the Buddha spoke of and condemned in the *Brahmajalasutta* we find that only about two or three were related to the *Devavada* and that all the others were connected with the *Atmavada*.

Now, what was this *Atmavada*, or the doctrine of *Atta*? This is a belief in a mental substance which, they say, manifests itself in the phenomena of conscious experience

and gives unity and coherence to them. It is, according to those who believe in it, the entity which exercises the mental powers—the one common and abiding subject which thinks, feels and wills. It is otherwise called the Soul, Spirit, Essential Self or Ego. This belief was accepted not only by those who went against the god-theories but also by those who speculated on gods. Thus we find that this *Atmavada* was a universal belief. All the non-Brahmanical teachers, except a few such as Ajita Kesakambali, were supporters and exponents of this theory.

There were many schools of non-Brahmanical teachers before the time of the Buddha in addition to the individual teachers whose names are recorded both in the Buddhist and the non-Buddhist works of ancient times. These schools were known by names such as *Ajivakas*, *Niganthas*, etc. It will be interesting to refer to some of these schools here. We have all heard of the *Tapasas* or hermits, who lived in jungles practising various kinds of mental exercises with the object of attaining to *Mukti* or salvation. This was a system at first established by the Brahmins, but afterwards was borrowed by non-Brahmins, who in most cases did not follow the god-theory. These non-Brahmanical *Tapasas* adopted the practice of self-mortification (instead of worshipping gods) for *Mukti*. It was some of these later types of *Tapasas* who were known as *Samanas* that the Bodhisatva followed in practising *Dukkarakriya* (self-mortification) before he attained

Buddhahood. *Samana* is a general name for all the religious teachers who were non-Brahmins. The most important of these *Samanas* who existed before the time of the Buddha were *Ajivakas* and *Niganthas*. Of these two orders the *Ajivakas* appear to have been the older. Maskari, who is known as Makkhali Gosala in our books as he was born in a cow-shed, was a contemporary of the Buddha, and he was then the leader of the *Ajivakas*. The order of *Niganthas* was established by Parsvanatha, the first Tirthankara of the Jains, and Niganthanataputra, also known as Mahavira, was the leader of this sect at the time of the Buddha. It is said in Jain literature that Maskarin or Makkhali Gosala was at



Dagoba atop the rock at Aluwihara.

first a follower of Niganthanataputra but afterwards, owing to some difference, relinquished him and joined the *Ajivakas*. The *Ajivakas* existed as an organised community down to the time of Dasaratha, the grandson of Asoka the Great. This is proved by an inscription of Dasaratha himself which records the dedication of a cave to the *Ajivakas* on the Nagarjuni hills near Buddhagaya. But they died out long ago. The Jains have remained as an organised community all through the history of India from the time before the rise of Buddhism down to this day.

The other important orders that existed at the time of the Buddha were *Vaikhanasas*, *Parasariyas*, *Mundasavakas*, *Jatilakas*, *Magandikas*, *Tedandikas*, *Aviruddhikas*, *Gotmalas*, etc. There was also an order known as *Paribrajakas*, meaning 'wanderers', but this seems to me to have been a descriptive name for the members of these orders, who used to go about and preach, rather than the name of a separate order. All these except the *Jatilakas* were Bhikkhus, that is, Mendicants.

Now, all these *Samanas* were preaching the doctrine of *Attavada* when the Buddha was born. The Buddha found out that this view was wrong and that there was no *Atta* as described by them. He found that everything in this world which is subject to the law of construction is also subject to the law of destruction. In other words, everything in this world is transitory and changing and, therefore, is not *Nitya* or eternal.

Thus he discovered the truth of *Anityata*, the doctrine of Impermanence, a negative term discarding the wrong view of *Nitya*, or Immutability, entertained by all the other religious teachers. This truth in its turn led him to find out another truth which also went against an established view of some former teachers, that is, the doctrine of *Dukkha*, in other words, the want of real happiness in this world. So long as it is the rule of the world to be transitory, there cannot be a real happiness, because a thing that is supposed to be pleasant or agreeable at one moment is changed at the next moment, and so its agreeability and pleasantness are simply momentary and only deceptive. These two truths then helped the Buddha to come to the conclusion that there could not exist an *Atta* as described before and sup-

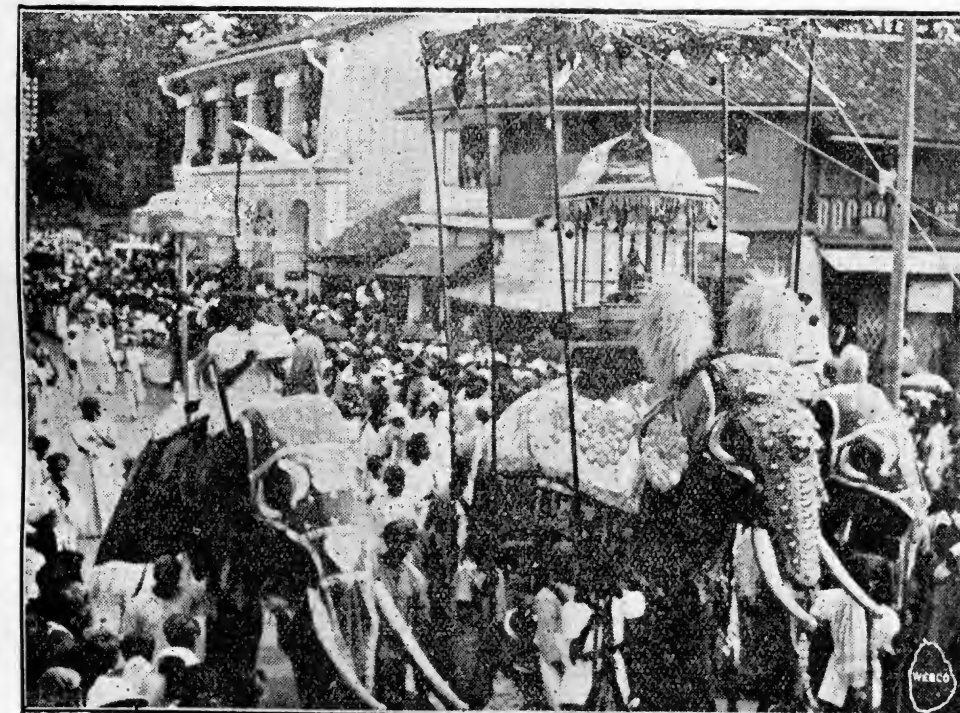
posed to be eternal.

Then, out of love and compassion for these deluded people, he came forward to preach these truths and to make them convinced of the real nature of the world and its beings, and thereby to lead them in the proper path towards *Mukti* or Salvation. How anxious he was to preach these truths to the people and to remove them from the wrong path and to place them in the right one could be seen from his first sermon known as *Dhammacakkapavattinasutta*. There he condemns with all possible emphasis the two wrong paths followed by the *Atmavadins*, namely, the *Kamasukhallikanuyoga* and the *Attakilamathanuyoga*, that is self-indulgence and self-mortification, or to put it more clearly, the satisfying of the soul by the enjoyment of sensual pleasure and thereby obtaining *Mukti* for the soul on the one hand, and on the

other hand the subjugation and the control of the soul not only by refusing any enjoyment but also by mortifying the soul in every way possible and thereby obtaining *Mukti*.

In his compassionate attempt the Buddha was quite successful, and in a very short time most of the followers of the older doctrines became his adherents. Still there are so many people in the world, who, because of natural human defects, are unable to appreciate the

truth of this doctrine. We all want happiness, we all want to live long. None of us likes death. The very thought of death is repellent to us. This is because we are bound to this world through longing desire. When we do not see the real characteristics of the objects of the world because of our delusion—*Avijja*—our clinging to the world gets stronger and stronger. Thus through *Avijja* and desire, which are defects to which every human being is subject, we do not see the transitoriness of this world, the want of real happiness and the non-existence of an entity. We thus fail to follow the truth found out by the Buddha through his supreme knowledge. But if you study carefully the doctrine of the Buddha and try to look at the world through his eyes, you will at once find the truth of his views, and if you try to follow the path trodden by him you are sure to get rid of the darkness of delusion and the bondage of desire and obtain the state of *Mukti* or *Nirvana*.



The Annual August Perahara at Kandy, Ceylon.

WHY BUDDHISM?

[By D. R. KANNANGARA]

BEFORE answering this pregnant question, it would be better to furnish a simple answer to the kindred question "What is Buddhism?" Buddhism, in short, is that religion which, without starting with a God, leads man to a stage where God's help is not necessary. For our purpose this definition will suffice. Now to come to our subject.

Before the Lord Buddha was born and even after he promulgated His religion, men have believed in a God who is at liberty to play dice with them, who is to be propitiated by hymns of praise, who is to be glorified whether he sends seven plagues or seven floods, and whose word is infallible. (The Higher Criticism of the Bible, for example, has shown to what extent "the Lord's Word" is infallible). The Buddha saw, with his piercing intellect, that the trouble which men experienced in dealing with this God was, that he was formed after the image of man, rather than that man was formed after his image. Where men were cannibals, their God had a remarkable relish for human entrails; where they were delighted with human and animal sacrifices, he too was delighted with them; where they were jealous and vindictive, he too was prone to be jealous and vindictive; and coming down to our own generation we find that he brings a sword and not peace, and that he sets man against man. Thus you find the Black Races armed against the White Races, and the White Races on their guard against both the Black and Brown or Yellow Races. More than that, the reader has not, I believe, forgotten the fact that the Lord consecrated British banners and thus made it impossible for the Germans to win the Great War.

Now the Lord Buddha saw here clearly what we see but dimly. He saw that this God, doing whatever he liked, creating life and destroying it, sanctioning war and hating it in

the same breath, can never make men really understand one another's difficulties or one another's pangs or one another's grievances. He also saw that, the greater the sufferings this God inflicted on man, the greater would be the praises showered on the Deity by men who believe they are the chosen people or the elect of the Lord. The reader will notice here how some men want to get rid of evil by giving a pleasant or dignified name to things or beings that bring evil upon the world.

The Greeks called the Furies "Eumenides," the "Kindly Ones"; small-pox is called the "chief" in some countries. The tiger is never mentioned by name in some Indian villages. The worst Bourbons and Tsars have had their devoted followers among whom were many church dignitaries. To sum up, some people worship evil while others worship good. And by a strange perversion of the human mind, there arises the belief that by making offerings, by sacrificing goats, sheep, and even human beings, you can save yourself from the consequences of your own acts. This belief, with some modifications, has been the foundation of all the theological systems. The absurdity of the belief you can easily demonstrate, but the belief itself will cling to you even under a disguised form. You will see what a monstrous thing it would be to suggest that the Prince of Wales should be sacrificed to appease the wrath of the King for an offence merely alleged to have been committed by an ancestor of Mr. Lloyd George before the beginning of the Stone Age in Europe. But how many millions of educated men there are in the world today who believe that the human race has

been saved and can be saved by an identically similar sacrifice. Now the reader will realise the Buddha's supreme wisdom in leaving the theory of God severely alone. Had he not thus delivered the human race from the bondage of theology, there is not the slightest doubt that the Buddhists too would have



"Janitor" Stone at Anuradhapura.

felt themselves called upon to burn witches and heretics and to institute Holy Inquisitions.

I must here pass on to consider the arguments that Missionaries urge against Buddhism. They say that it is a religion that is too chaste and pure for the masses and therefore not suited to the needs of the great majority of men; they further urge that it has little of the miraculous and the supernatural in it and cannot therefore supply divine thrills and hypnotise the uncultured. I leave the reader to judge for himself in this matter.

In conclusion, I must call the reader's attention to a few findings of Science. The more I read about the antiquity of man and his humble beginnings and his sufferings through the ages, the more am I convinced that the Lord Buddha has best grasped the nature of life. Only in the light of his *Anatta* doctrine can we fully appreciate the significance and the ultimate beauty of all the marvellous changes that are going on all around us and within us. Except perhaps to a few favoured ones like Archbishops, Bishops, Kings and Courtiers, who are ruling in this world and who hope to reign for ever and ever in

IS BUDDHISM A SCIENCE?

[By K. FISCHER]



MODERN intellectual life is marked by the ever repeated attempt to come in touch with the very basis of life and life's problems by means of the inductive-physical method of investigation, an attempt that will naturally lead into the sphere of political and economic life.

Most men, in our days, believe the physical-sensual method of investigation to be the method. Some minds point by principle to another direction; for these the world's process is the manifestation of a mental force existing in itself as a centre towards which all individual beings, all life-phenomena tend, producing the apparent all-unity of life. Those who nourish such thoughts are called "believers". The word "belief" expresses the connection between the believing person and a super-world (the transcendental), which is supposed to be on the other side of this world's process. Now-a-days such believers are few in number compared to the Middle Ages, when this state of mind predominated, at least in Europe. At that period men's thought was "deductive", that is it started with faith in a dogma of the kind mentioned above, from which the world's process was derived (deduced), while to-day the inductive method of thought operation is predominant, the manner of concluding the general by particular phenomena, and finally leading to—nay but where ever can this manner of operation lead? This is precisely the secret which Science is trying to solve—Science that

Heaven, Buddhism is the one religion whose truths men's sad experience confirms. Buddha has no clap-trap divine schemes for saving mankind. He dissipates all groundless hopes. He has no methods which enable you to eat the cake and have it. He only shows you the path which leads men to peace. You can test the truth of Buddhism in this life itself by living in the way which the Buddha has enjoined on his followers. Unless you learn to help yourself, you will always be where you are today. As each one of us is poised between infinity of time and infinity of space we have a long and tedious journey before us and it becomes a matter of absolute necessity to obey some righteous and inexorable moral laws with which no jealous Lord would dare interfere. Buddha can only point you the way to perfection and final peace. You and I have to tread it for ourselves. This is the hope of mankind. A God who still punishes us for sins committed by or alleged to have been committed by some remote ancestor of ours is never likely to free us from suffering. Hence I go to the Buddha for refuge. His Teaching is excellent in the beginning, excellent in the middle and excellent in the end.

struck at its very root the mental life of previous centuries by exerting with utmost diligence and developing to surprising acuteness this method of search and investigation.

Now-a-days the Oriental world looks upon the restless activities of Western people with unmixed admiration. Eastern people, with their minds inclining to contemplation, fear to remain behind the people of the West since the geographical, economic, and political world, by the restless expansion of the West, seems to have become one, a unity, or to be on the way of becoming so, a fact which serves to complicate more and more life among men. The number of Eastern students (from Japan, China, India, Burma, Ceylon) who study at European universities is continually increasing. And what is it they study here? In the first place they study modern technical subjects: chemistry and physics (with their large special spheres); some study philosophy and medicine, and a few even Christian theology. It is a characteristic feature of our days, that Indian students should come to Europe to study Buddhism and it is further characteristic that they should seek Buddhism in a place where it cannot possibly be pure, that is with the philosophical professors of our universities. Like all men of Science these apply to Buddhism their own logical and philosophical mode of thinking which means neglecting what is most important.

PRIZE POEM. YASODHARA DEVI

[By C. H. BARTHOLOMEUSZ]

THERE is a vale in Jambudwipa's land,
So bright and also beautiful and sweet,
Verdant with bosky woods and peaceful downs,
Rich orchards, meadows and flow'r-arbour'd glades,
Beside them runs Robini's silver stream
In ceaseless flow to meet great Gunga's tide.
While northwards range the peaks of Himalay,
With crests of snow on pinnacle and crag.
And here are heard the vibrant notes of birds
That thrill the woods in rhapsody of song—
The Bulbul, Magpie, and the Nightingale,
In happy choirs their morning hymnals blend,
The call of cattle browsing in the mead,
The voices of the men and women in
The fields enriched with ears of bladed corn,
Of laughing girls and boys and bright-eyed maids
Who bring the corn in golden-yellow sheaves
With joyous lilt to cheer the harvest home.

Amid this glad and rural scene there lies
A splendid palace that the sun's bright rays
Emblazon with a plenitude of wealth,
So grand and dignified and bright it seems,
With gardens laid, and bowers and sylvan shade,
With porches, halls and marble colonnades,
And frescoed walls and ornate architraves.
Within it reigns the goddess of the home,
More sweet than all, divinely fair and tall,
More rare in beauty than fair Lanka's pearls.
Golconda's precious gems cannot compare
With her, the Sakya's glorious diadem—
Suprabuddha's daughter, Yasodhara.
Her thoughts are centred in her father's care,
Her people's welfare, and in doing good,
That she was loved and bless'd by all who dwell
In this so pleasant and sequester'd dell.

Kapilavastu's Lord, the Sakya King,
Possessed an only son, Siddhartha Prince.
A youth was he of noble mien and grace,
The apple of his father's eye, and heir
To all the rich and wide Himalayan lands;
But giv'n to deeper thoughts and pensive mood,
Inclined to seek "the sad and lowly paths".
To cure and win the youth to brighter ways
The father strove, nor could he yet prevail.
At last he tried that great enslaver, Love.
He bade Kapilavastu's daughters pass
Like stars, entrancing fair, a galaxy
Of beauties, maidens bright and debonair,
Before the Prince and thus enchain him there
In the soft meshes of some maiden's love,
Divert him from his gloom and sombre ways
To live for some great purpose in his life,
To choose a fitting mate and win a wife.
'Twas vain—for not a maiden caught his eye—
Until there came one fairer than the rest,
A queen in majesty and stately grace,
With raven locks and love-lit eyes, in form
Surpassing e'en the nymphs of Sakra's heaven.
Before the Prince she halts, then coyly lifts
Her veil—their glances meet—and Love prevails!

To win his bride, it was the Sakya rule,
The youth must vie with those of equal skill,
And beat them at their best with high resolve.
The scene was one to gladden every eye,
When he, that pensive, melancholy Prince
Shewed all the world the pow'rs his love evoked,
Became the vanquisher and thus he won
His bride, the beautiful Yasodhara.

The Prince and fair Yasodhara, his wife,
Are happy now within their "Home of Gold",
With all good things they need to please the eye,
With minstrel songs, and music's charms, the dance
Of sprightly maids, and most that tender love
Of wedded bliss where self effaces self
In the pure service that affection brings.
Withal that burning hunger was not quenched
Within the Prince's breast—the reason why
This life hath pain and helpless misery.
Why those who live must draw to palsied age
And die; and why do Grief and Sin exist?
And then awak'ning came. He must depart,
Leave all—renounce—and seek alone and find
The secret why the world is out of joint?
And why Desire doth cling to man upon
This earth and clog his progress to the stars.
The ties of love that bind he now must break,
Of father, wife, of child, of all that's dear;
And wander forth, and seek to reach the Goal
And learn by righteous thoughts and deeds and life
To trace the Cause and find the soothing Cure.
And so he passed—renounced his all—and 'neath
The Bodhi Tree in meditation quiet
He strove in mind in searching for the Cause,
And then there came to him Enlightenment.

But what of her his sweet and peerless bride,
The Princess, mother, fair Yasodhara!
The sword of grief had pierced her tender heart!
The gulf betwixt her and her lord was great.
She lived for him—their infant pledge of love—
And solaced and content in that fond thought
That he would come again, that grief assuage
In one whom Love had wounded like a sword.
The fleeting years did speed, but still she clung
In hope—and so it came to pass, but not
As she had wished. One golden day there walked
A lonely Guru who was begging alms.
From door to door he went, but Love's dear eyes
Were keen to see beneath that lowly guise
Her master and her lord. She saw and ran
To welcome him, and falling at his feet
Did worship, and obeisance humbly paid.
He knew her, then Suddhodana and Rahula came—
Within that home again they usher'd him,
Not as the Prince, but as the Teacher Great,
And there he taught the Law embodied in
The Four Great Truths and bade them seek the Path—
The Eight-fold Path—the Cure for Evil Thirst—
And at his feet his loved ones heard and learnt
The Doctrine and they also sought the Path.

All this marks the current of materialism going all over the world, and producing the tendency to robe with scientific appearance every district of mental life. We dare not make our thoughts known to the public before this is achieved or at least some attempt in that line has been made. This will often produce confusion.

This is the case with Buddhism which some people with the best of intentions would sacrifice to the modern idol "Science". Such experiment means to misunderstand Buddhism and to efface this unique clearness that is indispensable for the understanding of the Doctrine.

Now what is Science, and what do we call scientific? Speaking in general it is the attempt to examine and investigate the world's process by technical means, a method which naturally will only reach as far as our five senses reach, and then to draw logical conclusions from practical experience. These conclusions, being supposed to be of general value, will be applied to any circumstance hitherto unknown. If for instance it has been found out by experiment that an object, let us say of iron, will expand by the influence of heat, one will be induced to try the same experiment on other

objects and so come to the conclusion: heat expands all bodies. By means of this proposition measuring and calculation will become possible by comparing the degree of expansion of different bodies. The result of this method may produce many useful things for common life.

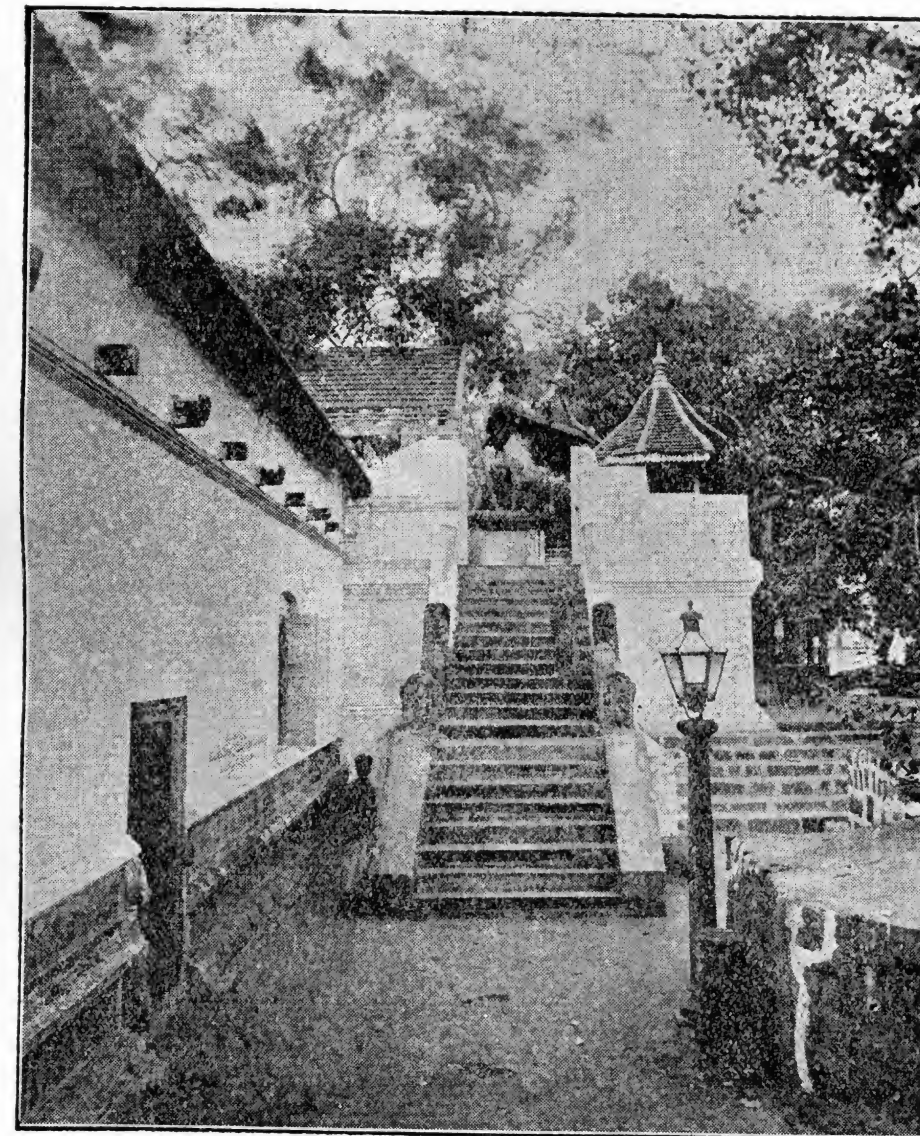
Now, some people will attempt to apply this scientific method to all kinds of subjects, especially to the life-process, may be for medical purposes, may be for the purpose of investigating life itself and life's nature. This is possible to

a certain extent, inasmuch as a living process is also material. But since life is something more than material, the result of the scientific method is very doubtful here. The possibility that one experience should be confuted by the next is much greater with organic life than in the case of so-called "inorganic" processes, which Dr. Dahlke called "Re-actualities". Though these mechanical processes too are something more than material, yet practically they may be dealt with as such. If, for instance, a stone falls from the

roof the probability that it shall reach the ground at a certain moment calculated before-hand is so great, that practically it may count for certainty. Not so theoretically, for in spite of all you may suppose beforehand, the conditions under which the process of falling takes place, which made the process calculable, may change, for instance by a sudden earthquake. So practically, as far as mechanical processes are regarded, such possibility may be neglected. But if I were to try to calculate the time wanted for digesting the food I have taken, I would be easily mistaken, even if I were to rely on many similar experiments when the time wanted for digesting was found out. The independence of a living process as a

self-acting growing process is so great, that to calculate beforehand the way it grows, becomes impossible.

Now, Buddhism is the only form of mental life of mankind that is apt to do justice to the living process. (We wish to mention at this place Dr. Dahlke's profound book: *Buddhism and its Place in the Mental Life of Mankind*—Macmillan & Co., London). Buddhism is the only doctrine that grasps life at the very root showing it to be what it has always been both physically and mentally: a growing



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Steps leading to the Sacred Bo-Tree, Anuradhapura.

process, supporting itself individually. Being such, a living process has no beginning in time, but forming itself again and again, with relation only to itself, produces with every new birth, old age, illness, death, lamentation, pain, grief and despair.

Science, the exact form of natural Science, as well as the derived form of pure logical thinking as in philosophy, is founded on the possibility of identification, or in philosophical terms: on the possibility of applying the "proposition of identification and contradiction". This proposition declares that every thing, or every conception is equal to itself and cannot at the same time be its own contrary. Nothing seems clearer than this and yet it expresses all life's Ignorance about itself. It is of the greatest importance that we should become aware of the fact that actual life, let us say Actuality, does not correspond with this proposition.

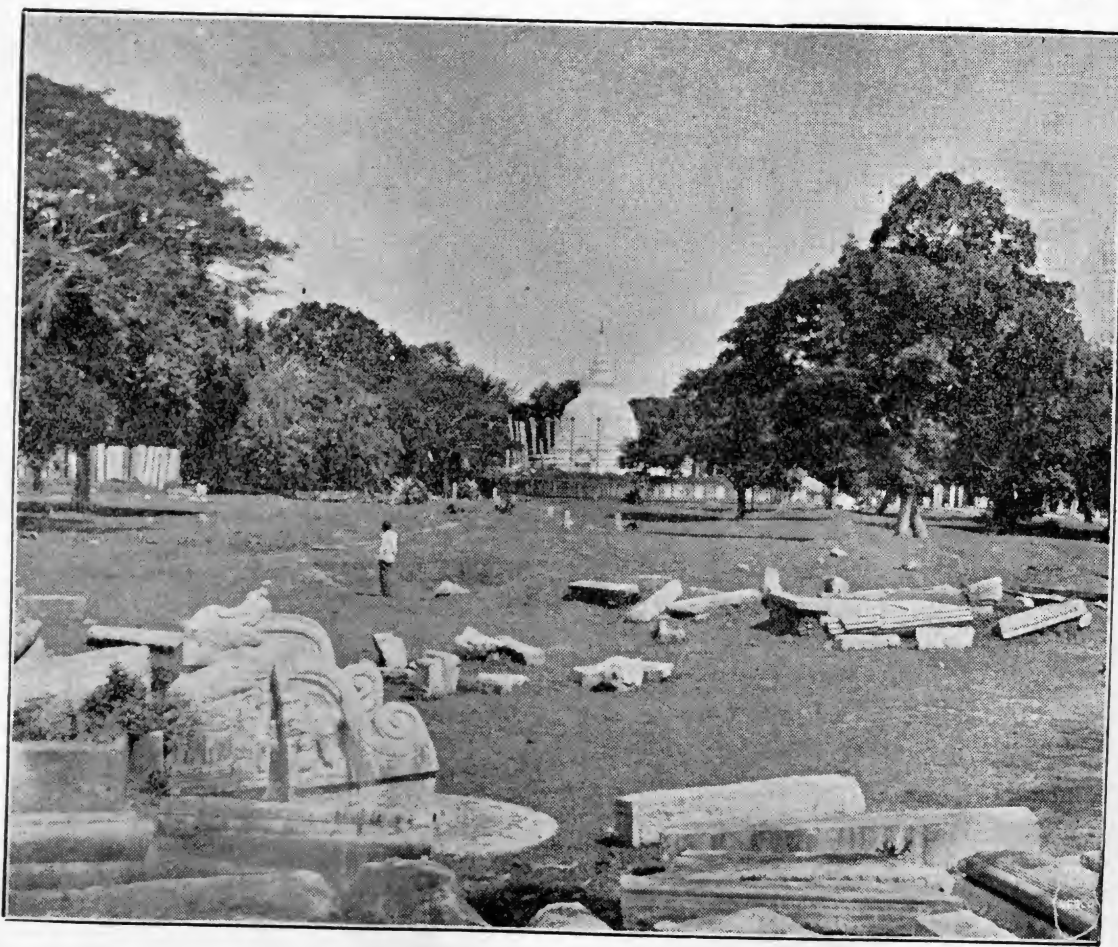
Of course, we would not deny the practical value of this proposition for common life. A pound is a pound in common life, and will neither become two, nor none. But if we apply this proposition to practical life this fact only shows how superficial our manner of thinking usually is, and if we seek for true knowledge of life itself, it will not do to think in this superficial manner.

Life being through-out an uninterrupted growing process, there is no room here for identification. If however the attempt is made to identify the "I" with itself, this is contradictory to the true character of life, though this identification seems to be so evident that hardly any one will doubt its truth.

As long as human knowledge is based upon the proposition of identification and of contradiction—and that will be the case everywhere where knowledge is acquired by means of logic, based either on sense experience, or on abstract thinking, detached from sense experience as in the wide sphere of scientific speculation and philosophy—so long will it be impossible to get a clue to life. Dazzled by the light

of logical thinking all philosophers, as true scholars will do, found their systems on the said proposition even if they should also be addicted to other methods of knowledge, as is the case with Bergson and some other modern philosophers. They are dazzled by the light of logical thinking because they are captured by the thirst of life, and thirst of life captures them because the mist of Ignorance has not been swept away. It is the main task in human life that the mist of Ignorance should be dispelled.

What is it that Buddhism calls Ignorance? It is said in *Samy. Nik. V*: "Ignorance of Sorrow, Ignorance of



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Traces of the Glory that was Anuradhapura.

the Origin of Sorrow, Ignorance of the Cessation of Sorrow, Ignorance of the Path that leads to the Cessation of Sorrow, this is called Ignorance and in so far a person is ignorant. "So Ignorance means to be ignorant of the four noble Truths. This Ignorance is dispelled as indicated by the fourth Truth of the noble Eightfold Path, by means of a course of development everybody must achieve for himself, extending as far as life and including the sphere of mental, conceptual thinking as well as the manner of conduct. It is a process of gradual purification led by well-directed consciousness.

This course of development has neither more nor less

connection with logic, or with the scientific method, than life itself has. That is, logic with its presupposition of the proposition of identity and contradiction, based on Ignorance, forms part of the possible action of the life process, being what the Buddha calls the grasping group of conceptions (*sankhara*), that is the fourth of the five grasping groups (*pancupadanakkhandha*)—the term of *sankhara* being translated in this connection by conception. But life is more than logic. Life is entirely a grasping process, including logical thinking as well as material form (*rupa*), the sensations (*vedana*: joyful, painful; neither painful nor joyful), the perceptions (*sanna*: perception of forms, sounds, odours, tastes, contacts, thoughts) and as last and finest form of growth: consciousness (*vinna*). This last stage is the moment when the process becomes aware of itself and penetrates immediately its own vitality.

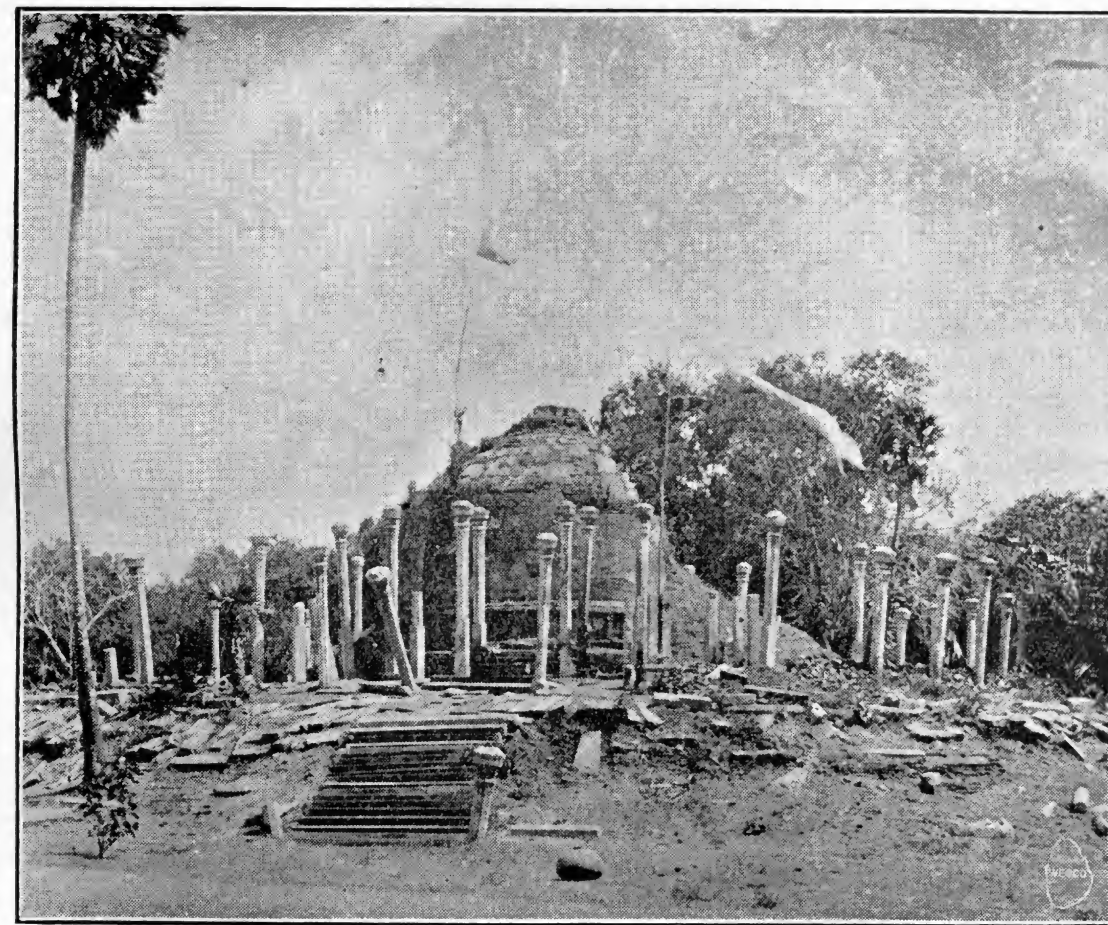
This at least is the proper faculty of the fifth grasping group: the faculty of the living process to penetrate itself completely. Though this is the most important faculty of human nature, yet most men neglect developing it and therefore it will be found in most cases to be a mere rudimentary disposition. Now, Buddhism teaches us this development of mind, and it is precisely this that gives Buddhism its unique place among all doctrines. Other religions will also give us moral precepts and even teach to direct our mind, turning it away from

"earthly" things and bending it to the so-called "eternal", or "divine". But the Buddha alone knows life thoroughly. He only therefore can teach us the development of the mind that will bring us to be in perfect harmony with Actuality.

This mode of regarding life is far from being mystical, as some people will pretend. The Buddha teaches us two methods of inner development: *samatha* and *vipassana*—composure and clear-sight. These faculties, as a rule, depend on each other. Yet the second is the more important because it may in some cases be found without the first, or at least without full development of the attainments that compose *samatha*, while *samatha* alone will not help attain the final

goal: the extinction of the impulses. This is said in *Mahanidanasuttanta* (*Digha-Nik. 15*).

The four *Jhanas* (concentration in the realm of form (*rupa*)) are the typical expression of the first manner of inner development. Further on, by fit disposition the four formless (*arupa*) *Jhanas* may be developed. The Buddha tells us that these spheres of Meditation are "places of present happiness" and "peaceful". The four *Jhanas* of the realm of form are simply part of the Noble Eightfold Path, forming its eighth stage *sammāsamadhi*: right concentration; as such they are also included in "clear-sight".



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Beautiful even in Ruins: an Anuradhapura Dagoba.

The Buddha tells us further on that by means of the four *Jhanas* he attained the extinction of impulses, after he had failed following the methods of mystical ecstasy, and of painful self-torture (*Ariyapariyesanasutta* and *Saccakasutta Majjh. 26, 36*). On the other hand he tells us that self-purification is of greatest importance, and purity can be obtained independently of these stages of concentration, without developing *Jhana*, at least without developing all four stages. We find this in *Mahamalunkiyasutta* (*Majjh. 64*), where every stage of concentration taken by itself, without the other stages, forms the basis on which Nibbana may be obtained.

We find in *Ang. Nik. Catuka Nipata 123-26* that the Brahma-Viharas, the development of love toward all beings (*mettabhavana*), development of pity (*karuna*), development of kindness (*mudita*) and the development of equanimity (*upekha*) are of the same value as the four *Jhanas*. Though these states of concentration are most precious for acquiring the peaceful mind, necessary for perceiving the life-process, yet they remain within the domain of feeling, not to say of mysticism. That is why a man who acquires these states of concentration may remain worldly-minded, because he lacks clearness of mind. This is also the reason why some somewhat mystical Buddhists call these stages a state in which Insight, that is immediate experience of the life-process, may be attained, while otherwise to their opinion the chain of reasoning is the only possible way.

It must not be forgotten that we can only feel our way very cautiously when we speak about these things, as we lack immediate experience. But even though we are far from reaching our aim, we can yet perceive the way that will lead us there, as we can perceive our aim from far in space. A certain degree of clear consciousness and unprejudiced thinking must however be presupposed.

Starting from this supposition *vipassana*—clear-sight—will appear to be the most important part of the Buddhist training. By *vipassana* insight into the life-process can be gained as *anicca-dukkha-anatta*—impermanent-painful-non-self. This insight does not arise by means of a scientific-inductive method consisting in comparing different kinds of experiment or by conclusions based on experience, still less may this insight be acquired by the deductive method of reasoning, particularly by the believer and mystic always in search of God, even though this searching for God may assume a strange and obscure character which may be clad in Buddhist terms—this insight will take birth by means of the only method that is adequate to life: the method of growth going in the direction of mindfulness (*sati*), of clear-mindedness, a training shown by the Buddha in "Mindfulness in connection with breathing" (*anapanasati*).



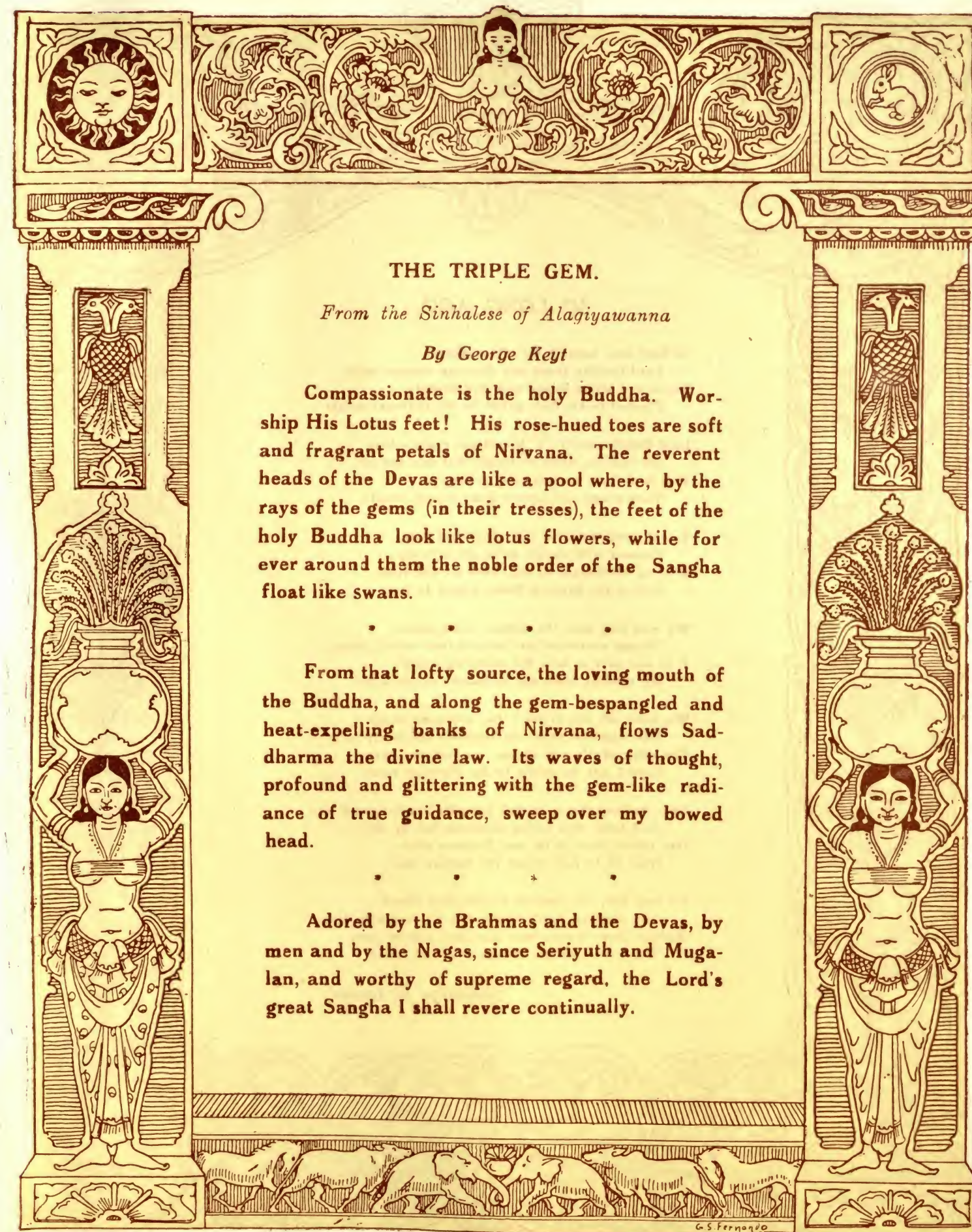
Reproduced by kind permission of Messrs. Plate Ltd., Ceylon.
Once a Graceful Anuradhapura Bathing Pool. Now—!

growth without a permanent centre, without soul, a process giving no possibility for identification or contradiction, be it with itself, be it with something else, and leaving no possibility for inferring a transcendent being on the other side of this world, called God or by any other name.

This process of self-recollection is independent of logic, and independent of faith, being above all faith as immediate and pure knowledge and having no other object than itself. The self-perceiving of the life-process is truth in its last form. Even if it should be only realized as a glimpse for a moment's time, it will nevertheless give immediate certainty. Exertion in discipline and self-recollection will give rise to more such

The life-process, the "I", being always individual, this method of training requires directing consciousness on its own proceedings; beginning with the coarsest, the bodily proceedings become an object of meditation; next the sensations, and the process of thought. Becoming more and more internal, mind detached from all other objects will finally have itself as the only contents.

This state of self-contemplation may be realized at least for a short time without attaining the *Jhanas*. A clear mind may acquire this internal process at any time, in any situation. Thus the life-process, the so-called "I", perceives itself as



THE TRIPLE GEM.

From the Sinhalese of Alagiyawanna

By George Keyt

Compassionate is the holy Buddha. Worship His Lotus feet! His rose-hued toes are soft and fragrant petals of Nirvana. The reverent heads of the Devas are like a pool where, by the rays of the gems (in their tresses), the feet of the holy Buddha look like lotus flowers, while for ever around them the noble order of the Sangha float like swans.

From that lofty source, the loving mouth of the Buddha, and along the gem-bespangled and heat-expelling banks of Nirvana, flows Sad-dharma the divine law. Its waves of thought, profound and glittering with the gem-like radiance of true guidance, sweep over my bowed head.

Adored by the Brahmas and the Devas, by men and by the Nagas, since Seriyuth and Mugalan, and worthy of supreme regard, the Lord's great Sangha I shall revere continually.

SO LONG AGO.

So long ago, beneath the silver moon,
Lord Buddha stood one glorious summer night.
Devas and saints joined men and animals,
Flocked to his feet, gazed on his presence bright.

Lord Buddha spoke: a breathless rapture held
All captive, while he taught that one and all
Will pass from present pain to ecstasy,
Then peace—all sorrow gone beyond recall.

But all must walk the Holy Eightfold Path,
Consort with virtue, dally not with sin;
Give up all thought of self, love all that lives,
If they the Blessed Peace aspire to win.

We who now hear the echoes of his voice,
Though centuries have winged their weary flight,—
It is our part to help the suffering world
By showing them the splendour of our Light.

We know all life is one: the self-same pang
The mightiest men, the humblest beasts all feel;
The sting of life and change, no rest nor peace,
Come! Let us gently to the Pathway steal.

And, walking there, stretch friendly hands toward men:
And treat with loving kindness day by day
Our fellow lives in fur and feathers clad—
Help all to join us on the upward way.

So long ago, the waiting worlds first heard
The glorious Truth which sets all creatures free.
Buddha, Dear Lord! May that time swiftly come
When all creation will be one with thee!

Geraldine E. Lyster.

glimpses till at last the life-process will be in a continual state of highest self-recollection. Functions of ordinary life, moving, eating, seeing and so on shall not trouble the quietude of this state, but this state will calm these functions to a degree.

This is the living experience of the destruction of impulses (*tinhakkhaya*), of clear-sight (*vipassana*), of extinction (*nibbana*), as it appears to us seen, alas, from very far. With the Arahant this living experience will last as long as the functions of life last, and will cease together with the decay of the body, consciousness included.

This living experience may be realized, even by us for moments, but these moments will show how exceedingly difficult it is to keep up continually this state of clear mindfulness. Yet such moments of clear insight are sufficient to inform us of the fact that this immediate experience or, which is the same, this knowledge is as far from scientific experiment and logical conclusion as it is from the dark and mystic desire of the believer for unity with "God", a desire found at all periods among men, which however is only the finest form of

thirst for life, resulting from Ignorance.

We may be far from our goal, and in trying to reach it we may often go astray, still it is of the greatest importance that our mental eye should be able to trace the way clearly that leads there.

This clear-sight will not be gained by logical reasoning, nor by a mind believing in the unity of all life. Clear-sight will be gained by exercising unprejudiced self-observation and perfect self-control. This is the Middle Path as it has been taught by the Buddha; here Actuality and the experience of Actuality become one in the act of consciousness experiencing the possibility of cessation.

It must be admitted that Buddhism like all spheres of mental life may be adapted to the scientific methods of history, philology or philosophy, and it may equally be admitted that Science in this case has achieved good results, yet Science lacks the means that are necessary for grasping what is essential and unique in Buddhism.

The Activities of The International Buddhist Union.

(*Jatyantara Baudāha Samagama.*)

THE activities of the International Buddhist Union during the last twelve months were mostly dedicated to the completion of the Headquarters "The Island Hermitage" (Polgasduwa-Arama) near Danduduwa in order to prepare the necessary accommodation (as well for the life as for the study) for those who wish to follow the call for co-operation and join this community. With the aid of a number of generous Sinhalese Buddhists the I.B.U. was enabled to build and to furnish seven single-room cottages. At the same time a spacious library-room was built, to shelter permanently the increasing number of books, to which a complete set of the Tipitakam (Pali and Burmese) was contributed by U. Khanti, the Great Hermit of the Mandalay Hill, while another set of important Pali-books was given by U. Ba Kyaw, owner of the Zabu Meitswe Pitaka Press, to mention only some of the main donations.

The organization of the I.B.U. was carried on by Brahmacari Govinda (the General Secretary the I.B.U.), who returned from Burma on the 6th May 1929 with the Ven. Nyanatiloka Thera, left Colombo ten days later and reached Naples on July 1st. Travelling for some months through the different countries of Europe he founded Consulates for the I.B.U. in those places where the conditions were favourable for the promotion of Buddhism. The following names were added to the List of Consuls:

Dr. L. Prochazka, PILSEN, Rozembarska 2. Consul-General of the I.B.U. for Czechoslovakia.

Christmas Humphreys, M.A., LL. B., LONDON, S. W. 1, 121, St. George's Rd., Westminster. President of "The Buddhist Lodge"; Consul General of the I.B.U. for England.

A. C. March, GUERNSEY (Channel Islands). Editor of the monthly *Buddhism in England*; Hon. Councillor and Vice-Consul of the I.B.U. for England.

E. H. Brewster, BANDOL (Var). Hon. Councillor and temporary Consul of the I.B.U. for Southern France.

Sir Harald-Gallen, Attaché of Legation, HELSINGFORS, Temporary Consul of the I.B.U. for Finland;

C. T. Strauss, FRANKFURT a/M., Brentanoplatz 1, Consul General of the I.B.U. for Germany.

M. Steinke, BERLIN, Wilmsdorf, Pommersche Str. 14. Director of the Buddhist Community "Gemeinde um Buddha"; Consul of the I.B.U. for Prussia.

Friedrich Pfundt, STUTTGART. Consul of the I.B.U. for Wurtemberg.

Oskar Hoffmann, DRESDEN. Temporary Consul of the I.B.U. for Saxony.

Rev. Dharma Aditya Dharmacarya, CALCUTTA Consul General of the I.B.U. for India.

After having spent some time in the European Headquarters of the I.B.U., the "Benares Publishing House" at Neubiberg near Munich, Brahmachari Govinda left Naples on the 23rd December, arriving at Colombo on January 8th of this year.

A new branch of the I.B.U. has been founded at Singapore.

Two other European Buddhists, a German and an Italian are expected to join the Island Hermit.



Photos by Mr. W. W. Bastian.
Seruvila Dagoba, Ceylon.



Photos by Mr. W. W. Bastian.
Ferry on Way to Seruvila.

take in a very short time. The printing department of the I.B.U. is about to publish three little books: 1. *Pali Grammar for Beginners* by Dr. Schmilt.

2. *Introduction into the Buddhist Psychology* by Brahmachari Govinda.

3. *The Word of the Buddha* by Nyanatiloka Thera (new edition).

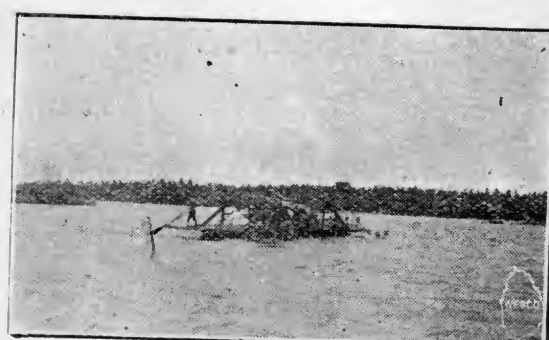
Other publications will follow. No. 1 has been translated into English by Brahmachari Govinda and is dedicated by Mr. W. E. Bastian to the I.B.U. for free distribution. The booklet is now in print at Messrs. W. E. Bastian & Co's Printing Office (Colombo). No. 2 is published in German

by the Buddhist Publishing House "Benares-Verlag," Muenchen-Neubiberg. According to the last news from Mr. Schwab, the Publishing House is starting a Monthly as the Organ of the German Branch of the I.B.U. No. 3 will be dedicated to the Union by the members of the I.B.U. at Mandalay (Upper Burma), but is not yet in print. Mr. U. Kyaw Hla and Mr. Maung Hmin, Consuls of the I.B.U. at Mandalay have been so kind as to take charge of

the publication. The Benares Publishing House, Muenchen-Neubiberg, is about to publish *Visuddhi Magga* in German being a translation by Rev. Nyanatiloka.

CONTRIBUTIONS TO THE BUILDING FUND.

The following are the names of those who each covered the expenses of one furnished single-room



Photos by Mr. W. W. Bastian.
On the Way to Seruvila.

cottage.

Mr. W. E. Bastian, Hon. Councillor of the I.B.U., Colombo.

Mrs. Regina Bastian, Colombo.

Mr. M. from Mutwal.

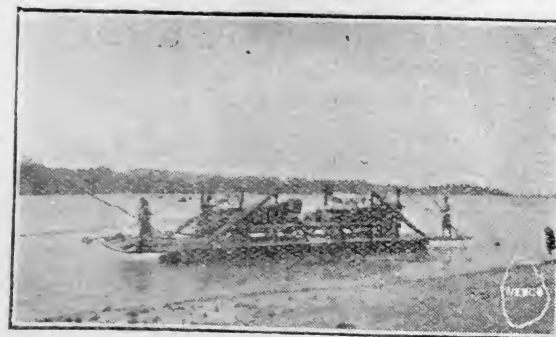
Mr. Mating Punchimahatmaya, Ratgama.

Mr. Uparis de Silva, Negombo.

Mrs. A. E. de Soysa, Foster Lane, Colombo.

Mr. Wijeratna, Station Master of Dodanduwa (1929)

Dr. W. A. de Silva, Consul General of the I.B.U. for Ceylon, contributed Rs. 150/- to the Building Fund for the new library room.†



Photos by Mr. W. W. Bastian.
On the Way to Seruvila.

† The name of the Bhikkhu appearing in the photograph of "The International Buddhist Union" on page 299 is not Adiccavansa but, as we learned while the Annual was already printing, PAVARA THERA.

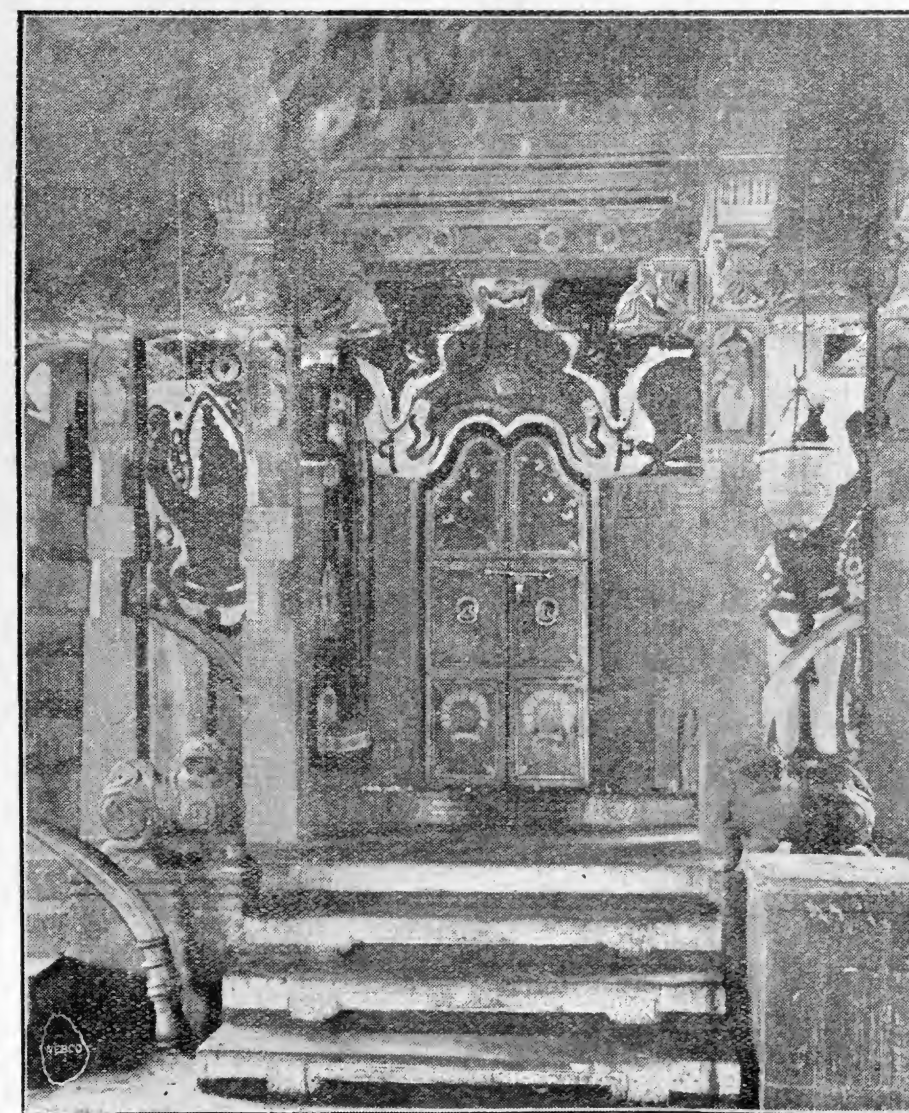
Fundamental Principles of Buddhist Teaching Concerning Consciousness.

[BY BRAHMACHARI GOVINDA]

IN order definitely to determine a point in space, what is required is several geometrical positions, that is, the settling of its relations to other fixed points in a recognised system. In the selfsame way, for the correct characterisation of a state of consciousness, which means also, for the analysis of the consciousness, we require various points of observation which correspond in one single system. This follows from the definition of consciousness as the relation between subject and object. Such a definition, of course, is not exhaustive, but it is sufficient as a working hypothesis for our present enquiry. According as we here set the centre of gravity in the subject or in the object, there result two fundamental lines of investigation. In the former case there arises the question as to the relation of the *subject* to the external world; in the latter, the question as to the nature of the *objects* of consciousness. The behaviour of the subject depends upon the grade of its cognition, and has three modes of expression: that of craving, that of rejection (opposition), and that which

itself as a state of freedom. Bondage presumes a dualism, namely, a force and something which obstructs this force, thus, the relationship of tension between two opposed systems, the "I" and the "world". The attempt to adjust this tension consists, on one hand, in designs for the satisfaction of desires, that is, in the attempt to incorporate parts of one system in the other;

and on the other hand, in aims to annihilate the opposing forces, that is, to drive back the forces of one system with those of the other, and in driving them back, make an end of them. The attempt miscarries in both phases. Every blow occasions an equally strong counter-blow, every counter-will again begets willing, every act of obstruction begets resistance. The like takes place in the other phase. Craving increases in the exact degree that it is yielded to. Every deed done for its satisfaction is the germ, the continuously acting cause, of new craving. The latter acts like the force of suction of a vacuum, and cannot be removed by anything but the removal of its cause, namely the vacuum itself. If, however, this is as boundless as the non-vacuum opposed to it,



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In the Temple of the Tooth, Kandy: the First Floor Entrance to the Shrine.

is free from both these extremes. Craving as well as aversion belongs to the domain of compelled impulsions, to the realm of the instinctive, and of idiosyncrasies, since neither are subject to free willing. They thus represent a state of bondage, in contradistinction to the third kind of relationship which presents

then a removal of the tension by the method of equilibration is impossible. The "I" as a self-existing something, constitutes such a vacuum. As an abstraction from everything perceivable that exists ("objects"), it is a pure privation-value, an ideal vacuum, an illusion. The property of suction possessed by this

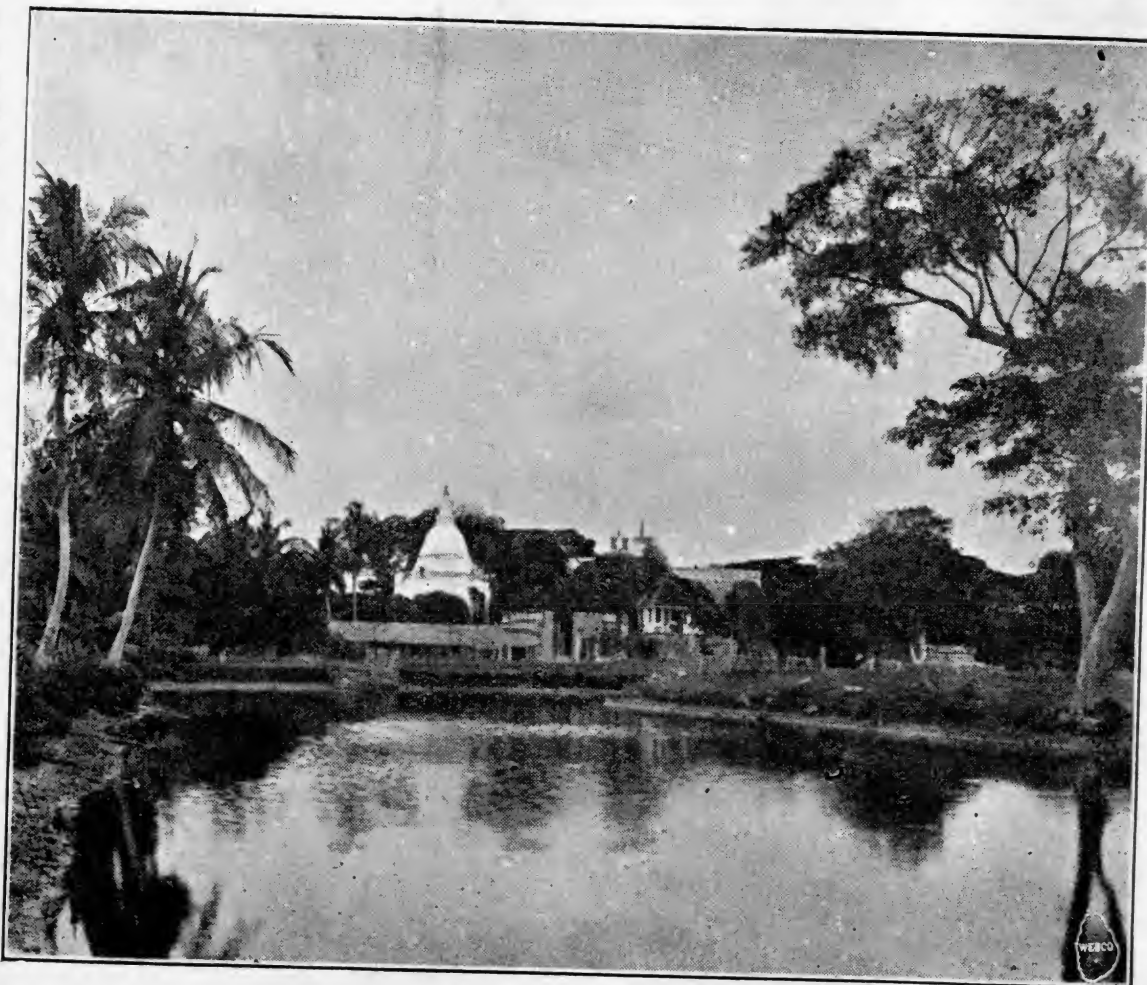
vacuum expresses itself equally well in craving as in its reverse, in resistance to everything that runs counter to the satisfaction of craving. Through every obstacle there arise whirlpools in the sucking stream; and these are all the stronger and more obstructive, the more intense is the force of the suction. Since the illusion consists precisely in the taking of the "I" for an absolute, all equilibration is impossible. In this case we can speak of the above-mentioned "boundless vacuum." The impossibility of the equilibration of the state of tension, the total discrepancy between subjective willing and objectively given facts, the disharmony between ideation and actuality, is what we call suffering.

The conquest of this disharmony, of these idiosyncrasies, the loosing of the above-mentioned tie, in short, the release into the state of iller freedom, does not come about through the suppression of the will, but through the removal of the vacuum, that is, through the annihilation of the illusion. All suffering arises from a false attitude. The world is neither good nor bad. It is solely our relationship to it which makes it either the one or the other.

With reference to the goal of deliverance, two main modes of consciousness can be distinguished: the directed and the undirected. Directed consciousness is that which, conscious of the goal, has entered the stream, that which is wholly bent upon freedom and in which the decisive reversal of attitude has ensued. Undirected consciousness, on the contrary, allows itself to be driven hither and thither by instinct-born motives and external impressions; and on account of its dependence upon the external world, is designated as *worldly* (*lokiya*) consciousness. In contradistinction to this, directed consciousness is held to be *supra-worldly* (*lokuttara*). The justification of this term "directed" is clearly discernible from the fact that the transition from worldly to supra-worldly consciousness is called "entry into the stream" (*sotapatti*); and one who finds himself in this phase of development is called "one who has entered the stream" (*sotapanna*). Worldly, equally with unworldly, consciousness may function upon the same planes, for here it is not a question of "this side" and "further side"

(transcendental) experiences, but of experience of the same world in a different direction, under different presuppositions (dependence and independence).

When we consider consciousness from the point of view of objects, we must first of all be clear as to the formal construction of these latter. We distinguish in the first place between the material and the immaterial, the bounded and the boundless, that is to say, between objects perceivable through the senses and those perceivable by the mind. In the former, all the senses may participate; in the latter; only the "form"-



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Isarumuniya, Anuradhapura.

freed mind, the mind free from all perception of what is individual. Between the two extremes, the domain of the sensuously bounded, of form bound by cravings (*kamadhatu*), and the domain of the boundless that is free from cravings, the domain of the formless (*arupadhatu*), there comes in intermediately a group of objects which are not perceptible indeed to the lower senses, namely those (of contact, of the non-spatial) of smell, of taste, and of touch (of *Abhidhammattha-Sangaha III.*), but certainly to the higher senses in so far as these are free from all entanglement with the "I", that is, from discordancy (craving), and therefore wholly disappear into the object, become one with it, are able to experience it from within. These objects are designated as

pure forms untarnished by any kind of entanglement with the "I", or as absolute form (*rupa*), since they belong neither to the domain of the formless, thus, possess shape, nor yet correspond to the sensuous form bound by craving. The realm of pure form (*rupadhatu*) is thus not a domain of intellectual abstractions but of intuitive (because "I"-freed) contemplation of form. Corresponding to these three groups of objects, we get three basic planes of consciousness: the consciousness which dwells in the domain of the sensuous, of forms of craving (*kamavacara-cittam*); the consciousness which dwells in the domain of pure form (*rupavacara-cittam*); and the consciousness which dwells in the domain of the formless of non-form (*arupavacara-cittam*).

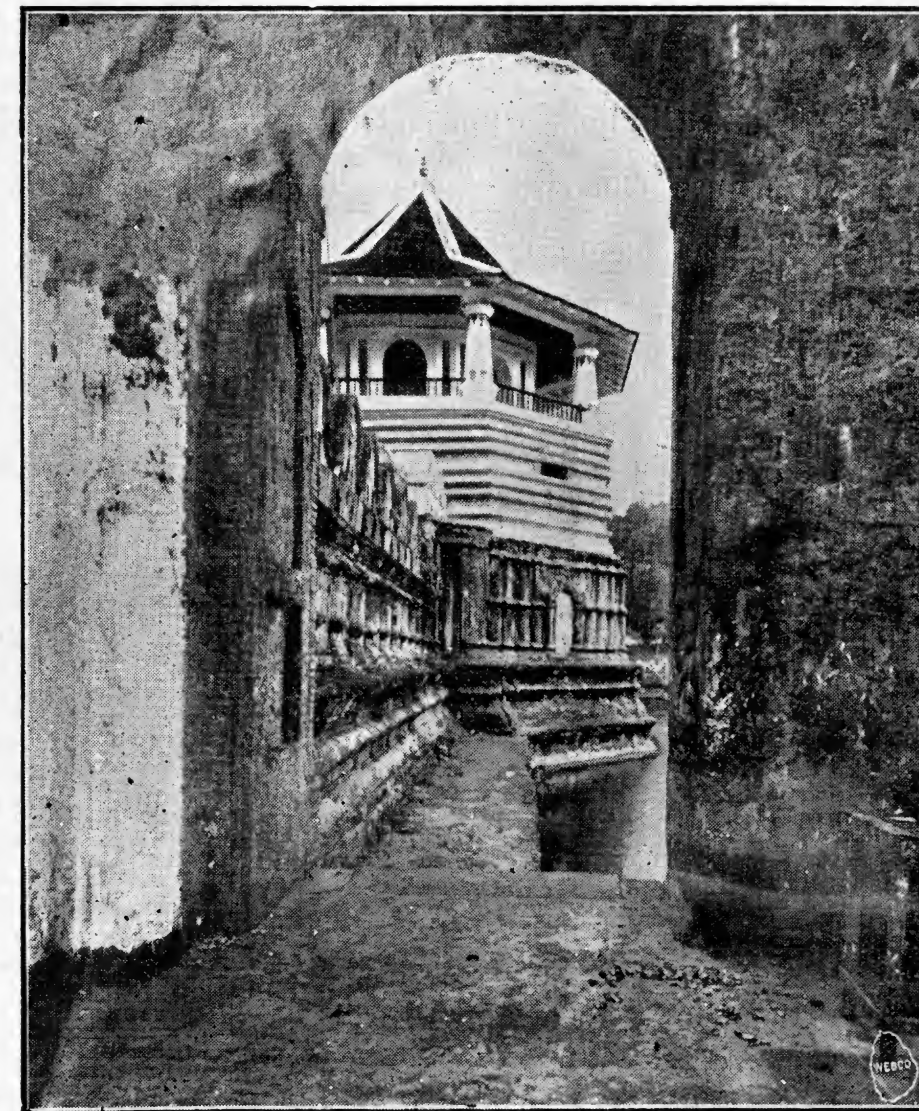
The realm of pure form is intermediary between the two other realms inasmuch as it shares something in common with each of the two,—with the sense-domain, the property of form-ness; with the formless domain, the property of abstraction, namely, of the egocentricity of the lower domain of the senses filled with desires. That this is no mere artificial, intellectual abstraction, follows from the intuitive character of these two domains. The properties of each domain are not

something added to their particular character, but only modifications of the same. Thus the sense-world is designated as purely the domain of sensuous desires, since its objects are bounded, "I"-conditioned, in their individualness set in contrast with the subject, incapable of union with the subject, and hence beget that state of tension (dualism) which we call craving. The objects belonging to the realm of non-form possess no limiting boundaries, are beyond all multiplicity and every kind of isolation or "I"-entanglement. With this is excluded all possibility of tension, of craving. In similar wise as it with pure forms, for their boundaries are only of an ideal,

a formal, sort, are not essential to them, and can therefore be filled by the experiencing subject.

The consciousness of these three planes, "lying above one another" in an ascending degree of sublimation, in accord with its epistemological antecedent condition is designated as "conditioned by root-causes" (*sahetuka*), or "not conditioned by root-causes" (*ahetuka*). Every act of consciousness which

is motivated by the degree of consciousness of the individual, that is to say, by his mental attitude, which is related to all other causes, as the root to the other parts of a plant, is thus conditioned by root-causes and morally determinant; while all predominating, passively receptive states of consciousness which result from mere impressions of the senses, are not conditioned by root-causes and therefore are morally neutral. The word "morally," however, is here to be understood not in the usual current sense, but as a tendency of direction in the sense indicated at the beginning of this article, and in fact, with the exclusion of its applicability to the variations of the worldly consciousness which tends towards change. Every approach in the direction of the goal,



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The Courtyard & Portals of the Temple of the Tooth, Kandy, Ceylon.

which is to be compared to the harmonising, healing action of a process of cure, is designated as wholesome or favourable (*kusala*); and every departure from it as unwholesome or unfavourable (*akusala*). Unwholesome root-causes are craving (*lobha*), hatred (*dosa*), and delusion (*moha*), the three phenomenal forms of ignorance, of nonknowing (*avijja*), that is, of that state of mind which is not in agreement with actuality, and therefore of necessity leads to disharmony, in other words, to painful conditions. The wholesome or favourable root-causes are the qualities that are opposed to these phenomenal forms of Avijja, that are born of knowledge, these namely, freedom from craving

(*alobha*), freedom from hatred (*adosa*), and freedom from delusion (*amoha*). Thus there obtain for the worldly consciousness not only states conditioned by root-causes, and states not conditioned by root-causes, but within the conditioned states again, favourable (wholesome) and unfavourable (unwholesome) ones, so that we can arrange them in groups as follows:—

Unfavourable conditioned,
Neutral, non-conditioned,
Favourable conditioned.

In the realm of sense-perceived form each one of these conditions is represented; in the so-called exalted domains, namely, in those of pure form and of the formless, only the last of these three.

1 DIRECTION	2 REALMS (concerning FORM)	3 PRE-CONDITION	4 POTENTIAL VALUE
mundane (<i>lokiya</i>)	I. in the realm of Sensorial Form (<i>Kāma-vacara</i>)	A. with unfavourable (<i>akusala</i>) Root-conditions (<i>hetū</i>)	a. active c. inoperative (<i>akusala</i>)
		B. without Root-conditions (<i>ahetuka</i>)	a. unfavourable b. or favourable c. inoperative resultant (<i>akusalavipāka</i>) (<i>kusalavipāka</i>) (<i>kriyā</i>)
		C. with favourable (<i>kusala</i>) Root-conditions (<i>sahetuka</i>)	a. active b. resultant c. inoperative (<i>kusala</i>) (<i>vipāka</i>) (<i>kriyā</i>)
	II. in the realm of Pure Form (<i>Rūpa-vacara</i>)	A. ...	active (<i>kusala</i>)
		B. ...	resultant (<i>vipāka</i>)
		C. ...	inoperative (<i>kriyā</i>)
ultramundane (<i>lokuttara</i>)	III. In the Formless Realm (<i>Arūpa-vacara</i>)	A. ...	active (<i>kusala</i>)
		B. ...	resultant (<i>vipāka</i>)
		C. ...	inoperative (<i>kriyā</i>)
	IV. in all the realms	A. ...	active (<i>magga</i>)
		B. ...	resultant (<i>phala</i>)
		C. ...	

To the points of view of direction, of the realm of form (or of the formation of objects), and of the antecedent conditions of consciousness, there falls to be added as fourth, that of *potential value*. A state of consciousness is either at work (active), reacting (resultant), or non-acting (inoperative). At work it exhibits itself as favourable (*kusala*) or unfavourable (*akusala*), reacting (*vipāka*) as outcome of former working, non-acting (*kriyā*) in abrogating itself. In the supra-worldly consciousness which, for the rest, is tied to no definite plane or form of consciousness, but may dwell in all domains, the active aspect is designated as Path consciousness (*magga-cittam*), and what results, as Fruit-consciousness (*phala-cittam*).

In summing up what has here been said, we obtain the following scheme or table:—

RUMMINDEI (LUMBINI).

[BY SRI NISSANKA, BARRISTER-AT-LAW]

And on Lord Buddha, waiting in that sky,
Came for our sakes the five sure signs of birth,
So that the Devas knew the signs and said,
"Buddha will go again to help the world."
"Yea," spake He, "now I go to help the world
This last of many times; for birth and death
End hence for me and those who learn my Law."

— Sir Edwin Arnold.



N the fruitful plains of verdant cornland in the Nepal Terai, there stands a pillar of sandstone, erected by Asoka, King-Emperor, Beloved-of-the-gods, with the following inscription: "Here the Exalted One was born."

This landmark was placed on the exact spot where stood the Sal tree under whose sweet-smelling blossoms the Sakya Muni was delivered unto the world. The date of Asoka's visit was about the year 244 B.C., and available historical records show with what pomp and ceremony the site was consecrated. With a retinue of monks and thousands of laymen, Asoka, mounted on his state elephant, escorted by chariots, and to the accompaniment of the blare of trumpets, repaired thither to preserve this Holy Spot from obliteration.

A few miles to the north of this pillar on the river Rohini stood Kapilavastu, within sight of those immaculate Himalayan peaks rising into the empyrean of the Indian sky. Here about five hundred years before the birth of Jesus Christ, Suddhodana Raja ruled over a million Sakyas, otherwise called "the mighty". His territory was nearly one thousand miles square, bounded on the North by the mountains of Tibet, and on the South by the river Aciravati.

The neighbours of the Sakyas were the Kolyans, whose Raja Suprabuddha had given his daughter the Lady Maya to the Sakyan King in marriage.

Maya's mother was Amrita—otherwise known as Lumbini. Suprabuddha and Amrita lived at Devadaha. They were

in the habit of spending much time in a pleasure garden not far from the Capital. Amrita was greatly fascinated by this pleasure, and she begged of the King to procure it for her, but as the owner, a wealthy citizen, was not inclined to part with it, the King built for his queen one more pleasant than this and called it Lumbini after the queen's pet name.

As time went on, Amrita bore a daughter, who far excelled the mother in beauty. Her name was Maya, and she grew up true to her name, a perfect vision sublime, the incarnation of all that was noble and virtuous.

As we have seen above, Maya married Suddhodana, and it was in the evening of his life, that Maya became a mother.

It was this noble lady that the Buddha-elect decided should be his mother. Now the Buddha-embryo lingers in a mortal womb full ten months, unlike ordinary beings, and when the time for the delivery of the babe drew nigh, Maya decided, in accordance with a custom then prevalent, to return to her parents' house at Devadaha.

Thither she wended her way borne in a richly furnished palanquin, attended by the princesses and handmaidens of the royal entourage, but before the journey had been accomplished, and her destination reached, the pangs of labour overtook her in the Sal grove of Lumbini and Maya gave birth to her son, deeply conscious of her great destiny.

The ladies of the royal household were, even in those days, heavily veiled, and one remembers in this connection how the Princess Yasodhara was severely rebuked by her

elders when she appeared unveiled at the athletic contest in which suitors for her hand had to engage. The rebuke was met with the retort that to the virtuous woman her eye lashes alone were a sufficient protection. The nativity of the Buddha-to-be occurred on the full-moon day of Vaisakha (i.e. May), and it is significant that He who was fated to lead the homeless life was born without a roof to shelter Him and away from the cramped confines of regal splendour which were totally inadequate to house one whose great



Lieut. H. Sri Nissanka, Barrister-at-law.

heart beat from the moment of His conception in unison with sentient life, above, around, below.

The heir to the *Gadi* (i.e. throne) of the Gotama clan was conducted with much rejoicing to Kapilavastu, where He was anointed with the name of *Savartha Siddhi* which meant "All desires accomplished."

The authorities are not agreed as to the exact year of the birth of the Prince, and this is so amongst us in Ceylon, but both Tibetan traditions and the conclusions of commentators agree that it happened somewhere between the years 560 and 557 B. C.

Soothsayers were called in to prophesy with regard to the future of the babe, and one of them discovered in the child the thirty two signs of a Supreme Being, viz.

1. A perfect pair of heels.
2. Long tapering fingers.
3. Soft hands.
4. Fingers that when stretched so as to touch one another left no chinks between.
5. Round ankles.
6. Straight limbs.
7. Long arms extending down to the knee.
8. Concealed genitals.
9. Golden-yellow complexion.
10. Pellucid skin.
11. Single hair to each pore.
12. The hair on the body curling upwards.
13. Perfect spine.
14. Seven convex surfaces.
15. Full chest.
16. Broad shoulders.
17. Height equal to length of extended arms.
18. Rounded breasts.
19. Acute taste and smell.
20. Square jaw.
21. Forty teeth.
22. Teeth of regular length.
23. No interstices between the teeth.
24. Gazelle eyes.
25. Long red tongue.
26. Soft voice.
27. Blue eyes.
28. Long lashes.
29. A mole between the eyes.
30. Round well-shaped head.
31. Long toes.
32. Head of curly hair in dark ringlets twisting to the right.

The little prince of Kapilavastu must really have been handsome. His mother was a celebrated beauty and she is frequently referred to as having been sweet as an enchanting

* Scholars have found that there was a tendency among ancient peoples to attribute posthumously to men of extraordinary intellectual or spiritual culture, to heroes that is in the truer sense of that word, extraordinary magnitude of body also. The colossal intellect or spirit was visually represented by colossal statues. The archaeological remains of most ancient civilisations seem to support this explanation. Even today it is not unusual for statues of men of average stature to be cast in "heroic size."—*Edd.B. A. of C.*

dream. His father, a Kshatriya by race, was a warrior of no mean repute. Physical culture seems to have been the order of the day, for side by side with the sober philosophical temperament of the people, paradoxical as it may seem, horsemanship and the wielding of arms were considered an essential feature of social refinement.

The height of the average man of that day could not have been greater than that of the present day inhabitants of that part of the world and on the vast amount of material available it can safely be accepted as an incontrovertible truth that the Lord Buddha was anything but eighteen yards or eighteen cubits tall as he is generally believed to have been by the masses in the Southern countries.* There is still a dispute which is not likely to be settled, and that is that the Southern School of Buddhists believe the Sakyas to have been pure-bred Aryans, whereas the Northern Buddhists piously believe them to have been Mongolians. The truth appears to be half way between. The Sakyas were no doubt a Nepalese tribe, and as

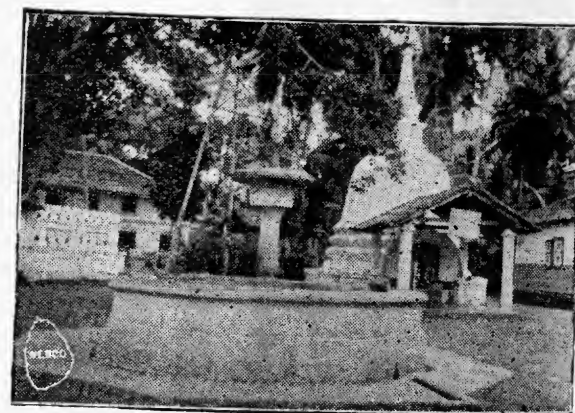


Photo by Mr. S. W. Wijayatillake.

Kumbiyangoda Temple, Matale.

such there was considerable communication and communion with the Tibetans with whom they intermarried. Even today, the Nepalee is a Gurkha, who is an Indo-Mongolian type. Some of these are blue-eyed, red-lipped, fair complexioned men of commanding personality. Being a race of mountain dwellers, they are hardy—lamb in peace, but lions in war.

Royalty, more than the commoner, resorts to exogamic marriages. It was true then, as it is now; for the reason that their equals are not always easy to find in the country itself. The Sakyans were an excessively haughty race and the insufferable pride of this border clan brought upon it its own annihilation.

We have it on the authority of the scriptures that within two years of the Lord's passing away, His home was sacked, and His kith and kin butchered by Vidudhaba, son of Pasenadi, King of Kosala. The story is that the Sakyans sent a bastard

girl, when the Kosala Raja Pasenadi demanded a Sakyan in marriage in order that he might unite the two houses by a closer bond. Vidudhaba discovered that his mother was a bastard girl and he thereupon brought vengeance upon those who had deceived his father. Not one Sakyan female, woman or child, was spared in that fiendish carnage.

The Chinese traveller-monk, Fa-Hian, visited the Holy Land in A.D. 400, and writing of Kapilavastu, he says: "There is no king, nor are people to be found. It is just like a wilderness except for priests and some tens of families."

On the spot where formerly stood the palace of Suddhodana Raja; at the place of the celestial conception; at the place where the Heir-apparent beheld the four signs of impermanence, pagodas have been raised. So too, at the various places where Asita pointed out the thirty-two signs on the body of the Bodhisatva; where the Lord Buddha met His father on his return from Gaya; where five hundred royal princes entered the Order and did obeisance to Upali, their barber, pagodas have been built.

Hiuen Tsiang, another Chinese monk, scholar and traveller, corroborates in detail the above account.

He returned to China from his travels in the year 645 A.D. and said: "The country of the Sakyas is 4,000 *li* in circumference, the capital is ruined..... the inner city is 15 *li* round.....it is completely encircled and is exceedingly well fortified." He refers with feeling to Suddhodhana Raja's Palace, the sleeping apartment of Queen

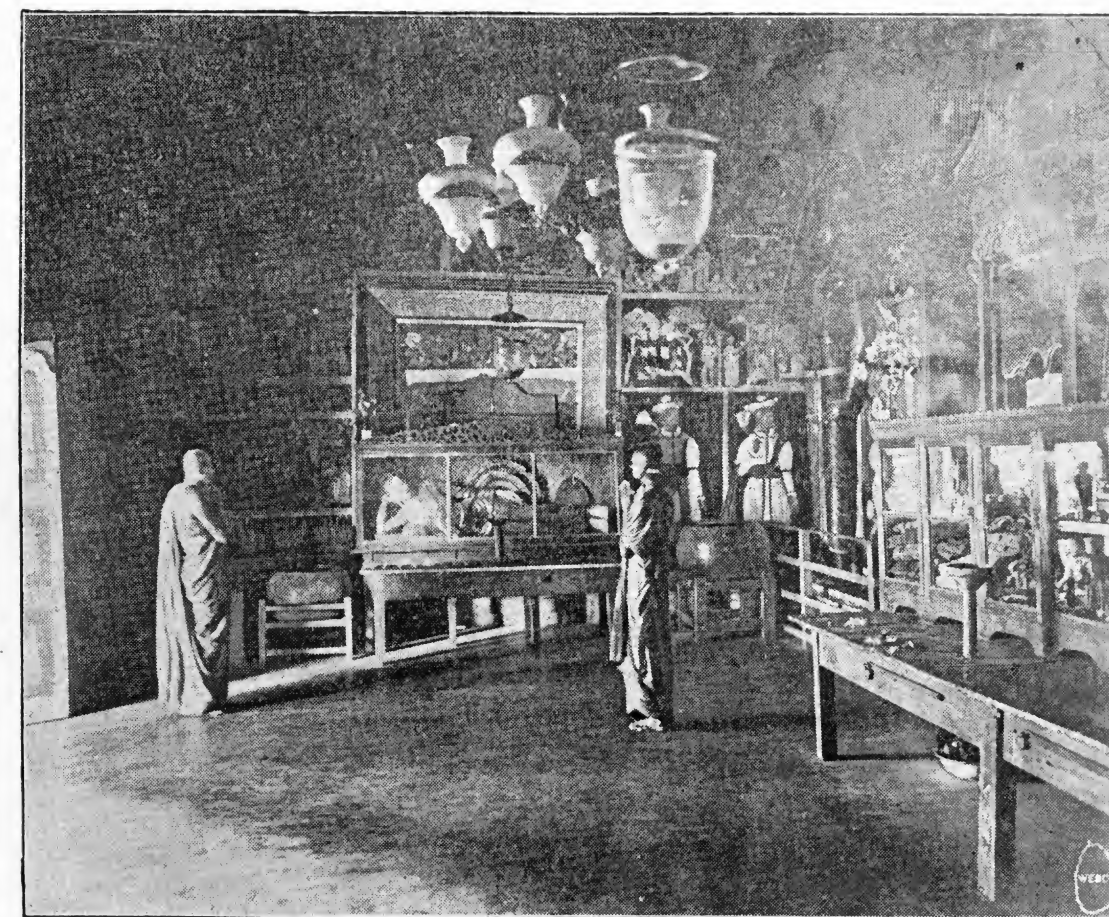
Maya, the gate from whence the Prince of the Sakyas rode forth into the night in quest of Nirvana. Alas! even these are now no more. Only the seductive fragrance of the past now over-grown with the moss of myth and legend, survives.

There is a truth beyond all this which defies denial, viz. the Sakya Muni was born among men at Lumbini on the Full Moon Day of *Vaisakha*, and that down to the present day as the revolving seasons bring round the Full Moon Day of the month of May the whole Buddhist world celebrates His birth and pays Him homage.

There is yet another unassailable truth, that though His physical body is dissolved in death, the body of His Law exists, rearing itself high above all other dogmas and doctrines,

standing four-square to the onslaught of modern science, staggering the civilised world with its inexhaustible wisdom.

There have been critics of the Sakyamuni, also learned men and women; none, however, comparable to Him in example or precept. There is not one among them who can evolve from his or her brain, by unaided effort, a single theory which could pretend to solve the riddle of life—far less can any one, however learned, succeed in translating one single sentence from the Pāli canon accurately, doing full justice to the original. Yet critics arise! and clinging to the straws of distorted and mutilated passages from the scriptures, eke out a precarious existence by the sale of their literature. The



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The Vestibule of the Kelani Vihara, Ceylon.

commercialization of the Wisdom of Asia, without a word even of mere thanks to its Founder, is indeed regrettable.

To all men, of all creeds, regardless of race or colour, the child of *Rummindei* commanded: "*Metta, Karuna, Mudita, Upekkha. Be ye merciful, loving, kind, compassionate.*"

The Lord Buddha did not require of men that they should be Buddhists, neither did He say: "Follow me for I am the saviour," because He was not the only Sun that illumined this world with the rays of age-long wisdom.

"Many are the Buddhas—and they are countless who have arisen before me. Innumerable are the Buddhas-to-be. I am only the voice of that Great Eternity, and the Law I preach is the Law that was, is, and ever shall be."

THE DEATH OF SARIPUTTA.

[TRANSLATED BY F. L. WOODWARD, M. A. (CANTAB.)]



On a certain occasion the Exalted One was staying near Sāvathī, at Jeta Grove, in Anāthapindika's Park.

On that occasion the venerable Sāriputta was staying among the Magadhese at Nāla. gāmaka, being sick, afflicted, stricken with a sore disease. Now Cunda the novice was in attendance on the venerable Sāriputta. And it was owing to this sickness that the venerable Sāriputta passed away.

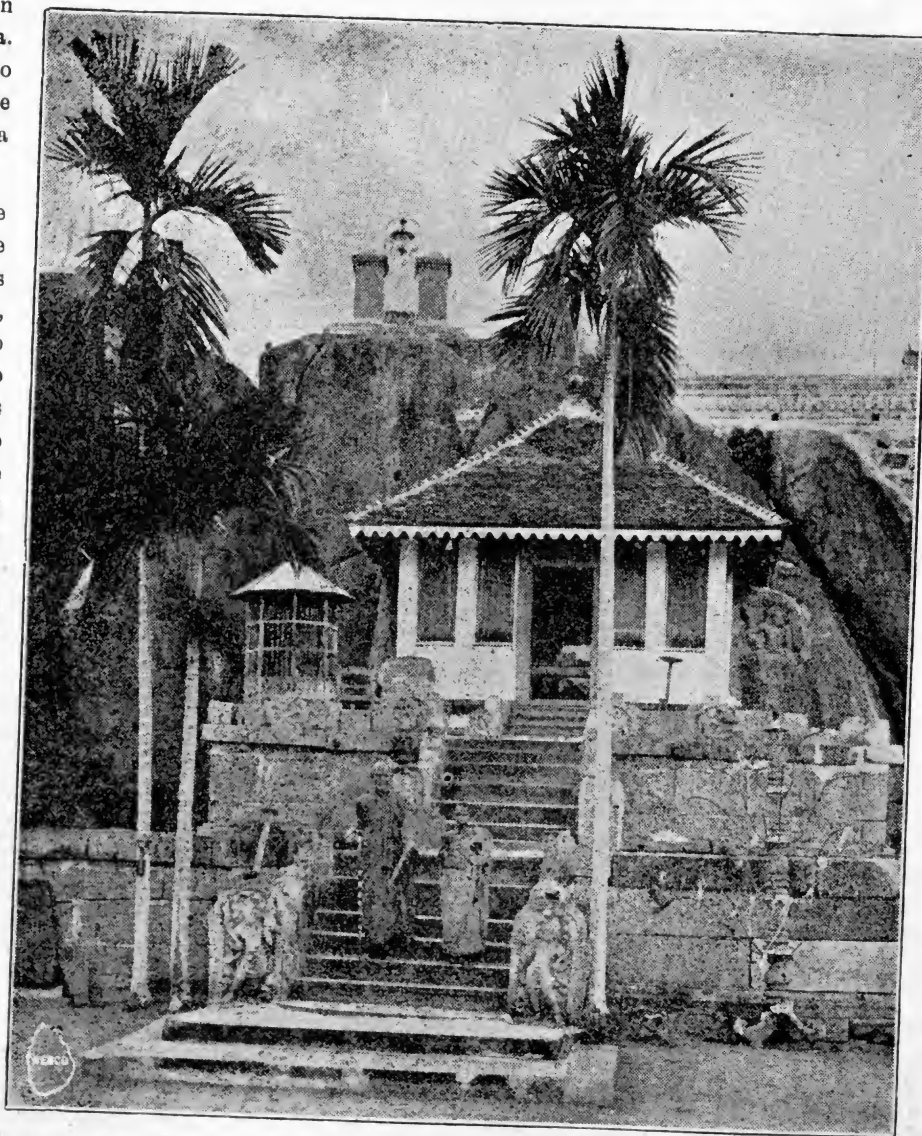
So Cunda the novice, taking the venerable Sāriputta's bowl and outer robe, went to Sāvathī, to Jeta Grove, and so to Anāthapindika's Park, where he went to visit the venerable Ānanda and on coming to him saluted him and sat down at one side. So seated, Cunda the novice said this to the venerable Ānanda:

'Sir, the venerable Sāriputta has passed away. Here are his bowl and outer robe. This water-strainer holds his relics.'

'Friend Cunda, this piece of news will be an excuse for seeing the Exalted One. Let us go, friend Cunda, to visit the Exalted One, and when we get there we will tell him about this matter.'

'Very good, sir,' said Cunda the novice in reply to the venerable Ānanda.

So the venerable Ānanda and Cunda the novice went to see the Exalted One, and on coming to him saluted him and sat down at one side.



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Entrance to Isurumuni Vihara, Anuradhapura.

As they thus sat the venerable Ānanda said this to the Exalted One:

'Lord, this Cunda the novice said to me: "Sir, the venerable Sāriputta has passed away. Here are his bowl and outer robe. This water-strainer holds his relics." Indeed, lord, thereat my body was as if drugged. My bearings were confused.

The teachings were not clear to me when I heard the words "the venerable Sāriputta has passed away."

'But tell me, Ānanda, when the venerable Sāriputta passed away, did he take with him the constituents of virtue? When he passed away did he take with him the constituents of concentration or those of wisdom? Did he take with him, when he passed away, the constituents of release, the constituents of release by knowing and seeing?'

'Nay, lord, when the venerable Sāriputta passed away he did not take with him the constituents of virtue . . . the constituents of release by knowing and seeing. But he was to me an adviser, one who was well grounded. He was an instructor, one who could arouse, incite and gladden. He was unwearied in teaching the Norm. He was the patron of those who

lived the righteous life along with him. We bear in mind that essence of the Norm, that patronage of the Norm possessed by the venerable Sāriputta, lord.'

'Have I not aforetime declared to you this, Ānanda,—how in all things that are dear and delightful there is the

The Death of Sariputta.

nature of diversity, the nature of separation, the nature of otherness? How is it possible, Ānanda, in the case of what is born, what is become, what is compounded, what is transitory,—how is it possible to have one's wish fulfilled: Oh! may it not perish! Nay such a thing cannot be.

'Just as, Ānanda, from some mighty tree, standing firm and full of vigour, one of the greater limbs rots off,—even so, Ānanda, from the mighty Order of monks, standing firm and full of vigour, Sāriputta has passed away. How is it possible, Ānanda, I say, in the case of what is born, what is become, what is compounded, what is transitory, how is it possible that one's wish can be fulfilled: Oh! may it not perish! Nay, such a thing cannot be.

'Wherefore, Ānanda, do ye abide grounded on self, self-refuged, taking refuge in none other. Do ye abide grounded on the Norm, taking refuge in the Norm, having none other refuge. And how, Ānanda, does a monk so abide?

'Herein, Ānanda, a monk abides in body contemplating body (as transient), ardent, composed and mindful, restraining the dejection in the world that arises from coveting. So also with regard to feelings . . . mind . . . and mind-states . . . That, Ānanda, is how a monk abides grounded on self, self-refuged, taking refuge in none other.

'Whoso, Ānanda, either now or when I have passed away shall abide grounded on self, self-refuged, taking refuge in none other; grounded on the Norm, with the Norm for refuge, taking refuge in none other,—they, Ānanda, shall be my monks, they shall be atop of the gloom; that is, they who are anxious to learn.'

(ii) Sariputta and Moggallāna

Once the Exalted One was staying among the Vajjians at Ukkāvela on the river Ganges together with a great company

of monks, not long after the passing away of Sāriputta and Moggallāna the Great.

Now at that time the Exalted One was seated in the open air, surrounded by the Order of monks. Then the Exalted One, observing that the Order of monks was become silent, thus addressed the monks:

'Monks, truly this company seems empty. Now that Sāriputta and Moggallāna have passed away my company is empty of them. It is indifferent as to that quarter in which Sāriputta and Moggallāna are dwelling.



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Vestiges of Anuradhapura's Vanished Glories.

'Monks, whosoever in past times have been Arahants, fully Enlightened Ones,—each one of those Exalted Ones had such a noble pair of disciples as were Sāriputta and Moggallāna to me. Monks, whosoever in future times shall be Arahants, fully Enlightened Ones, each of them shall have such a noble pair of disciples as were Sāriputta and Moggallāna to me.

'A wonder of disciples it is, monks! A marvel of disciples it is, monks! To think how they carry out the Master's teachings, how they give advice accordantly, how dear to the fourfold company, how delightful, how revered and sought after they must be.

The Death of Sariputta.

'A wonder it is, monks! A marvel it is, monks, in the Tathāgata! For though such a pair of disciples has passed away, there is in the Tathāgata no sorrow or lamenting. How is it possible, monks, in the case of what is born, what is become, what is compounded, what is transitory,—how is it possible to have one's wish fulfilled: Oh! may it not perish! Nay, such a thing cannot be.

'Just as if, monks, from some mighty tree, standing firm and full of vigour, the greater limbs should rot away: even so full of vigour, Sāriputta and Moggallāna have passed away. How is it possible, I say, in the case of what is born, what is become, what is compounded, what is transitory,—how is it possible to have one's wish fulfilled: Oh! may it not perish!

EXCELLENCE.

As one who lifts a light and lets it shine,
Or holds a lamp out in a darkened way,
That no lone traveller shall go astray,
So, Lord, have You now lit this path of mine.
As one who clears a road of tangled vine,
As one who shows what has been hid from day
Deep in the darkness of the world, the clay,
The Truth has now been told me, line by line.
As one who raises what was overthrown
Lest those who pass might ever faint or fall,
In many a figure has the Lord made known
The life of things; we harken to His call.
Great excellence, Lord Buddha, is Your own;
Most blessed are Your words to each and all.

—Buddhist Sonnets,
by Miss Coralie H. Haman.

Nay, such a thing cannot be.

'Wherefore, monks, do ye abide grounded on self . . . taking refuge in none other. And how does a monk so abide?

'Herein a monk abides in body contemplating body . . .

Whosoever, monks, either now or when I am gone, shall abide grounded on self, self-refuged, taking refuge in none other; grounded on the Norm, with the Norm for refuge, taking refuge in none other,—they shall be my monks, they shall be atop of the gloom: that is, they who are anxious to learn.'

[Sanyutta—Nikaya V.]

THE BUDDHIST RETREAT.

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There should be places, friends, for solitude,
For stillness and repose,—a garden fair,
Or lofty forest towering high in air,
Or meadow with rich flower-scent imbued;
There, in the blossoms, is the honey brewed,
And fragrance on the breeze without compare
Fills all the world with sweetness, fine and rare,
And so we are with happiness endued.
A mountain-fastness, or a lonely lake
Girt round with trees, with mighty oak and pine,
Heals all our hearts,—a mossy woodland dell
With dainty flowers bestrewn,—here we shall take
Our ease, and calm will be our souls, benign,
And in this quietude life will be well.

—Buddhist Sonnets,
by Miss Coralie H. Haman.

NOTES AND NEWS.

Sabba Danam Dhamma Danam Jinati

"The Gift of Truth Excels All Other Gifts."

It is only once in twelve months that we can send out a message to the Buddhist world, to our brothers and sisters of every clime, who like ourselves are inspired by one hope, and are actuated by one desire, viz., the dissemination of the true Teachings of the Buddha. Therefore we propose this year to direct the attention of our fellow Buddhists to the urgent necessity of establishing a Buddhist Seminary in Ceylon to cater for students who may come here from all parts of the world to drink at the very fountain-head of Buddhism.

In this connection, it will not be out of place to invite the reader's attention to a remarkable book that has been published in the United States of America, a review of which appeared in the last number of the *Annual*. We refer to *The Pilgrimage of Buddhism* by Professor J. B. Pratt. The Author has in his travels in Buddhist lands made a fairly exhaustive survey of the present position of the Dhamma, and like the conscientious and learned critic he is, has made many suggestions for its wider propagation. Unlike the Missionary writer or the globe-trotter, who condescends to write with a patronising air, our Author does not feel called upon to say that Buddhism is dead or that it is a "dead hand", and that Christianity must and will take its place slowly but surely and spread over all Asia. Instead of which he observes ".....meanwhile there is much work in common for the two religions to perform, work of a social, educational, philanthropic kind, upon which they may well co-operate. There is another common task which will be increasingly thrust upon them as the years go by: namely the united effort to defend a spiritual view of the world, an idealistic view of human life and the way to live it. Materialism both in metaphysics and morals is the common foe of both, and it will require all the strength both have to unite to drive back the rapid advance of that foe, without wasting any of their forces in civil war. Shoulder to shoulder they may do much." We as Buddhists most heartily reciprocate these sentiments, and trust that Christians and their Missionaries will do likewise. From one who writes in that vein, we can well take a tip or two. For to see ourselves as others see us is not without its value.

We who have made a perusal of the book feel convinced, more and more, as the days go by, that if Buddhism is to contribute its share towards the spiritual well-being of the whole East, nay of the world, as it has always done in the past, and if it is to raise the Dhamma to that height of pristine purity at which it stood, the greatest needs are a Reform of the Sangha and the founding of an International Seminary, where both the student and the aspirant can undergo the necessary training. In fact the two ques-

tions go together, they are interdependent,—one is the corollary of the other. A virile Sangha worthy of the Dhamma cannot be moulded out of the present material. The reader might retort that present facts belie our statement. We admit that the average monk stands on a high level, but it is only the ennobling influence of the Dhamma that has made this possible even in this materialistic age. But this cannot go on for ever, for with the waning of that influence will set in the degeneration of the Sangha.

The reader might also retort that we have already several institutions of this type in the *Pirivenas* (Oriental Colleges) of Ceylon, Burma and Siam, and in the Mahayana Universities of Japan. We are certainly not unmindful of the good work done by these institutions, nor do we ignore the mission they have fulfilled for well nigh half a century. But the Seminary that we advocate is one that will embrace all the learning and the curricula of the *Pirivenas* and the Mahayana Universities, but will go further and include Comparative Religion, the Sciences and Philosophies and Arts with special emphasis on religious training and meditation which will transform the sober student into an enthusiastic missionary of the Dhamma. Our Seminary will be not unlike the ancient Buddhist Universities of Nalanda and Ujjeni, to which flocked students from all parts of the world and where they lived laborious days, perfecting themselves in the knowledge of the Dhamma and other Eastern lore.

We in our earlier issues referred to this question from the point of view of the Western student of Buddhism who is anxious to come out East and live the Buddhist life, but does not find the environment adapted to his requirements. To-day a stranger-seeker comes out dazzled by the glamour of the East, but in a year or two his eyes get used to the new light, and the glory of the noon-day sun reveals to him things as they are, and then the seeker finds himself stranded mentally if not physically; sometimes he even loses his mental balance.

The Western student who comes out East is in search of solitude, "far from the madding crowd." But what does he find? Our temples and *Pirivenas* situated as they are within a stone's throw of busy streets and crowded thoroughfares are far from being suitable for deep study, or philosophic meditation or mental calm. The distant temples do not attract our educated monks. The present-day monk whose ambition is to write verse of doubtful literary value or to build dagobas and statues when there are enough and to spare, cannot even visualise the bare necessity of a Seminary. There are similar institutions in India and elsewhere mostly meant for members of other faiths. Catholic in outlook and aim are the Shantiniketan University of Dr.

Rabindranath Tagore and the *Ashram* of Mahatma Gandhi, which are both contributing their share to the world's uplift. In despair we ask: What has Ceylon done all these years? Many a scheme with a high-sounding name was launched with much fanfaronade, but they did not get under weigh.

So in this predicament to whom shall we turn? Is the *Dharma Duta Sabha* strong enough to give a lead? If a local body comes forward, we can invite the International Buddhist Union which has representatives in many countries to join hands. We invite the attention of both bodies to this important question. Shall we build with bricks alone or with human lives? By building with both, we shall be building for generations unborn. Thus shall we make Lanka a worthy receptacle to treasure the Dhamma for centuries to come.

To those scholars who are seriously striving to refute the historicity of the Founder of our Religion the recent discoveries of Buddha relics in India should serve as a necessary corrective. Would they take heed? The earth itself is bearing testimony to the greatest incident of history, just as it did twenty five centuries ago when a throbbing earth bore witness to the fact of the Master's Enlightenment at the Bodhi Tree at Gaya.

We as a rule avoid referring to other religions, and withhold from publication articles written with a view to disparaging or holding up to ridicule other faiths. We have all along felt that if any religion is worthy of playing its part in the modern world, it should be able to do so by its own inherent excellence, and not by other extraneous aids. It should be able to speak for itself. Its supporters or adherents need not run down other religions in order to advertise the merits of their own.

While therefore we are very reluctant to go out of our way, we are compelled, in order to safeguard the interests of our religion and of the rising generation, to invite the attention of all sane people among our Christian friends to an incident in a Christian Missionary School which has come to light. Other and similar incidents happen as a matter of course, but they come seldom before the public eye, and are passed over.

Last year we gently hinted that the Christian Missionaries had once again become aggressive at the outposts of the Buddhist Empire. Being British in nationality, these Missionaries seem to think that they ought to lord it over the Asiatic races, forgetting for the moment that their Master himself hailed from the East.

The incident we refer to is that of a girl of seventeen years who along with three of her sisters had been entrusted to the care of the Principal of a Missionary Boarding School

for their education. Just about the beginning of the Easter holidays, the parents came to hear that their eldest girl was going to be baptised. This was a rude shock to the parents who were Buddhists and who had handed over their children to the Principal as paying pupils for their education. No sooner had they heard the news of this impending calamity than they vehemently objected to the unwarranted action of the Principal both by personal interview and by letter. But the Principal would neither hand over the child to the parents nor permit the parents to remove the child from school or even to talk to their child except in the immediate presence of the Principal. The parents thereupon took legal proceedings, but as the girl was over sixteen years of age, the courts were powerless. However such action has served one purpose. It has opened the eyes of the public to the gravity of the situation. And we are glad to be able to announce that this matter will come up before the Ceylon Legislative Council, and we hope that all members who have at heart the interests of children will join hands with the Hon. Mr. Rajaratnam and see that incidents of this nature do not occur in Ceylon. Let us prevent children from becoming the victims of rabid bigotry and cunning Missionary enterprise. Much noise is made abroad about child slavery, although we have not come across any such cases in Ceylon. But what shall we call this worse form of slavery when educated people who ought to know better dwarf the child mind and trammel its growth by impregnating it with ideals foreign to it. Then again what shall we call those people who undermine parental control over the child, and tear asunder all those finer feelings which exist between parents and children? Is this not a travesty of education?

To our rulers in England may we reiterate our warning of last year that it is incidents of this nature that go a long way to impair the faith of Easterners in the good intentions of Britishers, and will hasten the day when as in China and in India, here too the worm will begin to turn. Will the British Government take heed before it is too late?

The Annual sessions of the Congress of Buddhist Associations took place last December at the spacious Walauwa of the Diyawadana Nilame of the Temple of the Tooth, Kandy, presided over by him. The meetings were very well attended. The President delivered an inspiring address and mapped out a scheme of work for the year. Time alone will show whether the resolutions will take practical shape.

We are glad to note that these Sunday School examinations are becoming increasingly popular. But we would suggest to the All-Ceylon Sunday School Examination Committee, that the Examiners be replaced at intervals of two years, and that question papers do not overshoot the mark.

Brachmachari Govinda, (Herr Ernst L. Hoffmann) has returned to the Island after an extended tour on the Continent of Europe, studying the various centres of Buddhist activity and enlisting members for the Union. In the countries he has thus visited he has appointed leading Buddhists as "Consuls" whose duty is to act as guide, philosopher and friend to Buddhists visiting the place or requiring other information and help.

We have great hopes in this Union, and it may not be far-fetched to surmise that it will later expand into a School of International Culture of the kind we have advocated in our leading article.



Mrs. D. B. Jayatilaka.

Death has robbed the Buddhist world in general and Ceylon in particular of one of the finest types of Sinhalese womanhood—Mrs. D. B. Jayatilaka, who passed away on 30th Dec., 1929. Rigorously avoiding political activities—differing therein from her distinguished husband—she joyously identified herself with all movements that aimed at the extension of religion or social service. The Visakha Vidyalaya (Buddhist Girls' College) of which she was Manageress until her death will always remain a monument to the administrative and organising capacity of Mrs. Jayatilaka, no less than to the munificence of its founder and benefactress, Mrs. Jeremias Dias. The Cottage Industries Society and the Ceylon Social Service League had in her a devoted and efficient worker. Daughter of a distinguished Sinhalese scholar, the late Pandit Batuwantudawe, and herself a scholar of no mean attainments, she had always been a source of help and inspiration to her husband in his exacting literary researches. The mammoth gathering that

was present at her funeral was sufficient testimony to the universal esteem in which she was held in her own country; and considering that she made fairly long stays in England from time to time we are sure that her friends in England too feel the great loss her death has caused. If a life well lived and unostentatiously dedicated to the service of one's religion and country is blest, then thrice blest indeed was the life of Mrs. D. B. Jayatilaka.

It is with the deepest regret that we learned from Reuter's cables to the Ceylon evening papers of Lieut.-Col. E. R. Rost, the 25th June 1930 of the death of Lieut.-Col. Dr. E. R. Rost, formerly of the Indian Medical Service. After a notable career which won for him the O.B.E. and the Kaiser-i-Hind medal he retired some time ago, settling down in London and becoming at once one of the tireless band of workers who strive to keep the torch of the Buddha-dhamma alight in England which he himself, in company with the late Ananda Metteyya (Allen Bennett) had as early as 1907 for the first time kindled. Firmly believing in the necessity of a resident Sangha if Buddhism was to take root in the West, he did all in his power to make the Anagarika Dharmapala's Buddhist Mission to London as useful as possible. His contribution to this year's *Annual*, "A Sangha for the West" was written in the same conviction. If his recently published work *The Nature of Consciousness* (Williams & Norgate, London, 1929, 12/6) is any criterion of the depth of his knowledge and the ripeness of his scholarship, then it is indeed difficult to estimate the vastness of the loss the whole learned world in general and the Buddhist world in particular has sustained by his death, for surely if *The Nature of Consciousness* was the first-fruits of his retirement he would in a few more years have written other and greater works. One by one they drop out, England's pioneer Buddhists and Buddhist scholars; Dr Edmund J. Mills, F.R.S., Prof. T. W. Rhys Davids, LL.D., the peerless Ananda Metteyya (Allen Bennett), and now Dr. E. R. Rost, they all fulfilled their high mission and are gone, yet another illustration of the all-pervading *Anicca* which the Buddha preached.

REVIEWS AND NOTICES.

A REVIEW *

This book by an English medical man is one of the first fruits of the contact of the Buddhadhamma with a Western mind engaged upon a question with which medical men are specially competent to deal, that of consciousness in all its workings, normal and super-normal. As the Buddhist Scripture says, consciousness is as intimately bound up with the body to which it is connected as the bead with its string. Hence one whose lifelong study and occupation has been with the human body is in a better position than others to enquire into what consciousness is, and how it behaves under various conditions. Linking up his studies in the Abhidhamma with his scientific knowledge, Dr. Rost has devised a series of suggestive tables and diagrams, one of which shows *inter alia*

* *The Nature of Consciousness* by E. R. Rost, Lieut.-Col., I. M. S. Retd., etc. 152 pages. Williams & Norgate, Ltd., London, 1930. Price 12/6.

the close relationship which he believes he has discovered between the diameter of the electron and the wave-length of consciousness. Other diagrams present to the eye at a glance on one page, information concerning the different states of consciousness which is only to be found scattered over many pages of the various books of the Abhidhamma. One can only admire the patience and industry with which such information has been searched out and arranged, as it is here, in tabular form.

Concerning the argument in the earlier pages of the book, only medical men like the author himself and those who have made cognate studies, are in a position properly to appraise its worth. But in the latter half of the book where the subject of the book is treated in a more general way, all students of Abhidhamma will find much to interest them.

Thus on page 119 our author begins a series of chapters dealing with meditation, in the course of which he gathers together all that is written on this important subject in the Abhidhamma section of the Buddhist Scriptures, and the Commentaries upon these, which have so far been translated into English. Using his favourite method of conveying information, that of tabular presentation, on succeeding pages he gives several tables indicating what in his judgment are the forms of meditation most suited to individuals of various specified temperaments and occupations. But he is careful to say at the outset of this section of his book what all who know anything of the subject will agree with, that no person should enter *seriously* upon the practice of meditation with a view to developing the higher forms of consciousness, unless they have found a thoroughly competent instructor in whom they have full confidence, who is able to judge correctly the character and capacities of his pupil, and from that knowledge appoint him the appropriate tasks in the kind of meditation suited to his character and capacity; and further, is able to see when his pupil is going astray, and bring him back to the lines of safety and sanity.

Our author's remarks on page 139 *et seq.* concerning the Iddhi or super-normal powers which come to a man as part of the orderly progress of the consciousness towards its higher states of functioning, and the distinction he draws between this normal development and the imitation or simulacrum of the same found in spiritualistic "mediums" and their like, are sound, and can hardly be made too widely known in circles where anything out of the ordinary in the way of optical or aural perceptions is apt to be hailed as a supernatural revelation of the profoundest import from realms of supernal truth.

From what he says on page 142, however, concerning the usefulness of trying to recover the memory of the events of past lives, the present reviewer must dissent. To all who make progress on the Eightfold Path there will certainly come a time when as the normal accompaniment of that progress, they will recover the memory of their past lives, even as the Buddha recounts what happened to Himself as He sat under the fig tree at Gaya. But for any one deliber-

ately to set themselves to the task of recovering such memory by exercises designed solely to that end, in the opinion of the present reviewer would be a waste of time and energy that might be employed much more usefully towards making progress in thought-control and wisdom, in penetration and understanding, leaving the memory of past lives to come in its own good time, which would be when such memory would be a really useful and encouraging thing, that is, when there would be records of progress accomplished, of faults and failings overcome, to look back upon, that would hearten the rememberer to make renewed efforts after fresh conquests of the same kind. But at the present moment, for the vast majority of mankind, even for those who have progressed so far as to have dropped religions of "revelation" and come to the religion of fact and experience which is Buddhism, the simple fact that they have *artificially* to awaken this back-going memory proves of itself that such awakening would mostly reveal to their disappointed gaze, events in their past lives that were best left concealed under the kindly veil of oblivion, at least in the meantime. Memory of our past lives will come to all of us, naturally and without straining effort after it, just as soon as there is in our past something that it will be pleasant and cheering to remember. We can depend upon that.

Chapter XXIV of this book is such as only a medical man could have written, but its substance can be understood and with benefit noted by all, for it points out the unmistakable damage which intoxicating drinks and narcotic drugs do to the brain apparatus, and the consequent hindrances which indulgence therein places in the way of the development in the higher reaches of perception and consciousness.

The concluding diagrams in the book, and the letter-press which accompanies them, indicate the approach to the *summum bonum* as taught in the Buddha's system of mind-culture, and will be found by most readers to be the most interesting in the book. Here the author has a few very apposite remarks to make upon that question which puzzles so many enquirers into Buddhism: "Who is it that suffers for my evil deeds if there is no 'I' that passes on from one life to another?"

He rightly points out that the real question which ought to be asked, is this: "Who is it that is suffering *now* for the mistake or evil deed that I committed an hour or a day or a year ago?" And that the answer to this question which deals with present actuality, will be just the same as, not a whit different from, the answer to the question as to who will suffer for my misdeeds in another succeeding lifetime. That answer is, that it will be just as much the same person who will suffer then, as it is the same person who suffers now for what I did an hour, a day, a year ago, in this present lifetime: no less, but—no more! With this "no more" and its exposition, comes in the metaphysics of Buddhism. But the ordinary person need not concern himself with this unless he wishes to do so. Enough for him to take to heart the Buddha's word that "it is not your father or your mother (or any other relative) who has done this deed of evil; and it is not



In the course of a journey in a desert Bodhisatva quenches the thirst of his wife by allowing her to drink the blood from one of his shoulders—("Oulla Paduma Jataka.")

your father or your mother (or any other relative) who will have to bear the punishment therefor, but you yourself." Or, as Dr. Rost, in his Western way, here puts it: "Time makes no difference to the advent of feeling. It is just as much 'you' who feel the pain now as 'you' who feel the pain at any other time, whether in this life or any other life. But the 'you' that feels the pain now is different from the 'you' that feels the pain at any other time. So far, however, as the pain goes, it is always *now*. So it is always the *now* that matters."

Here our author is on the right lines in his exposition of this point in the Dhamma. Buddhism is different from all other religions once more on this point also, that it is not primarily a teaching of what is going to happen to men in some other place, at some other time, after death, but a teaching of what they are *now*, of what is happening to them *now*. For, whatever future may come to them, when it arrives it will only be, and can only be, another *now*; and in its character, whether blissful or woeful, will entirely depend upon how they behave in the *now* they are living in at the present moment. For there never is, and never will be, for any living being any other time but *now*. And all we have to do has to be done in the *now*, or it is never done.

This is the Buddhist Doctrine of Kamma or Doing, reduced to its simplest elements. And it is on this note that we may fitly end our review of Dr. Rost's book, commending it and its message to all who are interested in the deeper things of the Dhamma, and would wish to add to their knowledge of the same.

J. F. Mc K.

AN OUTLINE OF BUDDHISM, THE RELIGION OF INVESTIGATION AND ANALYSIS. BY SHINKAKU. HONGWANJI BUDDHIST TEMPLE, HONOLULU, HAWAII, 1929. pp. 40.

This little pamphlet by Rev. Ernest Hunt (Shinkaku) is worth more than its weight in gold and is just the type of literature that is useful for propaganda purposes. If one wanted to create among non-Buddhist people an interest in the Buddha and His Dhamma one could not think of a better method of doing so than by distributing free of charge copies of this unassuming little work. Not merely is it a well-written essay on Buddhism itself and its importance to the modern world but it is accompanied by clear and succinct statements of the principal doctrines of Buddhism, e.g. the Four Noble Truths, the Aryan Eightfold Path, the Three Characteristics, the Law of Dependent Origination, the Hindrances, the Mental Intoxications, the Five Precepts, etc., etc. Incalculable would be the good resulting from a free distribution of this booklet. A bibliography in sections (i) for the Beginner, (ii) translations from the Buddhist Canon, (iii) for the Philosopher, containing a list of some of the best books on Buddhism, adds to the value of a valuable work.

BUDDHISM APPLIED. BUDDHIST LODGE PAMPHLET NO. 1. THE BUDDHIST LODGE, LONDON.

This contains a number of articles written by Mr. Christmas Humphreys and others of The Buddhist Lodge, London, and is issued in booklet form so as to make accessible the great truths of the Buddha Dhamma to the ordinary reader who

seldom takes the trouble to invest money in a bigger volume. The spirit of Buddhism runs through the whole of the contents, although here and there a reference to "the Wisdom Religion" betrays a theosophical bias.

BUDDHISM IN HAWAII. ISSUED BY THE HONGWANJI BUDDHIST MISSION, HONOLULU, HAWAII, SEPTEMBER, 1929. pp. 66.

An authoritative account of the very useful work done by the Hongwanji Buddhist Mission in the Hawaiian Islands, supplemented by short papers on Buddhism and kindred subjects by Rev. Ernest Hunt, George W. Wright, etc. and a collection of hymns by modern Buddhist writers like A. R. Zorn, Dorothy Hunt, Geraldine E. Lyster, and Dr. Paul Carus.

BUDDHIST SONNETS. BY MISS CORALIE HOWARD HAMAN. U. S. A. pp. 162.

These sonnets are reprinted from *The Mahabodhi Journal* where they appeared almost every month. In their present form they add yet another volume to the increasing number of American Buddhist publications. We reproduce elsewhere one or two of the sonnets in order to give the reader an idea of the rest.



The Late Miss Coralie Howard Haman,
author of the recently published
"Buddhist Sonnets."

The authoress died a few months ago, a Buddhist to the last, and these poems, we are sure, will go a long way to keep her memory green.

KAMMA. BY J. F. Mc KECHNIE. THE LONDON BUDDHIST MISSION, LONDON.

In this work, written by our esteemed friend, Mr. J. F. Mc Kechnie (Bhikkhu Silacara), we have a deeply instructive and interesting essay on the *Cause and Effect* doctrine of the Buddhist Religion. We say unhesitatingly that this is far and away the best essay we have seen on this much discussed subject, which is here dealt with in all its aspects. We heartily commend it to our readers. It is a work of permanent usefulness.

MY BUDDHA. BY REV. WILL HAYES. CHATHAM. pp. 29.

We welcome this publication by Rev. Hayes. This booklet is a sign of the times. And we commend it to our Christian Missionary friends who leave no stone unturned to weaken the faith of the Buddhist children in the East and to substitute their own type of narrow Christianity in the young minds.

About the book itself we need say no more than that the writer has given a sincerely appreciative study of the life of the Founder of Buddhism. We hope that this work is but the earnest of greater things to come. We quote the concluding paragraphs:

"I can say with truth what Fausboll, the great Pali Scholar, said: 'The more I learn to know the Buddha, the more I admire him, and the sooner all mankind shall have been made acquainted with his doctrines, the better it will be, for he is certainly one of the heroes of humanity.' Nay, I can go further. I can say that the more I learn to know Buddha, the more I love him. And often in this wonderful, but sometimes trying, world, I find it helpful to 'clear a quiet space within my soul wherein I can remember him as I desire to remember him'—as the Way-Shower and the Friend of Man.

"I am persuaded that if the men discover my Buddha they must needs love him."

NIBBANA. BY BHIKKHU NARADA. COLOMBO, CEYLON, 1930. pp. 39.

An attempt, by one of our most cultured and scholarly Bhikkhus, one who is not unknown to readers of the *Annual*, to state, often in the words of the Scriptures themselves, the discipline necessary before Nibbana can be realised, and to show indirectly—as that is the only way in which the average human being can see it, much less show it—the nature of Nibbana.

SELECTED BUDDHIST SCRIPTURE. BUDDHIST LODGE PAMPHLET No. 2. THE BUDDHIST LODGE, LONDON.

This is No. 2 of the series prepared and issued by The Buddhist Lodge, and contains interesting passages and extracts from the Pāli Canon. We commend this volume to our younger readers.

THE RELIGION OF BURMA & OTHER ESSAYS. BY ANANDA METTEYYA. THE THEOSOPHICAL PUBLISHING HOUSE ADYAR, MADRAS. pp. ix + 438.

This volume is interesting from cover to cover. It contains an instructive article dealing at length with the Buddhist Religion, and several essays on various aspects of the Dhamma. The publication itself is due to the enthusiastic collaboration of two of the friends of the Author and of an admirer. We quote the following from the Introduction:

"The author of these essays was a combination of two faculties, which, in any high degree, are rarely found in one and the same mind. Early in life he had obtained a training in Chemistry and Physics, and soon found that he had a strong bent to those sciences, which, with opportunity in proportion to his ability, he would certainly have pursued with eagerness.

"Yet he was also a true poet. Not that he wrote much in metre, though his beautiful verses entitled *The World of the Buddha* make one wonder that he did not write more. One can hardly turn a page of his prose essays without coming across some passage which is instinct with the imaginative expression that is the very essence of poetry. Like other poets, however, he had his growth, his culmination, and his decline, his power being at its maximum from 1902 to 1912.

"Rightly indeed have the Buddhists of the East (and of the West.—*Ell. B. A.*) decided that these inspiring writings shall not be consigned to the oblivion which overtakes back numbers of journals, but made accessible to the world in the form of a volume. For the whole of the powers of this remarkable man were devoted to one single object: to the exposition of the Dhamma in such a manner that it could be assimilated by the people of the West. Not indeed, that we could ever forget that the powers of the great Rhys Davids were devoted, with no less singleness of aim, to that same purpose; nor forget that it was the work of Rhys Davids that made possible the work of Ananda Metteyya. But Rhys Davids was a scholar; and the scholar is not properly the advocate: indeed, if he be, his scholarship comes under suspicion, possibly even into peril.

"Ananda Metteyya is frankly the advocate, and what an advocate! Ages have passed since the Dhamma has been set forth with such power, and who can tell when it will be so set forth again?".....

The other essays included in the volume are: The Three Signata; Right Understanding; Culture of the Mind; the Miraculous Element in Buddhism; the Rule of the Inner Kingdom; Devotion in Buddhism; Buddhist Self-culture; Karma, etc., which will repay perusal.

We commend this volume of *The Asian Library Series* to our readers.

HAWAIIAN BUDDHIST ANNUAL, 1930. PUBLISHED BY THE INTERNATIONAL BUDDHIST INSTITUTE OF HAWAII, HONOLULU.

Edited by Yemyo Imamura and Kaundinya Shinkaku (Ernest Hunt), the leaders of the Buddhist movement in Hawaii, this first number of the *Hawaiian Buddhist Annual* makes interesting reading and is positively fascinating in its general get-up. That Hawaii, a mere speck in the vast Pacific, should be able to present the world with such a delightful journal, in addition to *The Monthly Dobo* and the several booklets on Buddhism (e.g. *An Outline of Buddhism* and *Buddhism in Hawaii*) speaks volumes for the enthusiasm and organising ability of the Hawaiian Buddhists, particularly of their leaders.

Since the Buddhism of Hawaii, having been introduced from Japan, is largely Mahayanist in complexion, it is but natural that many of the contributions to a Hawaiian publication like the journal under review should be written from the Mahayana point of view—but we are happy to say, not aggressively or exclusively so. Besides, as Mr. J. F. Mc Kechnie shows in a well-thought-out article elsewhere in our pages, any religion or idea, though never so jealously guarded in respect of its "purity" by its original exponents or by those among whom it was first promulgated, must inevitably change and modify its complexion in adapting itself to communities whose training and outlook are different from those of the people among whom it originated. Remember that what changes is the complexion of the idea, not the idea itself, its essence. So in Buddhism. Ceylon, Burma, and Siam, Tibet, China, and Japan have each in absorbing Buddhism mixed with it something of its national genius. It could not well have been otherwise. A nation's mind is no more a *tabula rasa* than an individual's mind. The history of Buddhism shows how the Buddha Himself built up His incomparable Dhamma on the bed-rock of ideas that were already current and some of which were quite long-standing in His time, though, it is true, he rejected some of these ideas which His keen wisdom told Him were of too unsound a character to form the foundation of so grand and mighty a structure as His teaching.

To come back to the *Hawaiian Buddhist Annual* then, we must confess that if the colouring of some of the contributions is Mahayana one merely has to scratch them to find beneath the good red blood of Buddhism. In fact, far from regretting, we are glad that this Mahayana complexion should be retained, for, as a reading of Dr. J. B. Pratt's *The Pilgrimage of Buddhism* (reviewed in our pages last year) abundantly convinces one, the Mahayana and the Hinayana are not in the least hostile, but rather complementary to each other: Where

the Hinayana stresses the Knowledge side of Buddhism, the Mahayana stresses its Loving-kindness; where the Hinayana thinks of the Buddha as primarily the Great Teacher, the Mahayana loves to think of Him as the Great Lover of all life; where the Hinayana is rationalist, the Mahayana is emotional. They are different faces of the same truth. And if Buddhism in the modern world is to advance with anything like the rapidity with which it ought to advance then we should avoid the hair-splitting and quibbling which are the bane of many a religion and which bring about all the evils of sects and sectarianism, and join hands in promoting the Buddhadhamma as a whole, and should be catholic enough to dedicate our work and our services, as the *Hawaiian Buddhist Annual* is dedicated

"To all those in this and all other worlds
who are striving to bring about
the Reign of the Kingdom
of Righteousness."

If one wanted a guarantee that catholicity of spirit would not sacrifice essentials one need merely point out that the Four Noble Truths, the Noble Eightfold Path and all the other main tenets of the Buddhadhamma are as intact in Mahayana as in Hinayana.

The contributions, both prose and verse, that take up the 144 odd pages of the *Hawaiian Buddhist Annual* are too many to be even merely mentioned in a short review like the present. But we would draw attention to just a few: Mr. B. L. Broughton, M. A. (Oxon) of London contributes a thoughtful article "Rally to the Diamond Banner" specially addressed to the youth of Hawaii in which he tries to show the innate greatness of Buddhism and its capacity to make not merely saints but useful, worthy citizens. Lieutenant Frederick Wagner Biehl of the United States Navy makes a frank personal confession of how he came to find in Buddhism the answer to his "obstinate questionings." "Sakyamuni as a Youth" by W. S. Takeda, of Kyoto, and Life and Teaching of the Enlightened One" by Shinkaku deal with the life of the Buddha. "Right Effort" by Christmas Humphreys, M.A., LL. B. (Cantab.) of London, "Karma" by Adolph Constable of Honolulu and "Karma" by Dwight Goddard, Vermont, U. S. A. discuss aspects of the Teaching. There are a host of other articles by Buddhists belonging to nearly every nation under the sun, by Sir Hari Singh Gour, M. A., D. Litt., D. C. L., LL. D. of India, by D. J. Witte, Dr. Carl Spachotz, Martin Steinke of Germany, by M. Deshumbert of France, Ladislaus Vago of Hungary, by F. Blanning-Pooley, Rev. Will Hayes, F. L. Woodward, and Geraldine E. Lyster of England, etc. etc. Photographs of well-known Buddhist scholars and workers of different parts of the world and a frontispiece showing the beautiful Fort Street Temple, Honolulu, help to enhance the value and attraction of a singularly well got-up, well-printed Annual. The few

Acknowledgements.

misprints and other little errors may be forgiven, but we hope that in next year's number an attempt will be made to eschew them altogether.

Other Books Received.

Lectures on Buddhism. BY HIS EMINENCE TAI HSU. PARIS. pp. 94.

Selections from the Pali Pitakas. BY PROF. N. K. BHAGAVAT, M.A. BOMBAY. pp. 50.

The Man who emptied Hell. BY REV. WILL HAYES. CHATHAM. pp. 20.

The Nature of Consciousness. BY DR. E. R. ROST. Williams & Norgate, London. (See review elsewhere).

Magazines Received.

Bukka. A JAPANESE MAGAZINE—VOL. 5, No. 4 PUBLISHED AT 26, HANAZONO-EKIMAYE, KIOTO.

The Epoch.
The monthly organ of the Union of Right Thinkers.

The Kalpaka. JANUARY 1930.
The psychic review of the East. Published at Tinnevely, India.

The Meher Message. FEBRUARY 1930.

The Monthly Dobo. HONOLULU, HAWAII.
A magazine published by the Buddhists of Hawaii. The November and December issue contains an interesting
Extreme Asia, INDO-CHINA.

THE BUDDHIST ANNUAL OF CEYLON

account of the tour of Rev. Ernest Hunt, the Editor, in Europe and Canada.

The Philosophical Quarterly.

The Quarterly Journal of the Mythic Society. OCTOBER 1929.

The Shrine of Wisdom.

The Theosophical Path.

Published by the Theosophical Society of Point Loma, California.

The Vegetarian News

The Visva Bharati Quarterly.

THE BUDDHIST ANNUAL OF CEYLON

Vol. III.

COMPETITIONS

No. 4.

1. Essay:—"Why Buddhism?"

NO AWARDS.

2. Poem:—"Yasodara Devi".

Prize of Rs. 25-00.

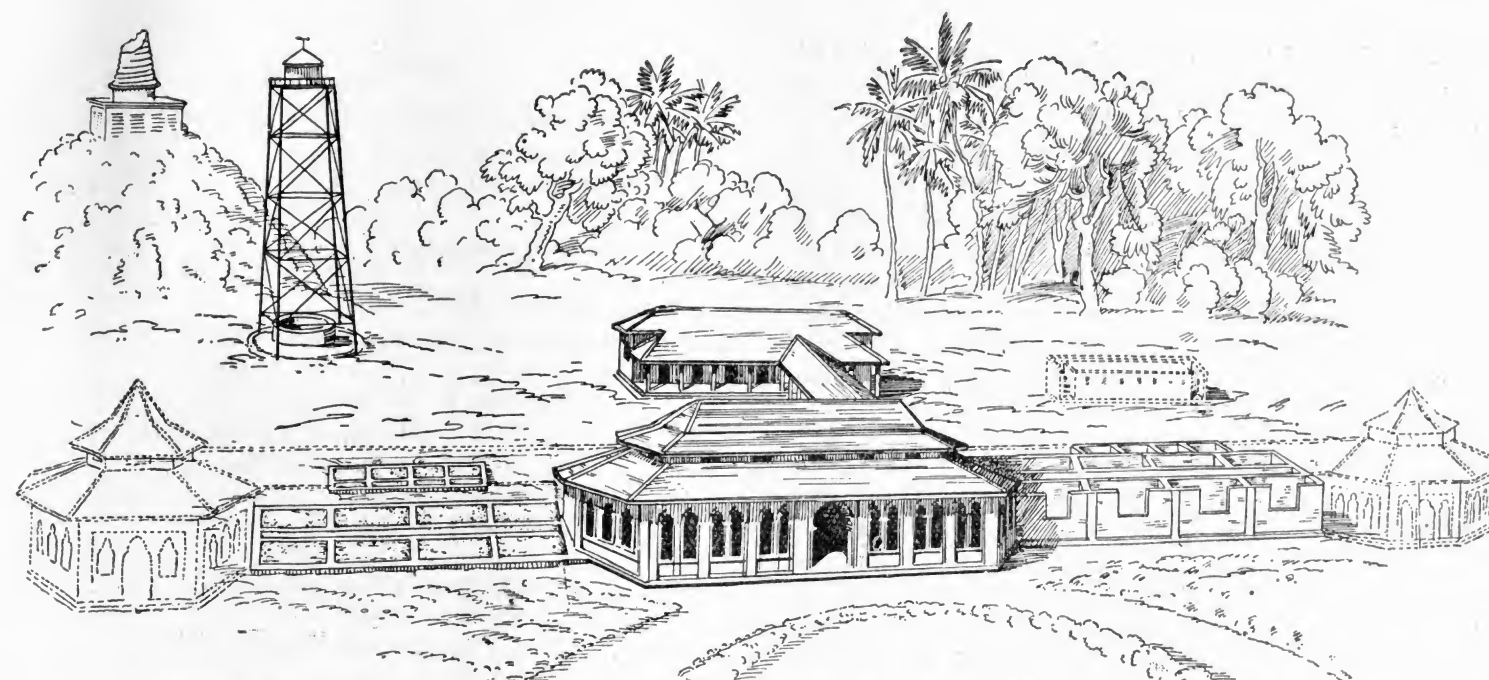
Awarded to Mr. C. H. BARTHOLOMEUSZ, "Union House,"
Badulla.

3. Cover Design:—

Prize of Rs. 50-00.

Awarded to Mr. W. S. DE MEL, Mt. Lavinia.

THE BUDDHIST ANNUAL OF CEYLON



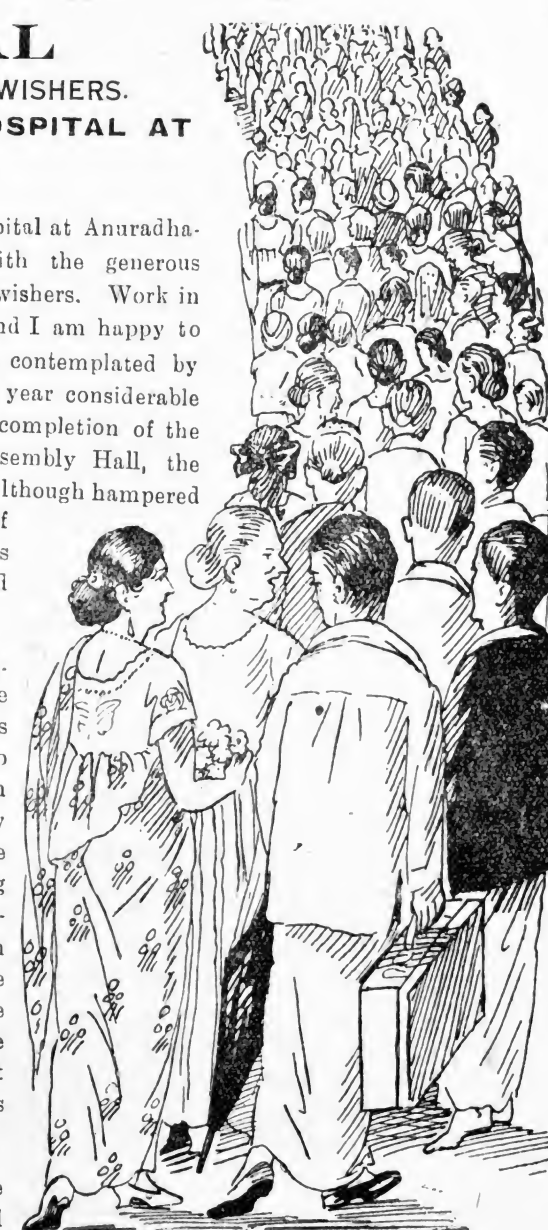
AN APPEAL

TO ALL BUDDHISTS & WELL-WISHERS.
PILGRIMS' REST & FREE HOSPITAL AT
ANURADHAPURA.

THE construction of this Rest and Free Hospital at Anuradhapura was started in October, 1926, with the generous co-operation of our Buddhist friends and well-wishers. Work in this connection has progressed continuously and I am happy to state that the final stage of the huge scheme contemplated by me has now been reached. During the past year considerable work has been done and apart from the entire completion of the centre block which includes the spacious Assembly Hall, the 16 dwelling rooms have made great headway. Although hampered at times in the past by want of funds the construction work was carried on with undiminished energy and enthusiasm.

Last year was fairly encouraging as far as funds were concerned—the total collections during the period amounting to Rs. 17,523-63, out of this sum Rs. 12,868-45 were collected by selling Pin Coupons and I take this opportunity of thanking all those who very kindly undertook to do this work which involved the sacrifice of a large amount of time and convenience on their part. The balance sheet up to the end of 31st March, 1930, duly perfected, is appended herewith.

Among what remains to be gone are the completion and



equipment of the 16 rooms with furniture etc., the erection of the electric installation and water service, and lavatories and bath rooms. This involves a very large sum of money and to finish the entire scheme a balance of Rs. 88,100 is needed. To secure this sum I have to again rely on your charity and generosity. That there has been an increase in the amount collected last year gives me added hope and encouragement to anticipate a further increase this year. Now that the work is almost finished, I can be certain, that all friends and well-wishers from a wider circle will find a greater impetus to contribute liberally to make this scheme an accomplished fact in the near future.

I do hope that this appeal of mine will not be in vain to a people who have been imbued with a sense of charity and social service which are characteristics of their religious and national life. Those who are Buddhists are aware of the fact that to provide rest and shelter is an act of outstanding merit. We have in our history great and glowing examples when Kings and Princes vied with each other in providing a refuge to the footsore and weary pilgrim while on his way to a distant shrine. This is indeed the object of a Pilgrims' Rest particularly in the holy city of Anuradhapura.

Our readers need not be told that anything spent on charity is a safe investment which will never fail. Here is now the opportunity of giving something which will benefit you eternally. In conclusion, I sincerely hope that all will realise the noble purpose which this institution will serve. If this is done my task is easier, for then this appeal will find a ready response which will enable me to complete an undertaking that is certain to be a boon to the thousands who visit the sacred city every year.

W. E. BASTIAN.

DONATIONS 1929.

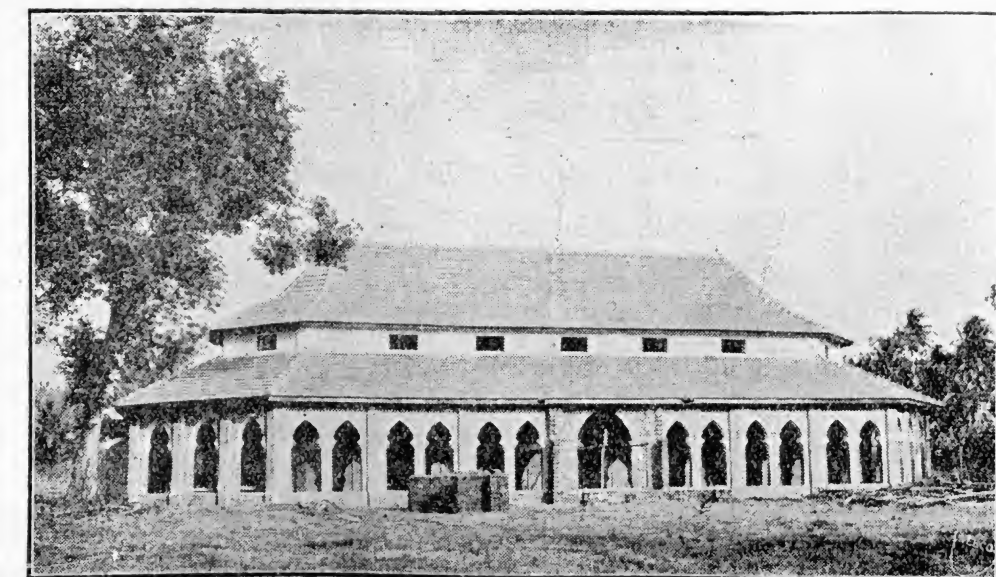
July	By	Rs. Cts.
	By Posen Coupon Sales at Anuradhapura thro' Mr. W. E. Boteju and party	581 50
	„ Posen Coupon Sales at Anuradhapura by W. James Fernando	25 00
	Coupon Sales by A. D. Bastian Appuhamy, - Eheliyagoda	10 00
	Coupon Sales by K. Kandappu, Kabatagadigaliya	5 00
	Mr. B. M. F. Jayaratne, Colombo	5 00
	„ K. H. Sirisena, Kiribatgalla Group, Nivitigala	5 00
	„ C. D. Fernando, Kalutara	5 00
	„ B. P. Rodrigo, Udagama, Bope	6 75
	„ R. M. Punchirala, Haldummulla	6 50
	„ D. M. Sirimana, Kadugannawa	10 00
	Mrs. M. C. Perera, Sirimedura, Bagatalle Rd. Colombo	100 00
	Petty Donations	14 50
	Carried over	774 25

Aug.	By	Rs. Cts.
	Brought forward	774 25
	Charity Box Collection at Anuradhapura	52 13
	Collection Lists	135 05
	Childrens' Collection	9 00
	2nd Year Flower A/c. { Mr. P. H. Hendry, F. M. S. Petty Collection	250 00
	Pin Coupon A/c.	243 94
	By Esala Coupon Sales at Anuradhapura	292 00
	„ „ „ by W. James Fernando at Anuradhapura	228 50
	„ Charity Box Collection at Anuradhapura	20 00
	„ Mrs. D. Wm. Pedris, Alfred Place, Colombo, (3rd inst.)	14 48
	Mr. W. S. de Silva, Balapitiya	50 00
	„ M. D. Daniel, Yakkalamulla	5 00
	„ D. S. Weerakoon Wickramasinghe, Dumbura, Horana	10 70
	„ W. H. Porolis, Forrus Estate, Maskeliya	25 00
	„ T. De Haan, Amsterdam (Holland)	5 00
	Petty Collections	25 00
	Collection Lists	11 55
	Childrens' Collection	86 60
	2nd Year Flower A/c.	6 00
	Pin Coupon Sales	84 04
	By Mr. G. P. W. Guneratne, Badulla	2,463 93
	„ S. H. Singho Appu, The Mangala Stores, N'eliya	5 00
	„ D. C. Samarasekera, Govinna	5 00
	„ G. M. B. Banda, New Bakery, Badulla	5 00
	„ T. D. Emis Singho, Puwakpitiya	5 50
	Rev. Sri Siddhartha, Rajamaha Vihare, Passara	5 00
	Mr. D. C. de Silva, Kandy	12 00
	„ Don Andris Appuhamy, Kamburupitiya	5 00
	By Rev. M. T. Kirby, Island Hermitage, Dodanduwa	10 00
	Mr. G. E. Dantanarayana, Proctor, Matara	10 50
	Petty Collections	42 85
	Collection Lists	17 35
	Flower A/c. 2nd Year	51 65
	Childrens' Collection	5 60
	Pin Coupon Sales	9,145 27
Oct.	By Coupon Sales at Anuradhapura by W. James Fernando	20 00
	„ Mr. E. M. P. Thaladagama, Maho	5 00
	„ „ Herat Seneviratne, Museaus College, Colombo	5 00
	„ The Hony. Secretary, Punyawardhana Samagama, Eriyawetiya	5 00
	Mr. J. de Silva, B. A. Principal, Piyyaratne College, Dodanduwa	100 00
	„ E. A. Dykstra, Commercial Pine Forests Ltd., Colombo	100 00
	Miss Irangani Wijewardene (2nd inst.)	150 00
	Messrs. Samuel Jones & Co., Ltd., London, £ 5.	66 62
	Carried over	14,574 51

Oct.	By	Rs. Cts.
	Brought forward	14,574 51
	Petty Collections	4 00
	Collection Lists	11 60
	Childrens' Collection	1 00
	Pin Coupon Sales	620 75
	2nd Year Flower A/c.	5 00
Nov.	Mr. S. T. Molligoda, Elpitiya	5 00
	Mr. George G. Jefferies, Canberra £ 1.	13 25
	Petty Collection	2 54
	Collection Lists	29 25
	2nd Year Flower A/c.	10 00
	Pin Coupon Sales	326 00
Dec.	Mr. A. N. P. Waidyasekera, Kandy	5 00
	„ I. D. Samaris Fernando, Mahagama	7 00
	„ G. D. de Silva, Station Master, China Bay	10 00
	„ W. A. J. Foster, Chairman, Messrs. Chas. Morgan & Co., Ltd., London £ 30.	397 93
	Petty Collection	90 69
	Collection Lists	15 50
	Childrens' Collection	2 00
	Pin Coupon Sales	20 50
1930.	2nd Year Flower A/c.	13 00
Jany.	By Mr. Fred S. Jayawickrama, Tangalle	5 00
	„ Mr. D. A. Jayamanna No. 89, Old Kolon nawa Road, Dematagoda, in Memory of his Father Don David Jayamanna Appuhamy	10 00
	„ Mr. E. G. Piyasena, Deltota, in Memory of the late T. Edirisinghe	5 00
	„ Petty Donation	4 25
	„ 2nd Year Flower A/c.	3 00
	Carried over	16,191 77

THE CALL
OF THE
PILGRIM
IS CLEAR AND
INSISTENT.

LET US
QUICKLY
GIVE HIM
THE REST
HE NEEDS.



VIEW OF THE COMPLETED CENTRE BLOCK (ASSEMBLY HALL.)

Feby.	By	Rs. Cts.
	Brought forward	16,191 77
	„ A. J. Waidyaratne, Native Doctor, Gampola	25 00
	„ Pin Coupon Sales	87 25
	By Mr. G. D. de Silva, Station Master China Bay (2nd Donation)	10 00
	„ Petty Donation	3 50
	„ A. J. Waidyaratne, Native Doctor, Gampola	75 00
	„ Pin Coupon Sales	11 50
	„ Collection Lists	38 45
March	By The British Pens Ltd., Birmingham thro' Mr. H. S. Hooper	100 00
	„ Mr. G. D. de Silva, Station Master China Bay (3rd Donation)	10 00
	„ Petty Donation	7 50
	„ Collection Lists	4 50
	„ Pin Coupon Sales	1 00
	„ Childrens' Collection	1 00
April	By Mr. A. G. Sim, London	100 00
	„ Miss Edith C. Gray, Chicago, Illianis, U. S. A.	7 00
	„ Mr. G. D. de Silva, Station Master China Bay (4th Donation)	10 00
	„ Mr. M. L. D. Cornelis Appuhamy, Kandy	5 75
	„ Mr. R. B. Basnayake, Police Station, Watawala	5 00
	„ Petty Donation	17 50
	„ Pin Coupon Sales	5 00
	Total for July 1929 to April 1930	16,716 72
	Brought forward from last year	44,609 05
	Grand Total	61,325 77

“BIS DAT
QUO
CITO DAT.”
HE GIVES
TWICE
WHO GIVES
QUICKLY.

HELP
THE PILGRIM'S
PROGRESS.

Anuradhapura Buddhist Pilgrims' Rest and Hospital Fund.

Statement of Receipts and Expenditure from 1st January to 31st March, 1930.

RECEIPTS.		Rs.	cts.	Rs.	cts.	EXPENDITURE.		Rs.	cts.	Rs.	cts.
BALANCE AT 31/12/29 AS PER LAST STATEMENT ...				12,800	75	Flower Account—Cost of Draft to Soda & Co., Japan being half invoice value of flowers supplied (Y 286'95) ...				401	78
PUBLIC COLLECTION ACCOUNT						Pilgrims' Rest Construction A/c—Watcher's Wages for 3 months ended 31/3/30 at Rs. 37/30 per month ...				112	50
January	49	25			H. M. PRIKIS Bldg. Contractor Cheque on A/c. ...		200	00			
February	88	50			" "	...	300	00			
March	117	50	255	25	" "	...	2,250	00	2,750	00	
COLLECTION LISTE ACCOUNT ...						Balance at Mercantile Bank ...				9,944	45
January	Nil	Nil									
February	38	45									
March	4	50	42	95							
CHILDREN'S COLLECTION A/c.											
January	Nil	Nil									
February	"	"									
March	1	00	1	00							
FLOWER ACCOUNT											
January	8	00									
February	811	Nil									
March	25	"	8	00							
PIN COUPON ACCOUNT											
January	87	25									
February	11	50									
March	1	00	99	75							
			Rs.	13,208	65					Rs.	13,208 65

SCHEDULE "B"

BALANCE SHEET AT 31st MARCH, 1930.

ASSETS.			LIABILITIES.		
	Rs.	cts.		Rs.	cts.
Mercantile Bank	9,944	45	Public Collection A/c.	24,072	01
Pilgrims' Rest Construction A/c.	26,826	74	Interest A/c.	791	58
H. M. Parnis Bldg. Contractor	14,319	62	Coupon A/c.	6,610	76
Furniture and Fittings A/c.	224	84	Collection Lists A/c.	11,828	73
Sundry Charges A/c.	9	74	Children's Collection A/c.	1,253	76
Stock Account	401	78	Flower A/c.	5,111	66
			Pin Coupon Account	12,968	20
	62,126	85		62,186	65

SCHEDULE "C"

BANK RECONCILIATION STATEMENT.

Credit Balance as per Bank Pass Book at 31/3/1930.	Rs.	9,820	45
Add Deposits cleared by Bank in April	Rs.	124	00
Balance as per Balance Sheet	Rs.	9,944	45

SCHEDULE "D"

PERSONAL EXPENDITURE BY Mr. W. E. BASTIAN
NOT INCLUDED IN ABOVE STATEMENT.

Acquisition of Land at Anuradhapura	1944	1945	1946	1947	Rs. 8,414 05
Printing and Propaganda Charges etc., as per last statement	1944	1945	1946	1947	
" " for three months ended 31/3/1950	1944	1945	1946	1947	Rs. 4,734 66
Value of Prizes awarded for the Pin Coupon Drawing	1944	1945	1946	1947	" 8 90
					" 4,743 56
					" 594 63
					Rs. 8,752 24

A. W. RANASINGHE,
Accountant.

W. E. BASTIAN,
Organiser.

Colombo,
6th June, 1930.